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ΘΟΥΚΥΔΙΔΗΣ.

THE HISTORY OF
THE PELOPONNESIAN WAR.
BY THUCYDIDES:

ILLUSTRATED BY MAPS, TAKEN ENTIRELY FROM ACTUAL SURVEYS;

WITH NOTES,
CHIEFLY HISTORICAL AND GEOGRAPHICAL,

BY

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THIRD EDITION.

VOL. I.

OXFORD:

Printed by T. Combe, Printer to the University, for
JOHN HENRY PARKER;
WHITTAKER AND CO. LONDON;
J. AND J. J. DEIGHTON, CAMBRIDGE.

MDCCCXLVII.

PA4452

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1847

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PREFACE TO THE SECOND EDITION.

IN this second edition most of the positive faults, which were very numerous and some of them very glaring in the first volume of the first edition, have I hope been corrected. But the omissions and negative faults, of the existence of which I am well aware, I have not been equally able to make good: for the variety and depth of knowledge required in such an edition of Thucydides as should be worthy of his excellence, are far beyond my attainment. In the meanwhile it is cheering to see that we are beginning to set our standard higher than formerly; for here, as in other matters, the more dissatisfied we are with our actual advance, the more likely is it that we shall in time advance farther. It will be strange if the establishment of steam vessels on the Mediterranean does not within the next ten years do more for the geography of Thucydides than has ever been done yet; for it will enable those who are at once scholars and geographers to visit the places of which he speaks personally; and I cannot but think that most of the difficulties of his descriptions will then vanish. To a practised eye the shortest view of a country will explain more than any maps or descriptions can do without it; if a man be also really familiar with the ancient writers, and has the state of the ancient world vividly present to his mind, so as to know what their warfare was, what their ships were, &c.; and not to be deriving all his notions from modern experience.—With respect to the text of Thu-

cydides, little, I believe, will ever be done towards correcting it by the search after new manuscripts: the corruptions after all are not many, and it is doubtful whether those in the eighth book are not attributable to the imperfect state in which the text was left by Thucydides himself. The forms of words where they differ from those known to have been used by the Attic writers may, I think, be safely and without scruple corrected.

Rugby, October 1839.

[In this third edition some errors which had hitherto escaped detection have been corrected, and the references made in the notes to passages in Thucydides, Herodotus, Xenophon, or Aristotle, have been rendered more precise by the addition of the numbers of the sections, unless where a reference regarded the substance of a whole chapter. References also to Jelf's Grammar have been given, in most of the notes where Dr. Arnold has referred to Matthiæ and Kühner. Additional various readings, and additional authorities for various readings already noted in the preceding editions, have been inserted from Bekker's stereotype edition, as well as the differences, except of punctuation, to be found in his text.

R. P. G. T.]

CATALOGUE

OF THE

MSS. OF THUCYDIDES,

WHICH HAVE BEEN HITHERTO COLLATED, EITHER WHOLLY
OR PARTIALLY.

- A. (in Poppo's edit. "Italus.") Where this MS. now is does not appear. It was taken from some place in the north of Italy by the French during the revolution, and carried to the royal library at Paris. Bekker collated it in 1812 during his residence in France. It was restored in 1815 to the Austrians.
- B. (Poppo, "Vaticanus.") In the Vatican library at Rome, No. 126. A small folio, consisting of 188 leaves, with from 30 to 32 lines in each page, and from 60 to 70 letters in each line. The writing is full of abbreviations. It contains scholia written by the same hand. It was first collated by Bekker.
- C. (Poppo, "Laurentianus.") In the Laurentian library at Florence, compartment 69, MS. 2. The Catalogue hung up in the library itself, states this MS. to be of the date of the tenth century. The characters are large and round-shaped; and its first six leaves are of a later date. It may be identified by the subscription added at the end of the volume, *DEO GRATIAS PETRUS SCRIPSIT*. Bekker collated this MS. from book I. chap. 15, to the end of book II., and book VIII. chap. 1—31. The third and fourth books have been first collated for the present edition.

- D. ("Marcianus," Poppo.) In the library of St. Mark at Venice, numbered in the catalogue 367. Bekker has collated the seventh book: the rest, as far as appears, has not yet been collated. I believe that this is the MS. marked X in the second and third volumes of this edition. I collated a few chapters of it at Venice in July 1830.
- E. ("Palatinus," Poppo.) In the library at Heidelberg, No. 252. Written in a large character, with the *adscriptum* not *subscriptum*: supposed by Creuzer to be older than the twelfth century. It has been collated for Poppo, and by Bekker.
- F. ("Augustanus," Poppo.) In the library at Munich, No. 430. formerly at Augsburg. First collated by Gottleber and Bauer.
- G. ("Monacensis m.," Poppo.) At Munich, No. 228, formerly 287. Collated by Gölter and Bekker.
- H. ("Cassellanus," Poppo.) At Cassel in Westphalia. Written in the year 1252. First collated by Duker.
- I. ("Vindobonensis," Poppo.) In the imperial library at Vienna. First collated by Alter, in his edition published at Vienna, 1786.
- K. ("Grævianus," Poppo.) At Utrecht. First collated for Hudson's edition.
- L. ("Arundelianus," Poppo.) In the Arundel library. First collated by Hudson.
- M. ("Baroccianus," Poppo.) In the Bodleian; containing only the speeches. Collated by Hudson.
- N. ("Clarendonianus," Poppo.) In the public library at Cambridge. Collated by Hudson.
- O. ("Chr." Poppo.) In the library of Corpus Christi College, Oxford. Collated by Hudson.
- P. ("Danicus," Poppo.) At Copenhagen. Collated by Duker.
- Q. ("Mosquensis," Poppo.) At Moscow. Collated for Gottleber and Bauer's edition.
- T. In the university library at Cambridge. I collated the fourth book, and some passages in the other books.

V. ("Venetus," Poppo.) In the library of St. Mark at Venice, No. 364. Specimens of it were published by Zanetti in 1740. It has been collated for this edition.

W. } In the library of St. Mark at Venice, numbered respectively,
 X. } 365, 367, classis VII. Cod. 50, classis VII. Cod. 5. The third
 Y. } of these manuscripts, Y, was taken to Paris, and restored in 1815.
 Z. } I collated a few chapters of each of them at Venice in 1830.

Taur. In the university library at Turin. I collated a few chapters of it in 1830.

a.—1868.	(Poppo A.	} In the library at Paris, numbered respectively in the catalogue as I have marked them. Collated by Gail. Bekker considers them all very modern; Poppo doubts this with regard to three of them, c, g, and h.
b.—1791-2.	B.	
c.—1636.	C.	
d.—1637.	D.	
e.—1733.	E.	
f.—1735.	F.	
g.—1736.	G. "Regius."	
h.—1734.	H.	
i.—1638.	I.	
k.—317.	K.)	

Parm. In the library at Parma. This MS. was given by Octavius Specianus to Paul Bissolius, a Jesuit, and member of the Domus Professa, or Convent, of S. Fidelis at Milan. On his death it came into the common library of the society, was afterwards sold to Matth. Aloys. Canonici, a presbyter of the same order, and by him sold again to P. M. Paciaudi, librarian at Parma about fifty or sixty years ago. It is very modern, being written towards the close of the fifteenth century; and seems to agree most closely in its readings with the Paris MSS. d and i. I collated about thirty chapters of the fourth book, with some of the more remarkable passages in the other books. It has never been collated regularly.

47. 48. Two MSS. so numbered in the Canonici collection purchased by the university of Oxford at Venice in 1813, and now in the Bodleian. I have only collated them in a very few places, as they seemed to agree generally with the MSS. of the lowest class, and are of no great antiquity.

Besides these, the following have been collated more or less completely, and are referred to by Poppo and Göller.

R. (Poppo, Monacensis b.)	} At Munich, collated by Göller. The first is of the sixteenth century, and of little or no value. The second is of the thirteenth century; and is marked by Bekker in his stereotype edition of 1832 by the letter G, the mark which I have followed in this edition. The third (f) merely contains a few extracts from Thucydides, together with others from different writers.
S. (Poppo, Monacensis m.)	
T. (Poppo, Monacensis f.)	

Lugdunensis. At Leyden, of which some specimens have been given by Wytttenbach in his "*Selecta principum Historicorum*."

Besides these, there is another MS. of Thucydides in the Laurentian Library at Florence, much more modern than the one already noticed; but I have had no opportunity of collating it. Montfaucon, in his account of the libraries of Italy, mentions three as existing at Rome, two at Naples, and two at Milan. There is also said to be one at Madrid.

It is possible, however, that there may be others besides these still unexamined in the libraries of Italy. The public library at Perugia, for instance, is said to contain some valuable MSS.; and it may be mentioned generally, that any lover of Greek literature travelling in Italy might render essential service, with very little trouble to himself, by merely inquiring of the librarians in every town of importance through which he passes, what MSS. of Greek writers they possess in their respective collections, and requesting permission, which is in general most liberally granted, to inspect those of any author in whom he may happen to take the greatest interest.

EDITIONS
OF
THUCYDIDES.

- I. Thucydides, (Græce) Venetiis in Domo Aldi, Mense Maio MDII. folio. The scholia were published by Aldus in the following year.
- II. Thucydides, (the Greek text and the scholia) Florentiæ, apud Bernhardum Juntam, 1526, die secunda Novembris.
- III. Thucydides, (with the scholia) Basileæ, ex officina Hervagiana, anno MDXL. folio. This is the edition of Camerarius.
- IV. Thucydides, Greek and Latin, the Latin being Valla's translation, with Stephens' corrections of it in the margin. Printed by Henry Stephens, A. D. 1564. folio.
- V. Thucydides, Greek and Latin, &c. This is Stephens' second edition, containing many additions to his former one, such as his *Proparascene ad Lectionem Scholiorum*; fuller notes on the first and on great part of the second book of Thucydides, the *Life of Thucydides* by Marcellinus, &c. 1588, folio.

(These five are known by the name of "the old editions," and their readings are sometimes quoted like those of MSS.)

THUCYDIDES, VOL. I.

b

- VI. Thucydides, Greek and Latin: the Latin interpretation corrected and improved throughout by Æmilius Portus; with notes by Franciscus Portus, and Indexes. Frankfort, 1594, folio.

(This is the common Latin interpretation published with the later editions of Thucydides.)

- VII. Thucydides, Greek and Latin, with maps of Greece and Sicily, edited by John Hudson. Oxford and London, 1696, folio.

- VIII. Thucydides, Greek and Latin, with the notes of Stephens, Hudson, and Wasse. Edited by Charles Andrew Duker. With the maps of Hudson's edition republished, and Henry Dodwell's *Annales Thucydeidei*. Amsterdam, Wetstenius and Smith, 1731, folio.

- IX. Duker's edition, reprinted at Glasgow by Foulis, 8 vols. 8vo. 1758.

- X. Thucydides, the Greek text only; with the corrections of Toussain, which he had written on the margin of the Aldine edition. Edited by Francis Charles Alter. 2 vols. 8vo. Vienna, 1785.

- XI. Duker's edition, reprinted at Deuxponts in the Palatinate, 6 vols. 8vo. 1788-9.

- XII. Thucydides, the Greek text only. Edited by Hermann Bredenkamp. 8vo. Bremen, 1791-2.

- XIII. Thucydides, Greek and Latin. Duker's text, notes, &c. reprinted, with additional notes by John Christoph. Gottleber. Continued after Gottleber's death by Charles Louis Bauer; and finally, after Bauer's death, published by Christian Daniel Beck, 2 vols. 4to. Leipzig. Vol. I. 1790. vol. II. 1804.

- XIV. Thucydides, Greek and Latin. Duker's text corrected in some few instances, and the Attic forms of the tenses introduced in defiance of all the MSS. This edition has the sanction of Elmsley's name, but he evidently did little more than correct the press. Edinburgh, 1804. 6 vols. 12mo.

- XV. Thucydides, Greek and Latin. Vienna, 1805. 10 vols. Poppo merely gives the title of this edition from a German Review. He never met with it, nor have I.
- XVI. Thucydides, the Greek text, with a translation and notes in modern Greek, and Indexes historical and geographical, by Neophytus Ducas. 10 vols. 8vo. Vienna, 1805.
- XVII. Thucydides, Greek and Latin; with the various readings of the Paris MSS. with French Notes, and a Commentary on some of the more difficult passages, and two plates illustrating the siege of Plataea. Edited by J. B. Gail, Paris, 1807. 10 vols. 8vo.
- XVIII. Thucydides, the Greek text. Edited by Seebode. 1 vol. 8vo. Leipzig, 1814.
- XIX. Thucydides, the Greek text. Edited by Schäfer. 2 vols. 12mo. Leipzig, 1815.
- XX. Thucydides, Greek and Latin, with the Scholia, the Notes of Bauer's edition, the Commentary of Benedict, and the Observations Criticæ of Poppo. London, 1819. Published by Priestley. 4 vols. 8vo.
- XXI. Thucydides, the Greek text, with the Scholia, Indexes, Chronological Tables, and original Notes, by Christopher Fr. Ferd. Haack. 2 vols. 8vo. Leipzig, 1820. (Reprinted 3 vols. 8vo. London, 1823.) A second edition, superseding the first, was published at Leipzig, 1831.
- XXII. Thucydides, the Greek text, with the Scholia, and the Notes of Wasse and Duker. Edited by Immanuel Bekker. 3 vols. 8vo. Berlin and Oxford, 1821.
- XXIII. Thucydides, the Greek text only, corrected in several places from the text of the larger edition, by Bekker. 1 vol. 8vo. Berlin and Oxford, 1824.
- XXIV. Thucydides, the Greek text, with a few notes, by Louis Dindorf. 8vo. Leipzig, 1824.
- XXV. Thucydides, the Greek text, with two volumes of Prolegomena; the Scholia, Notes, and copious Indexes, &c. by Ernest Frederic Poppo. 10 vols. 8vo. Leipzig, 1821, 1838. A second edition, abridged, is now in course of publication at Gotha, having commenced in 1843.

XXVI. Thucydides, the Greek text, with original Notes, Indexes, and a map of Syracuse, by Francis G \ddot{u} ller. 2 vols. 8vo. Leipzig, 1826.

(A second edition, with very large corrections, and several maps, has since been published by G \ddot{u} ller, in 1836.)

XXVII. The History of the Peloponnesian War of Thucydides.

A new recension of the text; though almost always coinciding with one or other of the texts of Bekker, Goeller, and Poppe; with a statement of their respective variations from the adopted readings, and an amended punctuation; accompanied with original notes, critical, philological, and exegetical; examination questions, indexes, &c. By the Rev. S. T. Bloomfield, D. D. F. S. A. In three volumes. 8vo. London, 1830.

XXVIII. Thucydidis de Bello Peloponnesiaco Libri octo. Iterum recensuit Immanuel Bekkerus. Edit. stereotyp. Berol. 1832—1846.

ΜΑΡΚΕΛΛΙΝΟΥ

ΠΕΡΙ ΤΟΥ ΘΟΥΚΥΔΙΔΟΥ ΒΙΟΥ

ΚΑΙ ΤΗΣ ΙΔΕΑΣ ΑΥΤΟΥ

ΑΠΟ ΤΗΣ ΟΛΗΣ ΨΥΓΓΡΑΦΗΣ ΠΑΡΕΚΒΟΛΗ.

ΤΩΝ Δημοσθένους μύστας γεγενημένους θέλων λόγων τε καὶ ἀγώνων, συμβουλευτικῶν τε καὶ δικανικῶν νοσημάτων μεστοὺς γενομένους καὶ ἱκανῶς ἐμφορηθέντας, ὥρα λοιπὸν καὶ τῶν Θουκυδίδου τελετῶν ἐντὸς καταστήναι· πολλὸς γὰρ ὁ ἀνὴρ τέχναις καὶ κάλλει λόγων καὶ ἀκριβείᾳ πραγμάτων καὶ στρατηγίᾳ καὶ συμβουλαῖς καὶ πανηγυρικαῖς ὑποθέσεσιν. ἀναγκαῖον δὲ πρῶτον εἰπεῖν τοῦ ἀνδρὸς καὶ τὸ γένος καὶ τὸν βίον· πρὸ γὰρ τῶν λόγων ταῦτα ἐξεταστέον τοῖς φρονούσι καλῶς. Θουκυδίδης τοίνυν ὁ συγγραφεὺς Ὀλόρου μὲν προήλθε πατὴρ, τὴν ἐπωνυμίαν ἔχοντας ἀπὸ Ὀλόρου τοῦ Θρακῶν βασιλέως, καὶ μητρὸς Ἥγησιπύλης, ἀπόγονος δὲ τῶν εὐδοκιμωτάτων στρατηγῶν, λέγω δὴ τῶν περὶ Μιλτιάδην καὶ Κίμωνα. ῥκείωτο δὲ ἐκ παλαιοῦ τῷ γένει πρὸς Μιλτιάδην τὸν στρατηγόν, τῷ δὲ Μιλτιάδῃ πρὸς Αἰακὸν τὸν Διός. οὕτως αἰχεῖ τὸ γένος ὁ συγγραφεὺς ἀνωθεν. καὶ τοῖς Διδυμοῖς μαρτυρεῖ, Φερεκύδην ἐν τῇ πρώτῃ τῶν ἱστοριῶν φάσκων οὕτως λέγειν· “ Φιλαίας δὲ ὁ Αἰάντος οἰκεῖ ἐν ταῖς Ἀθήναις. ἐκ τούτου δὲ “ γίγνεται Δάδικλος^α, τοῦ δὲ Ἐπίδουκος, τοῦ δὲ Ἀκέστωρ, τοῦ δὲ Ἀγῆνωρ, τοῦ δὲ Ὀλίου, τοῦ δὲ Λύκης· τοῦ δὲ Τύφων, τοῦ δὲ Λάϊος, “ τοῦ δὲ Ἀγαμήστωρ, τοῦ δὲ Τίσανδρος, ἐφ’ οὗ ἀρχοντος ἐν Ἀθήναις^β “ † τοῦ δὲ Μιλτιάδης, τοῦ δὲ Ἰποκλείδης, ἐφ’ οὗ ἀρχοντος Πανα-

^α Forsan Αἰκλος. CASABON.

^β ἐφ’ — Ἀθήνας uncis inclusit Poppo.

“ θήναια ἐτέθη, † τοῦ δὲ Μιλτιάδης δὲ ᾤκισε Χερρόνησον.” μαρτυρεῖ
τούτοις καὶ Ἑλλάνικος ἐν τῇ ἐπιγραφομένῃ Ἀσώπιδι. ἀλλ’ οὐκ ἂν
εἴποι τις, τί αὐτῷ πρὸς Θουκυδίδην; ἔστι γὰρ οὗτος^α τούτου συγγενής.
Θοῤῃες καὶ Δόλοπες^β ἐπολέμουν πρὸς Ἀψινθίους, ὄντας γείτονας·
ταλαιπωρούμενοι δὲ τῷ πολέμῳ, καὶ τί κακὸν οὐ πάσχοντες ἐκ τοῦ
μεῖον ἔχειν αἰ τῶν πολεμίων, καταφεύγουσιν ἐπὶ τὰ τοῦ θεοῦ χρη-
στήρια, εἰδότες ὅτι μόνος δ^ο θεὸς ἐξ ἀμηχανῶν εὐρίσκει πόρους. θεῶν^δ
γὰρ ἰσχύς καὶ κατ’ Αἰσχύλον^ο ὑπερτέρα· πολλάκις δ’ ἐν κακοῖσι τὰν
ἀμηχανῶν ἐκ χαλεπῶς δύας, ὑπὲρ τε ὀμμάτων κρημναμέναν νεφέλαν
ὀρβοῖ. καὶ οὐκ ἐψεύσθησαν τῶν ἐλπίδων· ἐχρήσθησαν γὰρ κράτιστον
ἔξειν ἡγεμόνα τούτου, δὲ ἂν αὐτοὺς ἀλωμένους ἐπὶ ξενίαν καλέσοι.
τότε καὶ Κροῖσος εἶχε Λυδίαν καὶ τὰς Ἀθήνας ἡ Πεισιστρατιδῶν τυ-
ραννίς. ἐπανύοντες οὖν ἀπὸ τοῦ χρηστηρίου περιέτυχον τῷ Μιλτιάδῃ
πρὸ τῶν ὄρων καθεζομένῳ τῆς Ἀττικῆς^ε, ἀχθομένῳ μὲν τῇ τυραννίδι,
δικαίαν δὲ ζητοῦντι τῆς Ἀττικῆς ἔξοδον· ταῦτα γὰρ ᾤκονόμησεν δ
χρησμός αὐτοῖς. ὁρῶν οὖν αὐτοὺς πλανήτων ἔχοντας στολὴν, συνεῖς
τί δύναται πλάνη, καλεῖ τοὺς ἄνδρας ἐπὶ ξενίαν, ὑπηρετῶν τῷ χρησμῷ
λαυθάνων. οἱ δ’ ᾔσθησαν τὸν ἡγεμόνα τὸν ἀπὸ τῶν ξενίων εἰληφότες,
καὶ πάντα αὐτῷ διηγησάμενοι στρατηγὸν ἐχειροτόνησαν αὐτόν^ς. οἱ μὲν
οὖν τὸν θεόν φασιν ἐρωτήσαντα ἐξελθεῖν, οἱ δὲ οὐκ ἄνευ γνώμης τοῦ
τυράννου τὴν ἔξοδον πεποιθέναι, ἀλλὰ τῷ κρατοῦντι τὴν πρόσκλησιν
τῶν Θοῤῃῶν διηγησάμενον ἀπελθεῖν· δὲ καὶ προσδοὺς δύναμιν ἀπέ-
πεμψεν, ἥσθεις ὅτι μέγα δυνάμενος ἀνὴρ ἔξεισι τῶν Ἀθηναίων. οὗτος
οὖν ἡγούμενος ἐπλήρωσε τὰ μεμαντευμένα, καὶ μετὰ τὴν νίκην γίνεται
καὶ Χερρονήσου οἰκιστής. ἀποθανόντος δὲ μετὰ^η παιδὸς αὐτοῦ, διαδέ-
χεται τὴν ἐν Χερρονήσῳ ἀρχὴν Στῆσαγόρας [δ] ἀδελφὸς αὐτοῦ ὁμο-
μήτριος. ἀποθανόντος δὲ καὶ τούτου, διαδέχεται τὴν ἀρχὴν Μιλτιάδης,
ὁμώνυμος μὲν τῷ πρώτῳ οἰκιστῇ, ἀδελφὸς δὲ Στῆσαγόρου ὁμομήτριος
καὶ ὁμοπάτριος. οὗτος οὖν, ὄντων αὐτῷ παίδων ἐξ Ἀττικῆς γυναῖκός,
ὁμῶς ἐπιθυμῶν δυναστείας λαμβάνει Θοῤῃῶν βασιλέως Ὀλάρου θυ-
γατέρα Ἥγησιπύλῃν πρὸς γάμον· ἐξ οὗ καὶ αὐτῆς γίνεται παιδίον.
κατελθόντων δὲ εἰς τὴν Ἑλλάδα Περσῶν συσκευασάμενος τὰ αὐτοῦ
εἰς τὰς Ἀθήνας πέμπει, καὶ τὰ πολλὰ τοῦ γένους ἀποστέλλει. ἡ δὲ
ναὺς ἀλλίσκεται, ἐν ᾗ καὶ οἱ παῖδες αὐτοῦ, ἀλλ’ οὐχ οἱ ἐκ τῆς γυναῖκός
τῆς Θοῤῃκῆς· ἀφίενται δ’ ὑπὸ βασιλέως, εἶγε μὴ Ἡρόδοτος ψεύδεται.

^α οὕτως Bekk. Poppo.^β Δόλογοι Wesseling. ad Herodot. VI. 34. p. 452.^ο δ] om. E. Bekk.^δ θεοῦ Bekk. Poppo.^ο Septem 200.^ε Immo πρὸ τῶν θυρῶν καθεζομένῳ τῆς αὐτοῦ οἰκίας, ut dudum correxist Rutgersius.^ς αὐτῶν Bekk.^η μετὰ] τοῦ Bekk. Poppo.

Μελιτιάδης δ' εἰς τὴν Ἀττικὴν ἐκ Θορκῆς διαφυγὼν σώζεται. οὐκ ἀπέδρα δὲ καὶ τὴν τῶν [ἐχθρῶν] συκοφαντίαν ἐγκλήματα γὰρ αὐτῷ [ἐπέφερον,] διεξιόντες [αὐτοῦ] τὴν τυραννίδα [τὴν ἐν Χερρονήσῳ.] ἀποφεύγει δὲ [καὶ τούτους, καὶ] στρατηγὸς τοῦ πρὸς τοὺς βαρβάρους πολέμου γίνεται. ἀπὸ τούτου οὖν κατὰγεσθαί φασι τὸ Θουκυδίδου γένος, καὶ μέγιστον τεκμήριον νομίζουσι τὴν πολλὴν περιουσίαν καὶ τὰ ἐπὶ Θορκῆς κτήματα καὶ μέταλλα χρυσᾶ. δοκεῖ οὖν τισὶν [ἀδελφιδούς] εἶναι τοῦ Μελιτιάδου ἢ θυγατρίδους. παρέσχε δ' ἡμῖν τῆν- ἄλλως αὐτὸς ζήτησιν, μηδεμίαν μνήμην περὶ τοῦ γένους πεποιημένους. μὴ ἀγνοώμεν δὲ τοῦτο, ὅτι Ὁρόλος ὁ πατὴρ αὐτῷ ἐστὶ, τῆς μὲν πρώτης συλλαβῆς τὸ ρ ἐχούσης, τῆς δὲ δευτέρας τὸ λ. αὕτη γὰρ ἡ γραφή, ὥς καὶ Διδύμῳ δοκεῖ, ἡμάρτηται. ὅτι γὰρ Ὁρόλος ἐστὶ, ἢ στήλη δη- λοῖ ἢ ἐπὶ τοῦ τάφου αὐτοῦ κεκμήνη, ἐνθα κεχάραται

Θουκυδίδης Ὁρόλου Ἀλιμούσιος ἐνθάδε κεῖται.

πρὸς γὰρ ταῖς Μελιτίσι πύλαις καλουμέναις ἐστὶν ἐν Κοίῳ τὰ κα- λούμενα Κιμώνια μνήματα, ἐνθα δέκνεται Ἡροδότου καὶ Θουκυδίδου τάφος. εὐρίσκεται δηλονότι τοῦ Μελιτιάδου γένους ὄντως· ξένος γὰρ οὐδεὶς ἐκεῖ θάπτεται. καὶ Πολέμων δὲ ἐν τῷ περὶ ἀκροπόλεως μαρ- τυρεῖ· ἐνθα † καὶ θεο† αὐτῷ γεγενῆσθαι προσιστορεῖ. ὁ δὲ Ἑρμπε- πος καὶ ἀπὸ τῶν Πεισιωστρατιδῶν αὐτὸν λέγει τῶν τυράννων ἔλκειν τὸ γένος, διὸ καὶ διαφθονεῖν αὐτόν φησιν ἐν τῇ συγγραφῇ τοῖς περὶ Ἀρ- μύδιον καὶ Ἀριστογείτονα, λέγοντα ὥς οὐκ ἐγένοντο τυραννοφόνοι· οὐ γὰρ ἐφόνευσαν τὸν τύραννον, ἀλλὰ τὸν ἀδελφὸν τοῦ τυράννου Ἰππαρχον. ἡγάγετο δὲ γυναῖκα ἀπὸ Σκαπτῆς ὕλης τῆς Θορκῆς πλου- σίαν σφόδρα καὶ μέταλλα κεκτημένην ἐν τῇ Θορκῇ. τούτου δὲ τὸν πλοῦτον λαμβάνων οὐκ εἰς τρυφὴν ἀνήλυσκεν, ἀλλὰ πρὸ τοῦ Πελο- ποννησιακοῦ πολέμου τὸν πόλεμον αἰσθηθεὶς κινεῖσθαι μέλλοντα, προελόμενος συγγράφαι αὐτὸν παρείχε πολλὰ τοῖς Ἀθηναίων στρα- τιώταις καὶ τοῖς Λακεδαιμονίων καὶ πολλοῖς ἄλλοις, ἵνα ἀπαγγέλλοιεν αὐτῷ βουλομένην συγγράφειν τὰ γινόμενα κατὰ καιρὸν καὶ λεγόμενα ἐν αὐτῷ τῷ πολέμῳ. ζητητέον δὲ διὰ τί καὶ Λακεδαιμονίοις παρείχε καὶ ἄλλοις, ἐξὸν Ἀθηναίοις μόνοις διδόναι καὶ παρ' ἐκείνων μαυθά- σειν. καὶ λέγομεν ὅτι οὐκ ἀσκόπως καὶ τοῖς ἄλλοις παρείχε· σκοπὸς γὰρ ἦν αὐτῷ τῆς ἀλήθειας τῶν πραγμάτων συγγράφαι, εἰκὸς δὲ ἦν Ἀθηναίους πρὸς τὸ χρᾶσιμον ἀπαγγέλλοντας τὸ ἐαυτῶν ψεύδεσθαι, καὶ λέγειν πολλάκις ὥς ἡμεῖς ἐνικήσαμεν, οὐ νικήσαντες. διὸ πᾶσι παρείχεν, ἐκ τῆς τῶν πολλῶν συμφωνίας θηράμενος τῆς τῆς ἀληθείας

* ἐνθα καὶ Τιμόθεον τὸν πατῆρ' Ἀσκαπιδῶν. secutus Suidam v. Θουκυδίδης.

κατάληψιν· τὸ γὰρ ἀσαφὲς ἐξελέγχεται τῇ τῶν πολλῶν συναγωγῇ συμφωνίᾳ. Ἦκουσε δὲ διδασκάλων Ἀναξαγόρου μὲν ἐν φιλοσόφοις, ὅθεν, φησὶν Ἀντυλλος, καὶ ἄθεος ἡρέμα ἐνομίσθη, τῆς ἐκείθεν θεωρίας ἐμφορηθεὶς, Ἀντιφῶντος δὲ ῥήτορος, δεινοῦ τὴν ῥητορικὴν ἀνδρὸς, οὗ καὶ μέμνηται ἐν τῇ ὁγδόῃ ὡς αἰτίου τῆς καταλύσεως τῆς δημοκρατίας καὶ τῆς τῶν τετρακοσίων καταστάσεως. ὅτι δὲ μετὰ τὸν θάνατον τιμωρούμενοι τὸν Ἀντιφῶντα οἱ Ἀθηναῖοι ἐρριψαν ἔξω τῆς πόλεως τὸ σῶμα, σεσιώπηκεν, ὡς διδασκάλῳ χαριζόμενος· λέγεται γὰρ ὡς ἐρριψαν αὐτοῦ τὸ σῶμα οἱ Ἀθηναῖοι ὡς αἰτίου τῆς μεταβολῆς τῆς δημοκρατίας. οὐκ ἐπολιτεύσατο δὲ ὁ συγγραφεὺς γενόμενος ἐν ἡλικίᾳ, οὐδὲ προσήλθε τῷ βήματι, ἐστρατήγησε δὲ ἀρχέεκακον ἀρχὴν παραλαβὼν ἀπὸ γὰρ ταύτης φυγαδεύεται. πεμφθεὶς γὰρ ἐπ' Ἀμφίπολιν, Βρασίδου φθάσαντος καὶ προλαβόντος αὐτὴν ἔσχεν αἰτίαν, καίτοι μὴ πάντα καταστὰς ἀνόνητος Ἀθηναίος· τῆς μὲν γὰρ ἀμαρτάνει, Ἡϊόνα δὲ τὴν ἐπὶ Στρυμόνι λαμβάνει. ἀλλὰ καὶ οὕτω, τὸ πρῶτον ἀτύχημα εἰς ἀμάρτημα μεταλαβόντες, φυγαδεύουσιν αὐτόν. γενόμενος δ' ἐν Αἰγίνῃ μετὰ τὴν φυγὴν, ὡς ἀν πλουτῶν, ἐδάνεισε τὰ πλείστα τῶν χρημάτων. ἀλλὰ κακείθεν μετήλθε, καὶ διατρίβων ἐν Σκαπτῇ ὕλῃ ὑπὸ πλατάνῳ ἔγραφε· μὴ γὰρ δὴ πειθώμεθα Τιμαίῳ λέγοντι ὡς φυγὼν ᾤκησεν ἐν Ἰταλίᾳ. ἔγραφε δ' οὐδ' οὕτω μνησικακῶς τοῖς Ἀθηναίοις, ἀλλὰ φιλαλήθης ὢν καὶ τὰ ἥθη μέτριος, εἶγε οὔτε Κλέων παρ' αὐτῷ οὔτε Βρασίδας ὁ τῆς συμφορᾶς αἰτίος ἀπέλαυσε λαιδορίας, ὡς ἀν τοῦ συγγραφέως ὀργιζόμενου. καίτοι οἱ πολλοὶ τοῖς ἰδίοις πάθεσι συνέθεσαν τὰς ἱστορίας, ἥκιστα μελήσαν αὐτοῖς τῆς ἀληθείας. Ἡρόδοτος μὲν γὰρ ὑπεροφθεὶς ὑπὸ Κορινθίων, ἀποδρᾶναι φησιν αὐτοὺς τὴν ἐν Σαλαμῖνι ναυμαχίαν· Τίμαιος δ' ὁ Ταυρομενίτης Τιμολέοντα ὑπερεπήνεσε τοῦ μετρίου, καθότι Ἀνδρόμαχον τὸν αὐτοῦ πατέρα οὐ κατέλυσε τῆς μοναρχίας· Φίλιστος δὲ τῷ νέῳ Διονυσίῳ τοῖς λόγοις πολεμεῖ· Ξενοφῶν δὲ Μένωνι λαιδορεῖται τῷ Πλάτωνος ἐταίρῳ διὰ τὸν πρὸς Πλάτωνα ζῆλον. ὁ δὲ μέτριος καὶ ἐπιεικής, τῆς ἀληθείας ἥττων.

Μὴ ἀγνοῶμεν δὲ ὅτι ἐγένοντο Θουκυδῶδαι πολλοὶ, οὗτος τε ὁ Ὀλόρου παῖς, καὶ δεύτερος δημαγωγός, Μιλησίον, ὃς καὶ Περικλεῖ διεπολιτεύσατο· τρίτος δὲ γένει Φαρσάλιος, οὗ μέμνηται Πολέμων ἐν τοῖς περὶ ἀκροπόλεως, φάσκων αὐτὸν εἶναι πατὴρ Μένωνος· τέταρτος ἄλλος Θουκυδίδης ποιητὴς, τὸν δῆμον Ἀχεροδούσιος, οὗ μέμνηται Ἀνδρότιων ἐν τῇ Ἀτθίδι, λέγων εἶναι πατὴρ Ἀρίστωνος. συνεχρόνισε δ', ὥς φησι Πραξιφάνης ἐν τῷ περὶ ἱστορίας, Πλάτωνι τῷ κωμικῷ, Ἀγάθωνι τραγικῷ, Νικηράτῳ ἐποποιῷ καὶ Χοιρίλῳ καὶ Μελανιππίῳ.

καὶ ἐπεὶ μὲν ἔζη Ἀρχέλαος, ἀδοξος ἦν ὡς ἐπὶ πλείστον, ὡς αὐτὸς Πραξιφάνης φησὶν^α· ὕστερον δὲ δαμονίως ἐθαυμάσθη. οἱ μὲν οὖν ἐκεῖ λέγουσιν αὐτὸν ἀποθανεῖν ἔνθα καὶ διέτριβε φυγὰς ὢν, καὶ φέρουσι μαρτύριον τοῦ μὴ κεῖσθαι τὸ σῶμα ἐπὶ τῆς Ἀττικῆς· ἰκρίων γὰρ ἐπὶ τοῦ τάφου κεῖσθαι, τοῦ κενотаφίου δὲ τοῦτο γνώρισμα εἶναι ἐπιχώριον καὶ νόμιμον Ἀττικὸν τῶν ἐπὶ τοιαύτῃ δυστυχίᾳ τετελευτηκότων καὶ μὴ ἐν Ἀθήναις ταφέντων. Δίδυμος δ' ἐν Ἀθήναις, ἀπὸ τῆς φυγῆς ἐλθόντα, βιάσθαι θανάτῳ φησὶν ἀποθανεῖν· τοῦτο δὲ φησι Ζώπυρον ἱστορεῖν. τοὺς γὰρ Ἀθηναίους κάθοδον δεδωκέναι τοῖς φυγάσι, πλὴν τῶν Πεισιωστρατιδῶν, μετὰ τὴν ἡτταν τὴν ἐν Σικελίᾳ· ἤκουτα οὖν αὐτὸν ἀποθανεῖν βίᾳ, καὶ τεθῆναι ἐν τοῖς Κιμωνίοις μνήμασι. καὶ καταγνώσκων εὐθέως ἐφη τῶν νομιζόντων αὐτὸν ἐκτὸς μὲν τετελευτηκέναι, ἐπὶ γῆς δὲ τῆς Ἀττικῆς τεθάφθαι. εἰ γὰρ οὐκ ἂν ἐτέθη ἐν τοῖς πατρίοις μνήμασι συλλήβδην τεθεῖς^β, οὐκ ἂν ἔτυχεν οὔτε στήλης οὔτε ἐπιγράμματος, ἢ τῷ τάφῳ προσκειμένη τοῦ συγγραφέως μηνύει τοῦτομα. ἀλλὰ δῆλον ὅτι κάθοδος ἐδόθη τοῖς φεύγουσιν, ὡς καὶ Φιλόχορος λέγει καὶ Δημήτριος ἐν τοῖς ἄρχουσιν. ἐγὼ δὲ Ζώπυρον ληρεῖν νομίζω, λέγοντα τοῦτον ἐν Θοράκῃ τετελευτηκέναι, κἂν ἀληθεύειν νομίζῃ Κράτιππος αὐτόν. τὸ δ' ἐν Ἰταλίᾳ Τίμαιον αὐτὸν καὶ ἄλλους λέγειν κεῖσθαι, μὴ καὶ σφόδρα καταγέλαστον ἦ. λέγεται δ' αὐτὸν τὸ εἶδος γεγονέναι σύννου μὲν τὸ πρόσωπον, τὴν δὲ κεφαλὴν καὶ τὰς τρίχας εἰς ὄψιν πεφυκυίας, τὴν τε λοιπὴν ξίω προσπεφυκέναι τῇ συγγραφῇ. παύσασθαι δὲ τὸν βίον ὑπὲρ τὰ πεντήκοντα ἔτη, μὴ πληρώσαντα τῆς συγγραφῆς τὴν προθεσμίαν.

Ζηλωτῆς δὲ γέγονεν ὁ Θουκυδίδης εἰς μὲν τὴν οἰκονομίαν Ὀμήρου, Πινδάρου δὲ εἰς τὸ μεγαλοφυὲς καὶ ὑψηλὸν τοῦ χαρακτήρος, ἀσαφῶς δὲ λέγων ἀνὴρ^γ ἐπίτηδες, ἵνα μὴ πᾶσι εἴη βατὸς, μηδὲ εὐτελεὲς φαίνεται παντὶ τῷ βουλομένῳ νοούμενος εὐχερώς, ἀλλὰ τοῖς λίαν σοφοῖς δοκιμαζόμενος παρὰ τοῖς θαυμάζῃται· ὁ γὰρ τοῖς ἀρίστοις ἐπαινούμενος καὶ κεκρμένῃ δόξαν λαβὼν ἀνάγραφτον εἰς τὸν ἔπειτα χρόνον κέκτηται τὴν τιμὴν, οὐ κινδυνεύουσιν ἐξαλειφθῆναι τοῖς ἐπικρίνουσιν. ἐξήλωσε δὲ ἐπ' ὀλίγον, ὥς φησιν Ἀντυλλος, καὶ τὰς Γοργίου τοῦ Λεοντίνου παρισώσεις καὶ τὰς ἀντιθέσεις τῶν ὀνομάτων, εὐδοκίμουςας κατ' ἐκείνῳ καιροῦ παρὰ τοῖς Ἑλλήσι, καὶ μέντοι καὶ Προδίκου τοῦ Κείου τὴν ἐπὶ τοῖς ὀνόμασιν ἀκριβολογίαν. μάλιστα δὲ πάντων,

^α δηλοῖ Bekk. Porpo.

^β Leg. ἢ γὰρ οὐκ ἂν ἐτέθη ἐν τοῖς πατρίοις μνήμασι, ἢ κλέβδην τεθεῖς οὐκ ἂν—.

^γ Fortasse ὁ ἀνὴρ.

ἔπερ εἵπομεν, ἐξήλωσεν Ὅμηρον, καὶ τῆς περὶ τὰ ὀνόματα ἐκλογῆς καὶ τῆς περὶ τὴν σύνθεσιν ἀκριβείας, τῆς τε ἰσχύος τῆς κατὰ τὴν ἐρμηνείαν καὶ τοῦ κάλλους καὶ τοῦ τάχους. τῶν δὲ πρὸ αὐτοῦ συγγραφέων τε καὶ ἱστορικῶν ἀψόχους ὥσπερ εἰσαγόντων τὰς συγγραφὰς, καὶ ψιλῇ μόνῃ χρησαμένων διὰ παντὸς δηγήσει, προσώποις δὲ οὐ περιθέντων λόγους τινὰς οὐδὲ ποιησάντων δημηγορίας, ἀλλ' Ἡροδότου μὲν ἐπιχειρήσαντος, οὐ μὴν ἐξισχύσαντος (δι' ὀλίγων γὰρ ἐποίησε λόγων, ὡς προσωποποιίας μᾶλλον ἢ περ δημηγορίας), μόνος δὲ συγγραφεὺς ἐξευρέ τε δημηγορίας καὶ τελείως ἐποίησε μετὰ κεφαλαίων καὶ διαιρέσεως, ὥστε καὶ στάσει ὑποπίπτειν τὰς δημηγορίας ἔπερ ἐστὶ λόγων τελείων εἰκῶν. τριῶν δὲ ὄντων χαρακτήρων φραστικῶν, ὑψηλοῦ, ἰσχυροῦ, μέσου, παρὲς τοὺς ἄλλους ἐξήλωσε τὸν ὑψηλὸν, ὡς ὄντα τῇ φύσει πρόσφορον τῇ οἰκείᾳ καὶ τῷ μεγέθει πρέποντα τοῦ τοσούτου πολέμου· ὧν γὰρ αἱ πράξεις μεγάλαι, καὶ τὸν περὶ αὐτῶν ἔπερε λόγον εἰκέναι ταῖς πράξεσιν. ἓνα δὲ μὴδὲ τοὺς ἄλλους ἀγνοῆς χαρακτήρας, ἵσθι ὅτι μέσῳ μὲν Ἡρόδοτος ἐχρήσατο, ὃς οὔτε ὑψηλὸς ἐστὶν οὔτε ἰσχυρὸς, ἰσχυρῷ δὲ ὁ Ξενοφῶν. διὰ γε οὖν τὸ ὑψηλὸν ὁ Θουκυδίδης καὶ ποιητικαῖς πολλάκις ἐχρήσατο λέξεσι, καὶ μεταφοραῖς τισί. περὶ δὲ πάσης τῆς συγγραφῆς ἐτόλμησάν τινες ἀποφύνασθαι, ὅτι αὐτὸ τὸ εἶδος τῆς συγγραφῆς οὐκ ἐστὶ ῥητορικῆς, ἀλλὰ ποιητικῆς. καὶ ὅτι μὲν οὐκ ἐστὶ ποιητικῆς, δῆλον ἐξ ὧν οὐχ ὑποπίπτει μέτρῳ τινί. εἰ δὲ τις ἡμῖν ἀντίποι ὅτι οὐ πάντως ὁ περὶ λόγος ῥητορικῆς ἐστίν, ὥσπερ οὐδὲ τὰ Πλάτωνος συγγράμματα οὐδὲ τὰ ἱατρικὰ, λέγομεν ὅτι ἀλλ' ἡ συγγραφή κεφαλαίως διαιρεῖται καὶ ἐπὶ εἶδος ἀνάγεται ῥητορικῆς, κοινῶς μὲν πᾶσα συγγραφή ἐπὶ τὸ συμβουλευτικὸν (ἄλλοι δὲ καὶ ὑπὸ τὸ πανηγυρικὸν ἀνάγουσι, φάσκοντες ὅτι ἐγκωμιάζει τοὺς ἀρίστους ἐν τοῖς πολέμοις γενομένους), ἐξαιρέτως δὲ ἡ Θουκυδίδου ἐν τοῖς τρισὶν εἰδεσιν ὑποπίπτει, τῷ μὲν συμβουλευτικῷ διὰ τῶν ὅλων δημηγορίων, πλὴν τῆς Πλαταιέων καὶ Θηβαίων ἐν τῇ τρίτῃ, τῷ δὲ πανηγυρικῷ διὰ τοῦ ἐπιταφίου, τῷ δὲ δικανικῷ διὰ τῆς δημηγορίας τῶν Πλαταιέων καὶ τῶν Θηβαίων, ἃς ἀνωτέρω τῶν ἄλλων ὑπεξεβλήμεθα. ὅπου γὰρ δικασταὶ κρίνουσι Λακεδαιμονίων οἱ παραγενόμενοι, καὶ κρίνεται πρὸς τὴν ἐρώτησιν ὁ Πλαταιεὺς καὶ ἀπολογεῖται περὶ ὧν ἐρωτᾶται, διὰ πλείωνων τοὺς λόγους ποιηόμενος, καὶ ἀντιλέγει τούτοις ὁ Θηβαῖος, εἰς ὀργὴν τὸν Λακεδαιμόνιον προκαλοῦμενος, ἢ τοῦ λόγου τάξις καὶ μέθοδος καὶ τὸ σχῆμα δικανικὸν καθαρῶς ἀποφαίνει τὸ εἶδος.

Λέγουσι δὲ τινες τὴν ὀγδόην ἱστορίαν νοθεύεσθαι καὶ μὴ εἶναι Θουκυδίδου, ἀλλ' οἱ μὲν φασιν εἶναι τῆς θυγατρὸς αὐτοῦ, οἱ δὲ Ξενο-

φῶντος. πρὸς οὗς λέγομεν ὅτι, τῆς μὲν θυγατρὸς ὡς οὐκ ἔστι, δῆλον. οὐ γὰρ γυναικείας ἦν φύσεως τοιαύτην ἀρετὴν τε καὶ τέχην μιμήσασθαι· ἔπειτα, εἰ τοιαύτη τις ἦν, οὐκ ἂν ἐσπούδασε λαθεῖν, οὐδ' ἂν τὴν ὁγδόην ἔγραψε μόνον, ἀλλὰ καὶ ἄλλα πολλὰ κατέλιπεν ἂν, τὴν οἰκείαν ἐκφαίνουσα φύσιν. ὅτι δὲ οὐδὲ Ξενοφώντας ἐστίν, ὁ χαρακτήρ μόνον οὐχὶ βοᾷ· πολλὰ γὰρ τὸ μέσον ἰσχυροῦ χαρακτήρος καὶ ὑψηλοῦ. οὐ μὴν οὐδὲ Θεοπόμπου, καθά τινες ἠξίωσαν. τισὶ δὲ, καὶ μᾶλλον τοῖς χαριεστέροις, Θουκυδίδου μὲν εἶναι δοκεῖ, ἄλλως δ' ἀκαλλώπιστος, δι' ἐκτύπων γεγραμμένη, καὶ πολλῶν πλήρης ἐν κεφαλαίῳ πραγμάτων καλλωπισθῆναι καὶ λαβεῖν ἑκτασιν δυναμένων. ἔνθεν καὶ λέγομεν ὡς ἀσθενέστερον πέφρασται, καὶ ὀλίγον^a καθότι ἀρρωστών αὐτὴν φαίνεται συντεθεικώς. ἀσθενούντος δὲ σώματος βραχὺ τι καὶ ὁ λογισμὸς ἀτουώτερος εἶναι φιλεῖ· μικροῦ γὰρ συμπάσχουσιν ἀλλήλοις ὁ τε λογισμὸς καὶ τὸ σῶμα. ἀπέθανε δὲ μετὰ τὸν πόλεμον τὸν Πελοποννησιακὸν ἐν τῇ Θράκῃ, συγγράφων τὰ πράγματα τοῦ εἰκοστοῦ καὶ πρώτου ἐνιαυτοῦ. εἴκοσι γὰρ καὶ ἑπτὰ κατέσχεν ὁ πόλεμος. τὰ δὲ τῶν ἄλλων ἕξ ἑτῶν πράγματα ἀναπληροῖ ὁ τε Θεόπομπος καὶ ὁ Ξενοφῶν, οἷς συνάπτει τὴν Ἑλληνικὴν ἱστορίαν. Ἰστέον δὲ ὅτι στρατηγῆσας ὁ Θουκυδίδης ἐν Ἀμφιπόλει, καὶ δόξας ἐκεῖ βραδέως ἀφικέσθαι, καὶ προλαβόντος αὐτὸν τοῦ Βρασίδου, ἐφυγαδεύθη ὑπ' Ἀθηναίων, διαβάλλουτος αὐτὸν τοῦ Κλέωνος· διὸ καὶ ἀπεχθάνεται τῷ Κλέωνι, καὶ ὡς μεμνηνότα αὐτὸν εἰσάγει πανταχοῦ. καὶ ἀπελθὼν, ὥς φησιν, ἐν τῇ Θράκῃ, τὸ κάλλος ἐκεῖ τῆς συγγραφῆς συνέθηκεν. ἀφ' οὗ μὲν γὰρ ὁ πόλεμος ἤρξατο, ἐσημειοῦτο τὰ λεγόμενα ἅπαντα καὶ τὰ πραττόμενα, οὐ μὴν κάλλους ἐφρόντισε τὴν ἀρχὴν ἀλλ' ἢ τοῦ μόνου σῶσαι τῇ σημειώσῃ τὰ πράγματα· ὕστερον δὲ μετὰ τὴν ἐξορίαν ἐν Σκαπτῇ ὄλῃ τῆς Θράκης χωρὶς διαιτώμενος, συνέταξε μετὰ κάλλους ἃ ἐξ ἀρχῆς μόνον ἐσημειοῦτο διὰ τὴν μνήμην. ἔστι δὲ τοῖς μύθοις ἐναγνίος διὰ τὸ χαίρειν ταῖς ἀληθείαις. οὐ γὰρ ἐπετίθενε τοῖς ἄλλοις ταῦτόν τε συγγραφεῖσιν οὐδὲ ἱστορικοῖς, οἳ μύθους ἐγκατέμειξαν ταῖς ἑαυτῶν ἱστορίαις, τοῦ τερπνοῦ πλέον τῆς ἀληθείας ἀντιποιούμενοι. ἀλλ' ἐκεῖνοι μὲν οὕτω· τῷ συγγραφεῖ δ' οὐκ ἐμέλησε πρὸς τέρψιν τῶν ἀκούοντων, ἀλλὰ πρὸς ἀκρίβειαν τῶν μανθανόντων γράφειν. καὶ γὰρ ὠνόμασεν ἀγώνισμα τὴν ἑαυτοῦ συγγραφὴν. πολλὰ γὰρ τῶν πρὸς ἡδονὴν ἀπέφυγε, τὰς παρενθήκας, ἃς εἰώθασιν ποιεῖν οἱ πλείονες, ἀποκλίνας, ὅπου γε καὶ παρ' Ἡροδότῃ καὶ ὁ δελφίς ἐστίν ὁ φιλήκοος καὶ Ἀρίων ὁ κυβερνώμενος μουσικῇ, καὶ ὅλως ἡ δευτέρα τῶν

^a An fuit ὀλίγου?

ιστοριῶν τὴν ὑπόθεσιν ψεύδεται. ὁ δὲ συγγραφεὺς οὗτος, ἂν ἀναμνησθῇ τινὸς περιττοῦ, διὰ μὲν τὴν ἀνάγκην λέγει, διηγείται δὲ μόνον εἰς γνώσιν τῶν ἀκούοντων ἀφικνούμενος. ὃ τε γὰρ περὶ Τηρέως αὐτῷ λόγος πέφρασται μόνον περὶ παθῶν τῶν γυναικῶν, ἣ τε Κυκλώπων ἱστορία τῶν τόπων ἐμνημονεύθη χάριν, καὶ ὁ Ἀλκμαίων, ὅτε σωφρονεῖ^α, μνημονεύεται, ἔνθα τὰ τῆς σωφροσύνης αὐτοῦ νήσους ποιεῖ, τὰ δ' ἄλλα οὐκ ἀκριβοῖ. περὶ μὲν οὖν τοὺς μύθους τοιοῦτος. δεῶς δὲ ἡθογραφῆσαι. καὶ ἐν μὲν τοῖς μέρεσι σαφές, ὑπὸ δὲ τὴν σύνταξιν ἐνίοτε διὰ τὸ ἐπιτείνουν τῆς ἐρμηνείας ἄδηλος εἶναι δοκῶν. ἔχει δὲ χαρακτῆρα ὑπέρσεμνον καὶ μέγαν. τὸ δὲ τῆς συνθέσεως, τραχύτητος ὃν μεστόν, καὶ ἐμβριθὲς καὶ ὑπερβατικόν, ἐνίοτε δὲ καὶ ἀσαφές. αἱ δὲ βραχύτητες θαυμάσαι, καὶ τῶν λέξεων οἱ νόες πλείονες. τὸ δὲ γνωμολογικὸν αὐτοῦ πάννυ ἐπαινετόν. ἐν δὲ ταῖς ἀφηγήσεσι σφόδρα δυνατὸς, ναυμαχίας ἡμῖν καὶ πολιορκίας, νόσους τε καὶ στάσεις διηγούμενος. πολυειδὴς δὲ ἐν τοῖς σχήμασι, τὰ πολλὰ καὶ τῶν Γοργίου τοῦ Λεοντίου μιμούμενος, ταχὺς ἐν ταῖς σημασίαις, πικρὸς ἐν ταῖς αὐστηρότησιν, ἡθῶν μιμητὴς καὶ ἄριστος διαγραφεὺς. ὅψει γοῦν παρ' αὐτῷ φρόνημα Περικλέους, καὶ Κλέωνος οὐκ οἶδ' ὅ τι ἂν εἴποι τις, Ἀλκιβιάδου νεότητα, Θεμιστοκλέους πάντα, Νικίου χρηστότητα, δεισιδαιμονίαν, εὐτυχίαν μέχρι Σικελίας, καὶ ἄλλα μυρία, ἃ κατὰ μέρος ἐπιθεῖν πειρασόμεθα. ὥς ἐπὶ πλείστον δὲ χρῆται τῇ ἀρχαίᾳ ἀτθίδι [τῇ παλαιᾷ], ἣ τὸ ξ ἀντὶ τοῦ σ παρελήφεν, ὅταν ξυνέγραψε καὶ ξυμμαχίαν λέγῃ. καὶ τὴν δίφθογγον τὴν αἰ ἀντὶ τοῦ α γράφῃ, αἰεὶ λέγων. καὶ ὅλως ἐφευρετὴς ἐστὶ καινῶν ὀνομάτων. τὰ μὲν γὰρ ἐστὶν ἀρχαιότερα τῶν κατ' αὐτὸν χρόνων, τὸ Αὐτοβοεῖ καὶ τὸ Πολεμησεῖοντες καὶ Παγχάλεπον καὶ Ἀμαρτάδα καὶ ὕλης Φακέλους· τὰ δὲ ποιηταῖς μέλει, οἷον τὸ Ἐπιλύγξαι^β καὶ τὸ Ἐπηλύται καὶ τὸ Ἀνακῶς καὶ τὰ τοιαῦτα· τὰ δ' ἴδια, οἷον Ἀποσίμωσις καὶ Κωλύμη καὶ Ἀποτείχισις, καὶ ὅσα ἄλλα παρ' ἄλλοις μὲν οὐ κεῖται, ὑπ' αὐτοῦ δὲ λέλεκται. μέλει δὲ αὐτῷ καὶ ὄγκου τῶν ὀνομάτων καὶ δεινότητος τῶν ἐνθυμημάτων, καὶ ὥσπερ φθάσαντες εἶπομεν, βραχύτητος συντάξεως· τὰ γὰρ πολλὰ τῶν πραγμάτων καὶ λέξει δείκνυται. τέθεικε δὲ πολλάκις καὶ πάθῃ καὶ πράγματα ἀντ' ἀνδρῶν, ὥς τὸ Ἀντίπαλον δέος. ἔχει δὲ καὶ τι τοῦ πανηγυρικοῦ, ἐν οἷς ἐπιταφίους λέγει, καὶ ποικίλως εἰρωνείας εἰσφέρων, καὶ ἐρωτήσεις ποιούμενος, καὶ φιλοσόφοις εἶδει δημηγορῶν· ἐν οἷς γὰρ ἀμοιβαῖός ἐστι, φιλοσοφεῖ. τὴν μέντοι ἰδέαν αὐτοῦ τῶν λέξεων καὶ τῶν συνθέσεων αἰτιῶνται οἱ πλείους, ὧν ἐστὶ Διο-

^a Vulgo σωφρονεῖν.^β Fortasse ἐπηλυγάζεσθαι. STEPHAN.

νόσιος ὁ Ἀλικαρνασσεύς· μέμφεται γὰρ αὐτῷ ὡς περὶ καὶ πολιτικῇ λέξει χρῆσθαι μὴ δυναμένῳ, οὐκ εἰδῶς ὅτι ταῦτα πάντα δυνάμεώς ἐστι περιττῆς καὶ ἔξεως πλεονεξία. φαίνεται δὲ ἐπὶ τῶν Ἡροδότου χρόνων γενόμενος, εἶγε ὁ μὲν Ἡρόδοτος μέμνηται τῆς Θηβαίων ἐσβολῆς ἐς τὴν Πλάταιαν, περὶ ἧς ἱστορεῖ Θουκυδίδης ἐν τῇ δευτέρᾳ. λέγεται δέ τι καὶ τοιοῦτον, ὥς ποτε τοῦ Ἡροδότου τὰς ἰδίαις ἱστορίας ἐπιδεικνύμενου παρὼν τῇ ἀκροάσει Θουκυδίδης καὶ ἀκούσας ἐδάκρυσεν· ἔπειτά φασι τὸν Ἡρόδοτον τοῦτο θεασάμενον εἰπεῖν αὐτοῦ πρὸς τὸν πατέρα τὸν Ὀλορον· ὦ Ὀλορε, ὀργῇ ἢ φύσει τοῦ υἱοῦ σου πρὸς μαθήματα.” ἐτελεύτησε δὲ ἐν τῇ Θράκῃ· καὶ οἱ μὲν λέγουσιν ὅτι ἐκεῖ ἐτάφη, ἄλλοι δὲ λέγουσιν ὅτι ἐν ταῖς Ἀθήναις ἠνέχθη τὰ ὅσα αὐτοῦ κρύφα παρὰ τῶν συγγενῶν, καὶ οὕτως ἐτάφη· οὐ γὰρ ἐξήν φανερώς θάπτειν ἐν Ἀθήναις τὸν ἐπὶ προδοσίᾳ φεύγοντα. ἐστὶ δὲ αὐτοῦ τάφος πλησίον τῶν πυλῶν, ἐν χωρίῳ τῆς Ἀττικῆς ὃ Κολῆ καλεῖται, καθά φησιν Ἀντυλλος, ἀξιώπιστος ἀνὴρ μαρτυρήσαι, καὶ ἱστορίαν γινῶναι καὶ διδάξαι δεινός. καὶ στήλῃ δὲ, φησὶν, ἔστηκεν ἐν τῇ Κολῇ, ΘΟΥΚΥΔΙΔΗΣ ὈΛΟΡΟΥ ἈΛΙΜΟΥΣΙΟΣ ἔχουσα ἐπίγραμμα· τινὲς δὲ προσέθηκαν καὶ τὸ ἘΝΘΑ ΔΕ ΚΕΓΤΑΙ. ἀλλὰ λέγομεν ὅτι νοοῦμεν ὅτι τοῦτο καὶ προσυπακούμενον· οὐδὲ γὰρ ἔκειτο ἐν τῷ ἐπιγράμματι. ἐστὶ δὲ τὴν ἰδέαν καὶ τὸν χαρακτήρα μεγαλοπρεπῆς, ὡς μηδὲ ἐν τοῖς οἴκοις ἀφίστασθαι τοῦ μεγαλοπρεποῦς· ἐμβριθῆς τὴν φράσιν, ἀσαφῆς τὴν διάνοιαν διὰ τὸ ὑπερβατοῖς χαίρειν, ὀλίγοις ὀνόμασι πολλὰ πράγματα δηλῶν, καὶ ποικιλώτατος μὲν ἐν τοῖς τῆς λέξεως σχήμασι, κατὰ δὲ τὴν διάνοιαν τὸνναντίον ἀσχημάτιστος. οὔτε γὰρ εἰρωνεῖται οὔτε ἐπιτιμήσεις οὔτε ταῖς ἐν πλαγίου ῥήσεσιν οὔτε ἄλλαις τισὶ πανουργίαις πρὸς τὸν ἀκρατὴν κέχρηται, τοῦ Δημοσθένους μάλιστα ἐν τούτοις ἐπιδεικνύμενον τὴν δεινότητα. οἶμαι δὲ οὐκ ἀγνοίᾳ σχηματισμοῦ τοῦ κατὰ διάνοιαν παρῆναι τὸν Θουκυδίδην τὸ τοιοῦτον, ἀλλὰ τοῖς ὑποκειμένοις προσώποις πρέποντας καὶ ἀρμόζοντας συντιθέντα τοὺς λόγους. οὐ γὰρ ἔπρεπε Περικλεῖ καὶ Ἀρχιδάμῳ καὶ Νικίᾳ καὶ Βρασίδῳ, ἀνθρώποις μεγαλόφροσι καὶ γενναίοις καὶ ἡρωϊκῇ ἔχουσι δόξαν, λόγους εἰρωνεῖας καὶ πανουργίας περιτιθέναι, ὡς μὴ παρηγόσαν ἔχουσι φανερώς ἐλέγχειν καὶ ἄντικρυς μέμφεσθαι καὶ ὅτι οὐκ ἐβούλονται λέγειν. διὰ τοῦτο τὸ ἀπλαστον καὶ ἀνηθοποίητον ἐπετίηδεν, σῶζων κἀν τούτοις τὸ προσήκον καὶ τῇ τέχνῃ δοκοῦν· τεχνίτου γὰρ ἀνδρὸς φυλάξαι τοῖς προσώποις τὴν ἐπιβόλῃν, λυσσάν δόξαν καὶ τοῖς πράγμασι τὸν ἀκόλουθον κόσμον. Ἰστέον δὲ ὅτι τὴν πραγματείαν αὐτοῦ οἱ μὲν κατέτεμον εἰς τρεισκαίδεκα ἱστο-

ρίας, ἄλλοι δὲ ἄλλως. ὁμως δὲ ἡ πλείστη καὶ ἡ κοινὴ κεκράτηκε, τὸ μέχρι τῶν ὀκτὼ διηγήσθαι τὴν πραγματείαν, ὥς καὶ ἐπέκρινεν ὁ Ἀσκληπιδίος.

ΑΛΛΑ ΠΕΡΙ ΤΟΥ ΘΟΥΚΥΔΙΔΟΥ, ΑΔΕΣΠΟΤΑ.

ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος Ὀλόρου ἦν παῖς, Θωράκιον δὲ αὐτῷ τὸ γένος. καὶ γὰρ ὁ πατὴρ αὐτῷ Ὀλορος ἐκ Θωράκης εἶχε τοῦνομα. γέγονε δὲ τῶν Μιλτιάδου συγγενῆς. αὐτίκα γοῦν ἔνθα Μιλτιάδης περὶ Κολην τέθαιπται, ἐνταῦθα καὶ Θουκυδίδης τέθαιπται. ὁ δὲ Μιλτιάδης ἔγημε τοῦ Θωράκων βασιλέως θυγατέρα Ἥγησιπύλην. γέγονε δὲ Ἀντιφῶντος τοῦ Ῥαμνουσίου μαθητῆς, δεινοῦ λέγειν, καὶ ὑπόπτου γενομένου τοῖς δικαστηρίοις. καὶ διὰ ταῦτα λέγοντος μὲν οὐκ ἤνευχοντο αὐτοῦ, γράφειν δὲ ἐπεχείρησε τοὺς λόγους, καὶ ἐξέδωκε τοῖς δεομένοις. ἐμαρτύρησε δὲ αὐτῷ καὶ Θουκυδίδης ὁ μαθητῆς ὅτι ᾧ ἂν σύμβουλος γένοιτο, ἄριστα ἐκείνος ἀπήλλαττεν εἰς τὰς δίκας. ἀλλ' ὁ μὲν ἔδοξε πονηρὸς Ἀντιφῶν εἶναι, καὶ περὶ τέλος τοῦ Πελοποννησιακοῦ πολέμου κριθεὶς προδοσίας, ὥς Λακεδαιμονίοις μὲν τὰ ἄριστα κατὰ πρεσβείαν παραινέσας, Ἀθηναίοις δὲ ἀλυσιτελέστατα, ἐάλω. καὶ σὺν αὐτῷ διεφθάρησαν Ἀρχεπτόλεμος καὶ Ὀνομακλῆς, ὧν καὶ κατεσκάφησαν καὶ αἱ οἰκίαι, καὶ τὸ γένος τὸ μὲν διεφθάρη, τὸ δὲ ἀτιμον ἐγένετο. στρατηγικὸς δὲ ἀνὴρ ὁ Θουκυδίδης γενόμενος, καὶ τὰ περὶ Θάσου πιστευθεὶς μέταλλα, πλούσιος μὲν ἦν καὶ μέγα ἐδύνατο· ἐν δὲ τῷ Πελοποννησιακῷ πολέμῳ αἰτίαν ἔσχε προδοσίας ἐκ βραδυτήτος τε καὶ ὀλιγωρίας. ἔτυχε μὲν γὰρ Βρασίδας τὰς ἐπὶ Θωράκης καταλαβὼν πόλεις Ἀθηναίων, ἀφιστὰς μὲν Ἀθηναίων, Λακεδαιμονίοις δὲ προστιθείς· κἀνταῦθα δέον ταχέως ἀναπλεῦσαι, καὶ σῶσαι μὲν τὴν Ἡϊόνα ἐγγὺς κειμένην, περιποιῆσαι δὲ τὴν Ἀμφίπολιν, μέγα κτῆμα τοῖς Ἀθηναίοις, τὴν μὲν Ἡϊόνα ἐδυνήθη φθάσας σῶσαι, τὴν δὲ Ἀμφίπολιν ἀπώλεσε. καίτοι Κλέων βοηθῶν ταῖς ἐπὶ Θωράκης πόλεσι κατέπλευσε μὲν εἰς Ἀμφίπολιν, ἀλλ' ὁμως μάχης γενομένης Βρασίδας μὲν ὁ Λακεδαιμόνιος ἐνίκησεν αὐτὸν, Κλέων δὲ ἀπέθανεν, ὑπὸ Μυρκυνίου πελταστοῦ βληθείς. οὐ μὴν ἀλλὰ καὶ Βρασίδας τῆς νίκης αἰσθόμενος ἀπέθανε, καὶ Ἀμφίπολις Ἀθηναίων ἀπέστη, Λακεδαιμονίων δὲ ἐγένετο. ἔνθα καὶ τὰ Ἀγνώνεια οἰκοδομήματα καθελόντες οἱ Ἀμφιπολῖται Βρασιδεῖα ἐκάλεσαν, μισήσαντες μὲν τὴν Ἀττικὴν ἀποικίαν, λακωνίσαντες δὲ κἀν τούτῳ, καὶ τὴν τιμὴν μεταθέντες εἰς Λακεδαί-

μονα. γενόμενος δὲ φυγὰς ὁ Θουκυδίδης ἐσχόλαξε τῇ ξυγγραφῇ τοῦ Πελοποννησιακοῦ πολέμου, καὶ διὰ τοῦτο δοκεῖ πολλὰ χαρίζεσθαι μὲν Λακεδαιμονίοις, κατηγορεῖν δὲ Ἀθηναίων τὴν τυραννίδα καὶ πλεονεξίαν. οὐ^a γὰρ καιρὸς αὐτῷ κατεπεῖν Ἀθηναίων ἐγένετο, Κορινθίων κατηγορούντων ἢ Λακεδαιμονίων μεμφομένων ἢ Μιτυληναίων αἰτιωμένων, πολὺς ἐν τοῖς ἐγκλήμασι τοῖς Ἀττικοῖς ἐρρύη^b καὶ τὰς μὲν νίκας τὰς Λακωνικὰς ἐξήρε τῷ λόγῳ, τὰς δὲ ξυμφορὰς ἠΐξησε τὰς Ἀττικὰς, ὅπου καὶ τὰς ἐν Σικελίᾳ. πέπαιται δὲ τὸ τῆς συγγραφῆς ἐν τῇ ναυμαχίᾳ τῇ περὶ Κυνὸς σῆμα, τουτέστι περὶ τὸν Ἑλλήσποντον, ἔνθα δοκοῦσι καὶ νενικηκέναι Ἀθηναῖοι. τὰ δὲ μετὰ ταῦτα ἐτέροις γράφειν κατέλιπε, Ξενοφῶντι καὶ Θεοπόμπῳ. εἰσὶ δὲ καὶ αἱ ἐφεξῆς μάχαι. οὔτε γὰρ τὴν δευτέραν ναυμαχίαν τὴν περὶ Κυνὸς σῶμα, ἣν Θεόπομπος εἶπεν, οὔτε τὴν περὶ Κύζικον, ἣν ἐνίκα Θρασύβουλος καὶ Θηραμένης καὶ Ἀλκιβιάδης, οὔτε τὴν ἐν Ἀργινοῦσαις ναυμαχίαν, ἔνθα νικῶσιν Ἀθηναῖοι Λακεδαιμονίους, οὔτε τὸ κεφάλαιον τῶν κακῶν τῶν Ἀττικῶν, τὴν ἐν Αἰγὸς ποταμοῖς ναυμαχίαν, ὅπου καὶ τὰς ναῦς ἀπώλεσαν Ἀθηναῖοι καὶ τὰς ἐξῆς ἐλπιδας^c καὶ γὰρ τὸ τεῖχος αὐτῶν καθρέθη, καὶ ἡ τῶν τριάκοντα τυραννὶς κατέστη, καὶ πολλαῖς ξυμφοραῖς περιέπεσεν ἡ πόλις, ὃς ἠκρίβωσε Θεόπομπος. ἦν δὲ τῶν πάντων κατὰ γένος Ἀθήνησι δοξαζομένων ὁ Θουκυδίδης. δεινὸς δὲ δόξας εἶναι ἐν τῷ λέγειν, πρὸ τῆς συγγραφῆς προέστη τῶν πραγμάτων^d πρώτην δὲ τῆς ἐν τῷ λέγειν δεινότητος τήνδε ἐποίησατο τὴν ἐπίδειξιν. Πυριλάμπης γὰρ τις τῶν πολιτῶν ἄνδρα φίλον καὶ ἐρώμενον ἰδίου διὰ τινα ζηλοτυπήσας ἐφόνευσε^e ταύτης δὲ τῆς δίκης ἐν Ἀρείῳ πάγῳ κινουμένης^b πολλὰ τῆς ἰδίας σοφίας ἐπεδείξατο, ἀπολογίαν ποιούμενος ὑπὲρ τοῦ Πυριλάμπους, καὶ Περικλέους κατηγορούντος ἐνίκα. ὁθεν καὶ στρατηγὸν αὐτὸν ἐλομένων Ἀθηναίων, ἄρχων προέστη τοῦ δήμου. μεγαλόφρων δὲ ἐν τοῖς πράγμασι γενόμενος, ἅτε φιλοχρηματῶν, οὐκ εἶα τὸν^c πλείονα χρόνον προστατεῖν τοῦ δήμου. πρῶτον μὲν γὰρ ὑπὸ τοῦ Ξενοκρίτου, ὥς Σύβαριν ἀποδημήσας, ὥς ἐπανήλθεν εἰς Ἀθήνας, συγχύσεως δικαστηρίου φεύγων ἐάλω^d. ὕστερον δὲ ἐξοστρακίζεται ἐτη δέκα. φεύγων δὲ ἐν Αἰγίνῃ διέτριβε, κακεῖ λέγεται τὰς ἱστορίας αὐτὸν συντάξασθαι. τότε δὲ τὴν φιλαργυρίαν αὐτοῦ μάλιστα φανερὰν γενέσθαι^e ἅπαντας γὰρ Αἰγινήτας κατατοκίζων ἀναστάτους ἐποίησε, μετὰ δὲ τὴν ἱστορίαν φασὶ συντετάχθαι τῷ συγγραφεῖ τὸ προοίμιον, ἐπεὶ τῶν ἐν τῷ πολέμῳ μέμνηται γεγονότων, ὥσπερ τῆς Δήλου καθάρσεως, ἣν περὶ τὸ ἑβδομον ἔτος ἐπὶ Εὐθύνοον ἀρχοντος γεγενησθῆναι φασι. μέμνηται δὲ ἐν αὐτῷ καὶ τῆς τοῦ πολέμου τελευτῆς,

^a Vulgo οὐ.^b κρινομένης Bekk.^c εἶα τὸν] An εἶατο Bekk.

λέγων “Ἐς τὴν τελευτὴν τοῦδε τοῦ πολέμου.” ἀλλὰ καὶ ἐν ἀρχῇ φησὶ “Κίνησις γὰρ ^α αὕτη μεγίστη τοῖς Ἑλλησιν ἐγένετο, καὶ μέρει “ τινὶ τῶν βαρβάρων, ὥς δὲ εἰπεῖν, καὶ ἐπὶ πλείστον ἀνθρώπων.” πληρώσας δὲ τὴν ὀγδόην ἱστορίαν ἀπέθανε νόσφ. σφάλλονται γὰρ οἱ λέγοντες μὴ Θουκυδίδου εἶναι τὴν ὀγδόην, ἀλλ’ ἐτέρου συγγραφέως. τελευτήσας δ’ ἐν Ἀθήνησιν ἐτάφη πλησίον τῶν Μελιτιδῶν πυλῶν, ἐν χωρίῳ τῆς Ἀττικῆς ὃ προσαγορεύεται Κόλλη, εἴτε αὐτὸς ἐπανελθὼν Ἀθήνας ἐκ τῆς φυγῆς τοῦ ὀρισθέντος χρόνου πληρωθέντος, καὶ τελευτήσας ἐν τῇ ἰδίᾳ πατρὶδι, εἴτε μετακομισθέντων αὐτοῦ τῶν ὁστέων ἀπὸ Θράκης, ἐκεῖ καταστρέψαντος τὸν βίον λέγεται γὰρ ἐπ’ ἀμφοτέρα. καὶ στήλη τις ἀνέστηκεν ἐν τῇ Κόλλῃ τοῦτο ἔχουσα τὸ ἐπίγραμμα.

ΘΟΥΚΥΔΙΔΗΣ ὈΛΟΨΟΤ’ ἈΛΙΜΟΤ’ ΣΙΟΣ ἘΝΘΑ’ ΔΕ ΚΕῖΤΑΙ.

^α αὕτη δὴ Bekk. Poppo.

ΘΟΥΚΥΔΙΔΟΥ ΕΠΙΓΡΑΦΗΣ

A.

I. ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὥς ἐπολέμησαν πρὸς ἀλλήλους, ἀρξάμενος εὐθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαιρόμενος ὅτι ἀκμάζοντες τε ἦσαν ἐς αὐτὸν ἀμφοτέροι παρασκευῇ τῇ πάσῃ, καὶ τὸ ἄλλο Ἑλληνικὸν ὄρων ξυνιστάμενον πρὸς ἑκατέρους, τὸ μὲν εὐθὺς, τὸ δὲ καὶ διανοούμενον. κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο καὶ μέρει τινὶ τῶν βαρβάρων,

2. τῶν Ἀθηναίων καὶ Πελοποννησίων I. ἐπολέμισαν I. 6. ἦσαν F. ἦσαν corr. G. (cujus margo μετὰ σπουδῆς ἐπορεύοντο) et Bekk. ceteri codices ἦσαν. τῇ om. I. 7. ἄλλον c.e. συνιστάμενον c.e. 8. πρὸς ἑκατέρους] om. H.I.a.c.e. et pr. F. 9. κινήσις τε γὰρ g. αὕτη δὴ μεγίστη F.H.I.V.c.e.

3. ἀρξάμενος—ἐλπίσας] This preface was apparently written after the conclusion of the war, when Thucydides began to digest the information which he had previously collected into the form of a regular history. In this way he lived to complete six books entirely; to the seventh, as some think, his final touches are wanting; and the eighth is altogether unfinished. The materials which he had collected for the last years of the war were probably lost at his death, unless we conceive it possible that Xenophon might have availed himself of them for his continuation of Thucydides' History.

5. ὅτι ἀκμάζοντες τε ἦσαν, καὶ—ὄρων] Transit a constructione per ὅτι ad participium. Nam καὶ pertinet ad præcedens τε post ἀκμάζοντες. H.A.C.K.

ἀκμάζοντες ἦσαν ἐς αὐτὸν] "They were most excellently provided with re-

"sources for war." Bekker, in his latest edition, reads ἦσαν, that is, ἦσαν; and Duker, in defence of this reading, (which is noticed by several of the ancient grammarians,) refers to Thucyd. I. 118, 2. *λέγει ἐς τοὺς πολέμους*, and 123, 1. *θαρσύνοντας λέγει ἐς τὸν πόλεμον*. Poppe, Göller, and Krüger, retain the common reading ἦσαν; and Krüger observes, "ἀκμάζειν ἐς τι eodem modo dictum ut II. 8, 1. *ἔρρωντο ἐς τὸν πόλεμον*."

8. διανοούμενον.] Repets *ξυνίστασθαι*. Conf. I. 124, 2. *ὥστε τῶν μὲν ἤδη ἀρχεῖν, τῶν δὲ διανοεῖσθαι*, i.e. *διανοεῖσθαι ἀρχεῖν*. Conf. etiam V. 80, 2. GÖLLER.

9. κίνησις γὰρ—ἀνθρώπων.] "For this was the greatest general movement which ever befell the Greeks, and a large portion of the barbarians, and one may almost say, a great part of mankind." It may be doubtful whether Thucydides

3 of the Peloponnesian
war. Chapp. 2—12.

ὥς δὲ εἰπεῖν καὶ ἐπὶ πλείστον ἀνθρώπων. τὰ
γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς
μὲν εὐρεῖν διὰ χρόνου πλήθος ἀδύνατα ἦν· ἐκ δὲ τεκμηρίων,
ὧν ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει, οὐ
μεγάλα νομίζω γενέσθαι, οὔτε κατὰ τοὺς πολέμους οὔτε ἐς τὰ 5
ἄλλα. II. φαίνεται γὰρ ἡ νῦν Ἑλλάς καλουμένη οὐ πάλαι
βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε
οὔσαι τὰ πρότερα, καὶ ῥαδίως ἕκαστοι τὴν
ἐαυτῶν ἀπολείποντες, βιαζόμενοι ὑπὸ τινων αἰεὶ

Its earliest state was
one of mere barbarism:
its inhabitants were
migratory tribes.

3. ἀδύνατα A.B.N.O.Q.V.c.af.g.h. et margo L. cum Suida v. ἀδύνατα ἦν et
Schol. Eurip. Hippol. 269; ceteri (inter quos F.G.) ἀδύνατον cum Dionysio p. 164
et 858 et 871. 4. ξυμβαίνει B.E.V.a.b.f.g. συμβαίνει I. συμβαίνει ceteri.
6. γὰρ μὲν A. 7. μετανάστης τε οὐσα g. 8. ἕκαστος Dionys. p. 872. 9. ὑπὸ
τινων αἰεὶ E, qui raro vel nunquam αἰεὶ; αἰεὶ ὑπὸ τινων P.Q.

actually meant to say this, or whether he
meant to confine the words *μεγίστη* δὴ
to the Greeks alone, and merely to say that
"it extended itself to a large portion of
"the barbarians." But the first and
simple meaning of the words may be
taken without difficulty; for Thucydides
expressly calls the Peloponnesian war
greater than the Persian in ch. 23, 1, 2;
and no other war except the Persian could
within his knowledge enter into compa-
rison with it. The expression *μέρει τι*
resembles, I suppose, the sense of the
same words in ch. 23, 4. and in VII. 30,
2. "a large proportion of the barba-
rians." See the notes there.

1. For the expression *ἐπὶ πλείστον
ἀνθρώπων*, see note to I. 49, 7.

2. *πρὸ αὐτῶν*] The plural pronoun refers
to some such expression as *τὰ τοῦ πολέ-
μου*, or *τὰ Πελοποννησιακά*, as we often
find the Persian war called *τὰ Μηδικά*.

3. *Lectio altera*, ἀδύνατα, eundem om-
nino sensum efficit: sed magis Thucydi-
deam (utpote veteri linguae Atticae, qua
potissimum utitur Thucydides, magis
convenientem) esse crediderim. Sic certe
I. 59, 2. *νομίσαντες δὲ οἱ στρατηγοὶ ἀδύ-
νατα εἶναι πρὸς τε Περδικκῶν πολέμῳ*. Sic
etiam III. 88, 1. *θέρους γὰρ δι' ἀνδρίαν
ἀδύνατα ἦν ἐπιστρατεύειν*. Et alibi, V.
14, 3. *δοτ' ἀδύνατα ἐφαίνετο Ἀργείοις καὶ
Ἀθηναίοις ἅμα πολεμεῖν*. Nec vero isto
tantum nomine in plurali potius quam
in singulari uti solet, sed *παρηγητά*
itidem atque ἐπιχειρητά, quin etiam,
πλευστή, *προ παρηγητόν*, et *ἐπιχειρη-*

τόν, atque *πλευστόν*, dicit. STEPH.
Cf. Valcken. ad Eurip. Hippol. p. 203.
Koehn. ad Gregor. p. 53. BECK.

4. *ὧν—πιστεῦσαι ξυμβαίνει*] Ad *ὧν* re-
petenda praepositio *ἐξ*, ut monuit Schae-
fer; ad Dionys. p. 325. Conf. I. 28.
παρὰ πόλεσιν αἷς ἂν ἀμφότεροι ξυμβῶσιν,
i. e. *παρ' αἷς*. GÖLLER. Others refer the
genitive *ὧν* to *σκοποῦντι*, and others
again to *πιστεῦσαι*; but neither of these
constructions can, I think, be admitted.
Krüger thinks that *ὧν* is put, by what
is technically called the attraction of its
antecedent *τεκμηρίων*, instead of the ac-
cusative *ἃ*, which would naturally be re-
quired by the participle *σκοποῦντι*. Göl-
ler, in his second edition, seems inclined
to adopt this last explanation, which in-
deed is the simplest of any.

ἐπὶ μακρότατον σκοποῦντι] The Scho-
liast and Poppo explain these words as
signifying, "diutissime perpendere." I
believe that the interpretation given by
Göller in his first edition was the true
one, "so weit als möglich in der For-
schung zurückgehend," "going back
"as far as possible in my inquiry."
Compare Herodotus IV. 16, 3. *ὅσον
μὲν ἡμεῖς ἀτρέκειος ἐπὶ μακρότατον οἰοί
τ' ἐγενόμεθα ἀκοῇ ἐξικέσθαι, πᾶν εἰρή-
σεται*.

7. *μεταναστάσεις τε οὐσαι*] Supply *φαί-
νονται*.

9. *βιαζόμενοι ὑπὸ τινων αἰεὶ πλείονων*]
Coacti ab iis quicunque maiore numero
ipso invaderent. HAAK.

πλειόνων. τῆς γὰρ ἐμπορίας οὐκ οὔσης, οὐδ' ἐπιμυγνύντες² ἀδεῶς ἀλλήλοις οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης, νεμόμενοί τε τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, καὶ περιουσίαν χρημάτων οὐκ ἔχοντες οὐδὲ γῆν φυτεύοντες, ἀδελον ὃν ὅποτε τις ἐπελθὼν,³ καὶ ἀτειχίστων ἅμα ὄντων, ἄλλος ἀφαιρήσεται, τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ ἂν ἡγούμενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπανίσταντο, καὶ δι' αὐτὸ οὔτε μεγέθει πόλεων ἴσχυον οὔτε τῇ ἄλλῃ παρασκευῇ. μάλιστα δὲ τῆς γῆς ἢ³ ἀρίστη αἰὲ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν, ἣ τε νῦν⁴ Θεσσαλία καλουμένη, καὶ Βοιωτία, Πελοποννήσου τε τὰ πολλὰ πλὴν Ἀρκαδίας, τῆς τε ἄλλης ὅσα ἦν κράτιστα. διὰ γὰρ⁴ ἀρετὴν γῆς αἱ τε δυνάμεις τισὶ μείζους ἐγγιγνόμεναι στάσεις ἐνεποιοῦν ἐξ ὧν ἐφθείροντο, καὶ ἅμα ὑπὸ ἀλλοφύλων μᾶλλον ἐπεβουλεύοντο. τὴν γοῦν Ἀττικὴν ἐκ τοῦ ἐπὶ πλείστον διὰ⁵ τὸ λεπτόγεων ἀστασίαστον οὔσαν ἄνθρωποι φῶκον οἱ αὐτοὶ

1. ἐμπορίας i. 2. ἀλλήλους I. 3. ἐαυτῶν Q.a.e.f. cum Dionysio p. 169. ἀποζῆν Bekk. 5. ἀτειχίστων ὄντων ἀφαιρήσεται a. τε] om. Dionysius p. 165. καθ' ἡμέραν] om. L.O. 6. ἀναγκαίης f. 7. ἀνίσταντο f. cum Dionysio l.l. qui ἀπανίσταντο p. 805. 9. εἶχεν] ἐλάμβανεν Maximus Tyrtius 2. p. 84. Reisk. 10. καλουμένη Θεσσαλία V. 12. ἐγγιγνόμεναι A.F.H.a.b.c. γιγνόμεναι e. γενόμεναι f. ceteri ἐγγινόμεναι. 14. Ἀττικὴν διὰ τὸ λεπτόγεων εἶναι ἀστασ. Maximus l. l. 15. λεπτόγεων V. οἱ] om. I.

3. ἀποζῆν] To get a living from. To live on.

4. ἀδελον ὃν] Compare a similar construction in Livy, VIII. 17. Alexander, incertum qua fide culturus, pacem cum Romanis fecit.

9. ἣ τε νῦν Θεσσαλία καλουμένη] See Herodot. VII. 176, 6. Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν, οἰκίσοντες γῆν τὴν Αἰολίδα, τήνπερ νῦν ἐκτέαται.

14. ἐκ τοῦ ἐπὶ πλείστον—οὔσαν] The Scholiast and Gölle, in his first edition, explain this by considering οὔσαν to be used instead of εἶναι. There would then be a confusion between two distinct modes of expression, ἐκ τοῦ—ἀστασίαστον εἶναι, and τὴν γοῦν Ἀττικὴν—ἀστασίαστον οὔσαν, leaving out ἐκ τοῦ. Comp. notes to IV. 63, 1. V. 7, 2. But it seems better to take ἐκ τοῦ ἐπὶ πλείστον as a single expression, so that τὸ ἐπὶ πλείστον should be used as a substantive, as τὸ

παρὰ πολὺ in II. 89, 6. or τὸ ὡς ἐπὶ τὸ πολὺ "that which generally happens," in Aristotle. ἐκ τοῦ ἐπὶ πλείστον will then signify, as Phavorinus interpreted it, ἀνέκαθεν; "from the remotest period."

διὰ τὸ λεπτόγεων] Erat enim solum Atticum parum uber: ipsi deparci victus, qualis hominum pauperum: tota vitæ ratio adstricta et diligens. Vide Cassaub. Animadvers. in Athenæum, pag. 95. HUDS. Et Schol. Aristoph. Acharn. v. 75. et Av. 123. Videtur etiam eo respicere Lucian. Encom. Patr. p. 480. Add. Spanh. ad Julian. Orat. I. p. 78. et ad Aristoph. Nub. v. 298. DUK.

15. φῶκον οἱ αὐτοὶ ἀεὶ] Herodot. VII. 161, 6. Ἐόντες Ἀθηναῖοι, ἀρχαῖότατον μὲν ἔθνος παρεχόμενοι, μόνου δὲ ἔόντες οὐ μετανάσται Ἕλληνων. HUDS.

6 αεί. καὶ παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι, διὰ τὰς μετοικίας ἐς τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι· ἐκ γὰρ τῆς ἄλλης Ἑλλάδος οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατώτατοι, ὡς βέβαιον ὄν, ἀνεχώρουν, καὶ πολῖται γιγνόμενοι εὐθὺς ἀπὸ παλαιοῦ μείζω ἔτι ἐποίησαν πλήθει 5 ἀνθρώπων τὴν πόλιν, ὥστε καὶ ἐς Ἰωνίαν ὕστερον, ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν. III. δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη 2 Nor had they even ἢ Ἑλλάς, δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο 10 in common the very name of Greeks or Hellenians. ζύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλλήνος τοῦ Δευκαλίωνος καὶ πάνυ οὐδὲ εἶναι ἢ ἐπικλησις αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλείστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, Ἑλλήνος δέ

2. ἀποικίας G.O.P.d.i. et γρ. Q. 3. ἄλλης] om. e. οἱ] ἢ b. 4. οἱ δυνατώτατοι] om. N. βεβαίως I. δν] om. pr. g. 5. γινόμενοι N.Q.V. 8. ἀσθένειαν] om. pr. g. 9. ἐργασμένη a. 11. πῶς N.V. et γρ. G. 12. καὶ] om. G. καὶ πάνυ] om. d. 13. κατὰ] καὶ τὰ H. καὶ Salmasius de Hellenist. p. 274 et 283.

1. καὶ παράδειγμα—αὐξηθῆναι] The sense appears to be, "And this is no considerable example of my statement, that it was owing to the migrations that Greece in its other parts did not thrive equally, [or, in like manner,] with Attica. It is an example, I say, of this statement, that all those who were driven out from the rest of Greece took refuge in Attica, and made that country early populous." Attica became populous because refugees from other countries flocked thither, attracted by its security; this affords a presumption that if other cities had enjoyed an equal security, and had not been so continually changing their inhabitants, they too might have thriven as well as Attica. The λόγος, or statement, to which Thucydides here refers, had been given earlier in the chapter, in the words, οὐ χαλεπὴς ἀπαρίσταντο, καὶ δι' αὐτὸ οὕτε μεγέθει πόλεωσιν ἴσχυον, οὕτε τῇ ἄλλῃ παρασκευῇ.

The second Scholiast gives the above interpretation in the main, though he understands the λόγος, or statement, referred to, rather differently. His words are, Σημίον δέ μοι * * * τὸ τὴν Ἑλλάδα

κατὰ τὰ ἄλλα αὐτῆς μέρη μὴ ὁμοίως τῇ Ἀττικῇ αὐξηθῆναι. Thus he agrees in the main point, that "Greece," τὴν Ἑλλάδα, is the subject of the verb αὐξηθῆναι, and that ἐς τὰ ἄλλα is to be translated, "in its other parts." Oslander's note, in the Frankfurt Thucydides, 1830, agrees more entirely with what has been given above. Poppo and Göller would strike out ἐς, and understand τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι as meaning τὰ ἄλλα τῆς Ἑλλάδος. Their sense of the passage is therefore the same as mine.

5. ἀπὸ παλαιοῦ] Vid. Petit. Leg. Attic. p. 130. DUK.

11. τὰ μὲν πρὸ Ἑλλήνος—Ἑλλήνος δέ κ. τ. λ.] Two periods are here distinguished; the first before the birth of Hellen, when the Hellenian name had consequently no existence at all; the second when Hellen and the other chiefs of his race had been called in by different states to assist them against their enemies, and by turning protection into dominion, like the Saxons in Britain, had communicated their name very extensively to the people whom they had conquered.

καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυσάντων, καὶ ἐπα-
γομένων αὐτοὺς ἐπ' ὠφελείᾳ ἐς τὰς ἄλλας πόλεις, καθ' ἐκά-
στους μὲν ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλλήνας, οὐ
μέντοι πολλοῦ γε χρόνου ἡδύνατο καὶ ἅπασιν ἐκνικῆσαι.
5 τεκμηριοὶ δὲ μάλιστα Ὅμηρος· πολλῶ γὰρ ὕστερον ἔτι καὶ 3
τῶν Τρωϊκῶν γενόμενος οὐδαμοῦ τοὺς ξύμπαντας ὠνόμασεν,
οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ
καὶ πρῶτοι Ἑλλήνες ἦσαν, Δαναοὺς δὲ ἐν τοῖς ἔπεισι καὶ
'Αργεῖους καὶ Ἀχαιοὺς ἀνακαλεῖ. οὐ μὴν οὐδὲ βαρβάρους 4
10 εἶρηκε, διὰ τὸ μηδὲ Ἑλληνὰς πω, ὡς ἐμοὶ δοκεῖ, ἀντίπαλον ἐς
ἐν ὄνομα ἀποκεκρίσθαι. οἱ δ' οὖν ὡς ἕκαστοι Ἑλλήνες κατὰ 5

1. φθιώτις A.B.E.F.G.H.I.a.g.h. 2. ὠφελεία Bekk. ἐς] καὶ d. 3. μᾶλλον]
om. e. 4. πολλοῦ γε] γε πολλοῦ d.i. ἡδύνατο recenti manu G: pr. om.
ἐδύνατο V.f. 5. ὕστερον A.B.E.F.G.H.L.N.O.P.V.a.b.c.d.e.f.h.i. Haack. Porpo
Goell. Bekk. om. I. ὕστερος reliqui (inter quos G. teste Bekk.). 6. οὐδαμοῦ
οὕτως τοὺς Reiskius. ὠνόμασεν Ἑλλήνας Augustus Matthæi. 7. φθιώτις i.
φθιωτίας d. 9. ἀντικαλεῖ I. 10. ὡς ἐμοὶ δοκεῖ] in margine ponit a. εἰς
ἀντίπαλον εἰς a. 11. ὡς] om. I. κατὰ] om. a.

1. καὶ ἐπαγομένων αὐτοὺς] i. e. τῶν ἐν
ταῖς ἄλλαις πόλεσιν ἐπαγομένων τὸν Ἑλ-
ληνα καὶ τοὺς παῖδας αὐτοῦ. Comp. VIII.
44, 1. ἐπικηρυκευομένων ἀπὸ τῶν δυνα-
τωτάτων ἀνδρῶν.

7. Φθιώτιδος] Vid. Schol. ad II. i'. 395.
et II. π'. 595. et Dicæarchum p. 22. Ed.
Huds. Contra Nostrum disputat Strabo
8, 370. et 14, 661. WASS. Salmas. l. d.
p. 349. remouet ea, quæ veteres quidam
adversus Thucydidem disputaverunt.
Versum Homeri, quem hic adfert Enar-
rator Græcus ex II. β'. 530. spurium
esse etiam ibi adnotat parvus Scholia-
stes. Et sic Salmas. l. d. p. 350. DUK.

9. οὐ μὴν οὐδὲ βαρβάρους εἶρηκε] Non
negat Thucydides, vocem βαρβάρους Ho-
meri ætate et fuisse et peregrini quid
indicasse: (II. β'. 867. Καρῶν βαρβαρο-
φώνων,) negat eam omnes externos, tan-
quam Hellenibus oppositos, complexam
esse. HAACK.

11. οἱ δ' οὖν ὡς ἕκαστοι Ἑλλήνες] The
sentence is a repetition of the assertion
at the beginning of the chapter, πρὸ τῶν
Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ
ἐργασαμένη ἢ Ἑλλάς. What is there ἢ
Ἑλλάς, is now οἱ ὡς ἕκαστοι Ἑλλήνες,
and the following words are a sort of an
explanation of the term, which properly
speaking is an anachronism. The con-

struction has been made out differently
by the different editors. Dobree makes
it to be, οἱ δ' οὖν ὡς ἕκαστοί τε κατὰ πό-
λεις * * * καὶ ξύμπαντες ὕστερον, κλη-
θέντες Ἑλλήνες. And he translates it
thus, "Those several communities of
"people speaking the same language,
"who were then separately, and after-
"wards collectively, called Hellenes."
Göller translates, "Hi igitur pro se
"quisque, sive suo quisque tempore et
"modo, Ἑλλήνες et oppidatim, (quot
"quot inter se intelligebant) et cuncti
"postea vocati, ante Trojanum bellum
"nihil conjunctis viribus gesserunt."
Is it not rather thus, "The several Hel-
"lenic communities, those who both in
"their separate cities were at first called
"Hellenians, from speaking a common
"Hellenian language, and afterwards
"were called so as the name of the
"whole nation." Thucydides' notion
seems to have been, in agreement with
that of Herodotus, that the Hellenians
came into Greece later than the Pelas-
gians, and spoke a different language
from them: that as they spread them-
selves through the country, the Pelas-
gian or old inhabitants in the several
cities where the Hellenians settled, be-
came Hellenized in language, and thus

πόλεις τε, ὅσοι ἀλλήλων ξυνίεσαν, καὶ ξύμπαντες ὕστερον κληθέντες, οὐδὲν πρὸ τῶν Τρωϊκῶν δι' ἀσθένειαν καὶ ἀμυξίαν 6 ἀλλήλων ἀθρόοι ἐπραξαν. ἀλλὰ καὶ ταύτην τὴν στρατείαν θαλάσση ἤδη πλείω χρώμενοι ξυνήλθον. IV. Μίνως γὰρ

The first beginning of civilization was the reign of Minos, king of Crete, who acquired a naval power, and cleared the Ægean of pirates.

παλαιάτατος ὢν ἀκοῇ ἴσμεν ναυτικὸν ἐκτίησας, 5 καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλεῖστον ἐκράτησε, καὶ τῶν Κυκλάδων νήσων ἡρξέ τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο, Κᾶρας ἐξελάσας καὶ τοὺς ἑαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας· τό τε ληστικὸν, ὡς εἰκὸς, καθήρει ἐκ 10 τῆς θαλάσσης ἐφ' ὅσον ἡδύνατο, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ. V. οἱ γὰρ Ἕλληνες τὸ πάλαι, καὶ τῶν βαρβά-

1. τε] om. d. ἀλλήλων ξυνίεσαν] ἀλλήλων ὁμόφωνοι ἦσαν ξυνίεσαν L.O. ὁμόφωνοι ἦσαν ἀλλήλοισι ξυνίεσαν Q. ἀλλήλων ὁμόφρονες ἦσαν ἀλλήλοισι ξυνίεσαν P. ἀλλήλων ξυνήεσαν a.d.i. et correctus E. ξυνήεσαν etiam Jac. Tusanus, cujus lectiones et correctiones Aldinae Vindobonensi adscriptas edidit Alterus. 3. στρατιῶν A.B.E.I.P. 4. πλείω A.B.E.F.G.H.L.V.e.f.h. et pr. g. τὰ πλείω reliqui (inter quos G. BEKK.). πλείω Poppo. Goeller. Bekk. ἐξήλθον e. μῆνος d. 5. παλαιότατος G.I.L.O.a.c.d. παλαιότατος H. 6. νῦν] om. b. θαλάσσης. ἐπὶ τόπου νῦν τὸ πλείστον. ἐπὶ πλείστον E. ἐπὶ πλείστον] om. a. 8. τῶν πλείστων] om. a. 9. ἡγεμονίας B. 10. ληστικὸν G.I.N.O.P.a.c.d.e.f.i. καθάιρει L. 11. ἡδύνατο N.V.f. τοῦ] τὸ a.

became called also Hellenians: that thus there were a great many cities of Hellenians; but that as national names those of Argives, Danaans, &c. were more prevalent, so that the Hellenians would call themselves Hellenians as to their cities, but Argives or Achæians, as to their nation. Afterwards this was reversed; Argive and Achæian denoted each a particular people, and Hellenian was the name applied to the nation. The real origin and vicissitudes of all these names are a very different question; into which this would not be the place to enter, even if it were possible to determine it satisfactorily.

3. ἀλλὰ καὶ ταύτην—ξυνήλθον] "Nay, they only united in the expedition against Troy, because they were by this time become more familiar than formerly with the sea."

4. Μίνως γὰρ—ναυτικὸν ἐκτίησας] Compare Herodot. I. 171, 2. His statement may be reconciled with that of Thucydides as follows: Minos availed himself of his naval power to conquer

the Cyclades, which were then inhabited by Carians. Of the conquered people some were expelled, and the rest united with a colony of Cretan settlers, whom Minos sent to secure his authority in his new conquests. But instead of treating the old Carian inhabitants as an inferior and subject race, Minos treated them like his own people; imposed no tribute upon them, that is, he allowed them to retain their lands in their own right; and not as holding under the king, and therefore paying him tithes of the produce; and employed them with his own Cretans as a sort of socii navales in war. At a later period the Dorian and Ionian colonies effected a more complete revolution in the Cyclades, by extirpating so large a number of the old inhabitants, as to destroy in a few years all remains of them as a distinct people with a distinct language.

10. καθήρει] Conf. Lobeck. Phrynich. p. 242. Plato Menexen. p. 391, 9. ed. Berolin. BEKK.

anciently robbery
piracy prevailed
everywhere; in the
is, and in the main-
land of Greece.

ρων οἱ τε ἐν τῇ ἡπείρῳ παραθαλάσσιοι καὶ
οἱ οἰκιστοὶ νήσους εἶχον, ἐπειδὴ ἥρξαντο μᾶλλον πε-
ραιῶσθαι ναυσὶν ἐπ' ἀλλήλους, ἐτράποντο πρὸς
λῃστείας, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων κέρδους
οὐ σφετέρου αὐτῶν ἕνεκα καὶ τοῖς ἀσθενέσι τροφῆς· καὶ
προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰκουμέ-
ναις ἤρπαζον, καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο,
οὐκ ἔχοντός πω αἰσχύνῃν τούτου τοῦ ἔργου, φέροντος δέ τι
καὶ δόξης μᾶλλον. δηλοῦσι δὲ τῶν τε ἡπειρωτῶν τινὲς ἔτι 2
καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν, καὶ οἱ παλαιοὶ τῶν
πονητῶν τὰς πύστες τῶν καταπλεόντων πανταχοῦ ὁμοίως
ἐρωτῶντες, εἰ λησταὶ εἰσιν, ὥς οὔτε ὧν πυνθάνονται ἀπαξι-
ούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἴη εἰδέναι οὐκ ὀνειδιζόντων.
ἐληΐζοντο δὲ καὶ κατ' ἡπειρον ἀλλήλους. καὶ μέχρι τούδε 3
πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται, περὶ τε Λο-
κροὺς τοὺς Ὀζόλας καὶ Αἰτωλοὺς καὶ Ἀκαρνανὰς καὶ τὴν
ταύτην ἡπειρον. τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἡπειρώ- 4
ταις ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμένηκε. VI. πᾶσα γὰρ

1. οἱ τε] ὅσοι a. 2. μᾶλλον] om. a. 3. ἐπ'] πρὸς a. 5. αὐτῶν A.B.E.F.
H.L.N.O. om. I.e. αὐτῶν ceteri et Bekk. αὐτῶν Haack. Porpo. Goell. Bekk. in
Ed. min. εἵνεκα L. 6. οἰκουμένας F. 7. τὸν] τὸ I.L.N.V.d.e. pr. G. et
γρ. Q. πλεῖστον πόρον τοῦ P. 8. omnia post οὐκ usque ad verba τὰ πρὸ
αὐτῆς ad fin. cap. 9. om. i. πω] που e. g. τούτου] om. a. 9. δόξης]
τιμῆς P.Q. 10. καλὸς E. δρᾶν Bekk. 12. ὑπαξιούντων A. 13. εἰδέναι]
om. a. 14. τοῦδε τὰ πολλὰ f. 17. ταύτης Q. ταύτην I.

6. πόλεσιν—κατὰ κώμας οἰκουμέναις] Comp. c. 10, 2. and III. 94, 4. Any so-
ciety of men united together for a
commonwealth under the same laws, is
called in Greek πόλις. Thus a πόλις
may be a mere collection of huts in a
forest; or, like Lacedæmon itself, a
number of straggling houses, unen-
closed by walls, and forming therefore
only a large village.

10. οἱ παλαιοὶ τῶν πονητῶν] Exstat
testimonium apud plurimos, imprimis
vero antiquissimum Homerum, Odys.
3. 71. et Hymn. Apollinis 452. ubi Scho-
lastes: οὐκ ἴδομεν ἢν παρὰ τοῖς παλαιοῖς
τὸ ληστειῖν, ἀλλ' ἔνδοξον. HUDS. Add.
Eustath. in Od. γ'. p. 1457. et Justin.

43, 3. ibique Bern. Duk.

11. τὰς πύστες—ἐρωτῶντες] i. e. in-
terrogare facientes, nam non ipsi poetæ
interrogant. GÖLLER.

πύστες] Inter Thucyd. γλωττώδη
ponit Suidas in περιαιπῇ, ἐρώτησις etiam
expl. Hesych. D. Halic. Ant. I. 81. εἰδέ-
ναι κατὰ ΠΥΣΤΙΝ τοῦ τρέφοντος. Sic
MS. Vatic. v. eundem de Thucyd. §. 29.
Gloss. πύσμα percontatio. Eurip. Electra
690. ἦν μὲν ἔλθῃ ΠΥΣΤΙΣ εὐτυχὴς σέθεν,
'Ὀλολύξεται πᾶν δῶμα. a. πύσω πύστις, ἢ
δι' ἀκοῆς μάθῃσις. Eustath. ad Odys. d.
WASS.

16. Αἰτωλοὺς] Ætoli olim prædones.
Polyb. 4. 377. WASS.

So that the Greeks in those days always carried arms, like the Barbarians of the age of Thucydides.

ἡ Ἑλλὰς ἐσιδηροφόρει διὰ τὰς ἀφράκτους τε οἰκήσεις καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους, καὶ ξυνήθη τὴν διαίταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. σημεῖον δ' ἐστὶ ταῦτα τῆς Ἑλλάδος ἔτι οὕτω νεμόμενα τῶν ποτὲ καὶ ἐς πάντας ὁμοίων διαιτημάτων. ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν τε σίδηρον κατέθεντο καὶ ἀνειμένη τῇ διαίτῃ ἐς τὸ τρυφερώτερον μετέστησαν, καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἀβροδίατον οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοὺς ἐπαύσαντο φοροῦντες καὶ χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀναδύμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν· ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενὲς ἐπὶ πολὺ αὕτη ἡ σκευὴ κατέσχε. μετρία δ' αὖ ἐσθῆτι καὶ ἐς τὸν νῦν τρόπον πρῶτοι

4. ταῦτα] ἅττα Wytttenbach. Select. Hist.

ὁμοίως I.Q.

6. πρῶτοις V.

δὲ] μὲν Q. τε e.

5. οὕτω ἔτι P.Q.

καὶ] om. d.

9. λινούς A. λινους g.

10. ἐνέρσει A.B.E.F. et Parisini omnes.

ἐν ἔρσει G.

vulgo ἐν ἔρσει. ἐνέρσει Edd. recentiores.

κρωβύλον G. κρωβύλων A.F.a.c.

f.g. cum Sch. Aristoph. (Nub. 980.) κρωβύλην B.

12. ἐπὶ πολὺ αὕτη] αὕτη ἐπὶ

πολὺ f. κατασκευὴ A.B.P.h. παρασκευὴ g. in F. spatium relictum inter articulum et σκευή.

6. ἐν τοῖς πρῶτοι δὲ] The same expression occurs again III. 17, 1. 81, 6. VII. 24, 3. See Matthiæ, Gr. Gram. §. 289. Eng. trans. It is commonly explained by supposing that the dative case of the superlative would be added if the sentence were given at full length, as ἐν τοῖς πρῶτοις πρῶτοι. See Kühner's Gr. Gr. §. 591. note 2. Jelf, 444. 5. a. In its actual usage it is to be considered as one word, like the expression ἔστιν οἶ; for it is to be noted that the gender of the article never changes, but only that of the adjective. Thus we have ἐν τοῖς πλείστοις νῆς, III. 17, 1. and not ἐν ταῖς πλείστοις; just as we have ἔστιν οἶ, ἔστιν ὦν, &c.; and rarely εἰσὶν οἶ, or εἰσὶν ὦν.

7. ἀνειμένη τῇ διαίτῃ] *Soluta, neque certis legibus adstricta vivendi ratione*: illustrat Wytttenb. Anim. ad Jul. Or. I. Bibl. Crit. vol. III. P. I. p. 68. sive ex edit. Schæferi (Lips. 1802.) p. 159. ВЕККЕВ.

8. διὰ τὸ ἀβροδίατον] These words explain why they wore the linen dress, not why they left it off. A similar con-

fusion in the structure occurs at the end of c. 32. For the dative αὐτοῖς, see Matthiæ, Gr. Gr. §. 392. 1. and the note on Thucyd. III. 98, 1. Perhaps it may be best expressed in English as follows: "It is not long since *they saw their elderly men* of the richer classes *leave* "off their linen under-garments," &c.

10. καὶ χρυσῶν τεττίγων, &c.] *Hic capillorum congestus mulieribus Romanis (nam et illæ crines ad verticem convolutos gestabant) vocabatur Tutulus, ut auctor est M. Varro. Huds.*

κρωβύλον] εἶδος τι ἐμπλοκῆς. Harpocrat. unde Etymologus v. κρωβύλος. Κορδύλην vocant Cyprii, Persæ Κίδαριν. WASS.

11. καὶ Ἰώνων] Poll. VII. 71. λινοὺς χιτῶν, δὲ Ἀθηναῖοι ἐφόρουν ποδήρη, καὶ αὐτοὶ Ἰῶνες. add. Clem. Alex. I. d. et Excerpt. Peiresc. p. 234. DUK.

13. μετρία δ' αὖ ἐσθῆτι] A common dress. Herodot. I. 178, 6. τοῦ μετρίου πήχεος. II. 32, 8. ἄνδρας μικροῦς μετρίαν ἐλάσσονας ἀνδρῶν. The Lacedæmonian dress consisted principally of two parts, the χιτῶν, and the χλαῖνα. The first

Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς
οἱ τὰ μείζω κεκτημένοι ἰσοδίατοι μάλιστα κατέστησαν.
ἐγυμνώθησάν τε πρῶτοι, καὶ ἐς τὸ φανερόν ἀποδύντες λίπα 5
μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο· τὸ δὲ πάλαι καὶ ἐν τῷ
5 Ὀλυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ
ἀθληταὶ ἡγωνίζοντο, καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπανται. ἔτι 6
δὲ καὶ ἐν τοῖς βαρβάροις ἔστιν οἷς νῦν, καὶ μάλιστα τοῖς
Ἀσιανοῖς, πυγμῆς καὶ πάλης ἄθλα τίθεται, καὶ διεζωσμένοι
τοῦτο δρῶσι. πολλὰ δ' ἂν καὶ ἄλλα τις ἀποδειξείη τὸ πα- 7
10 λαῖον Ἑλληνικὸν ὁμοιότροπα τῷ νῦν βαρβαρικῷ διαιτώμε-
νον. VII. Τῶν δὲ πόλεων ὅσαι μὲν νεώτατα ῥκίσθησαν

1. τᾶλλα f. 3. λίπος c. 4. γυμνάσθαι I. 5. ὀλυμπικῷ L. 6. πέπανται
Reiskius. 7. καὶ] om. L.O. ἐν τοῖς] τοῖς om. e. 8. τίθενται e. 10. νῦν] om.
g.h. 11. νεώτατοι I.c.e.

was a narrow kind of frock, without sleeves, coming down to the knees: the other was a sort of large square shawl, which wrapped round the left arm, then passed across the back and under the right arm, from whence it was crossed over the breast, and the end finally thrown over the left shoulder. But this and the *χετῶν* were of woollen. See Müller, *Dorier*, vol. II. p. 266. It was on account of the general simplicity of the Spartan dress that Pytherrnus, when sent by the Ionians to Lacedæmon to request assistance against Cyrus, appeared in public in a scarlet robe, that such an unwonted exhibition might induce the people to attend the assembly, and thus bring them within reach of his eloquence. See Herodot. I. 152, 1, 2.

2. *ἰσοδίατοι*] Vid. Spanh. ad Julian. Orat. I. p. 134. Quæ mox sequuntur, *ἐγυμνώθησάν τε πρῶτοι*, illustrant Casaub. ad D. Hal. p. 475. et Perizon. ad Ælian. III. Var. Hist. 38. *Ἀποδύναι* inter verba propria Gymnasiorum ex h. l. memorat Poll. III. 153. D. Duk.
3. *ἐγυμνώθησάν τε πρῶτοι*] Comp. Dionys. Halicarnass. VII. 72. *ὁ γὰρ πρῶτος ἐπιχειρήσας ἀποδυθῆναι τὸ σῶμα, καὶ γυμνὸς ὀλυμπιάσι δραμὼν ἐπὶ τῆς πεντεκαίδεκάτης ὀλυμπιάδος, Ἀκανθος ὁ Λακεδαιμόνιος ἦν.*

ἐς τὸ φανερόν] "And stripping for
"all to see, they smeared fat over

"their bodies." The preposition *ἐς* appears to denote the result of an action, whether designed by the agent, or following merely as a natural consequence of it. So VII. 15, 3. *μὴ ἐς ἀναβολὰς πρᾶσσετε*, "Do not so act as to delay the business."

λίπα according to Buttmann, whom Kühner follows, is properly the dative of a substantive *λίπας* or *λίπα*; the last syllable having become shortened in common pronunciation from *λίπα* to *λίπα*. See Buttm. Gr. Gr. §. 58. and Kühner, §. 299. Jelf, III. 10. In the common editions of Pausanias we have *λιπάδα ἡλιμμένοι*, VIII. 19, 1. I have not the last improved edition at hand, to see whether this reading is still retained, or whether it has been altered to *λίπα ἡλιμμένοι*. [Ed. Dindorf. *λίπα ἀηλιμμένοι*.]

5. *διαζώματα ἔχοντες*] Subligaculi meminit Homerus, et in alio insigni loco præter istum a Scholiaste citatum, sc. II. 23, 683. Vide Fabri Agonisticon, I. 2. c. 2, 3, 4. HUDS. *Διαζώματα—ἡγωνίζοντο*. Magister in ζῶμα. WASS.

7. *ἐν τοῖς βαρβάροις ἔστιν οἷς*] The article is used because the sense is exactly the same as if the words had been *ἐν τισὶ τῶν βαρβάρων*. The term is first used generally *ἐν τοῖς βαρβάροις*, and is then restricted to a partial sense by the words *ἔστιν οἷς*, "Among the barbarians, that is, amongst some of them."

And the more ancient towns were built for security at some distance from the sea.

καὶ ἤδη πλοῦμωτέρων ὄντων, περιουσίας μᾶλλον ἔχουσαι χρημάτων ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς τεύχεσιν ἐκτίζοντο καὶ τοὺς ἰσθμοὺς ἀπελάμβανον, ἐμπορίας τε ἕνεκα καὶ τῆς πρὸς τοὺς προσοίκους ἕκαστοι ἰσχύος· αἱ δὲ παλαιαὶ διὰ τὴν ληστείαν ἐπὶ πολὺ ἀντισχοῦσαν ἀπὸ θαλάσσης μᾶλλον φέκισθησαν, αἱ τε ἐν ταῖς νήσοις καὶ ἐν ταῖς ἡπείροις (ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι ὄντες οὐ θαλάσσιοι κάτω ᾤκουν), καὶ μέχρι τοῦδε ἔτι ἀνφικισμένοι εἰσί. VIII. καὶ οὐχ ἦσαν ληστοὶ ἦσαν οἱ νησιῶται Κᾶρές τε ὄντες καὶ Φοίνικες· οὗτοι 10 γὰρ δὴ τὰς πλείστας τῶν νήσων φέκισαν. μαρτύριον δέ· Δήλου γὰρ καθαιρομένης ὑπὸ Ἀθηναίων ἐν τῷδε τῷ πολέμῳ, καὶ τῶν θηκῶν ἀναιρεθειῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, ὑπὲρ ἡμισυ Κᾶρες ἐφάνησαν, γνωσθέντες τῇ τε σκευῇ τῶν ὅπλων ξυντεθαμμένη καὶ τῷ τρόπῳ ᾧ νῦν ἔτι θάπτουσι. 15 καταστάντος δὲ τοῦ Μίνω ναυτικοῦ πλοῦμώτερα ἐγένετο παρ' ἀλλήλους· οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ καὶ τὰς πολλὰς αὐτῶν κατῴκιζε. καὶ οἱ παρὰ θάλασσαν ἀν-

But Minos having put down the pirates, navigation and commerce became more secure, and growing civiliza-

1. πλοῦμωτέρων A.B.E. Bekk. vulgo πλωῖμωτέρων. Sic I. 8, 3. A.B.E. πλοῖμώτερα; I. 29, 2. A.B.C.F.g. et II. 13, 10. A.B.F.I.K.g. πλοῖμους; I. 50, 5. A. B.C.g. πλοῖμοις; I. 52, 1. ἰδὲμ πλοῖμοι. πλωῖμωτέρων Haack. Porpo. περιουσίαν P. 6. ἀντισχοῦσαν B.E.G.L.O.f.i. et Edd. recentt. vulgo et Goell. ἀντισχοῦσαι. 7. ἔφερον] Suidas in φέρειν, ἔφερον ἀλλήλους οὐχ ἦττον. 8. ὄντες οὐ θ.] οὐ θ. ὄντες c. κάτω ᾤκουν] κατῴκουν I. 9. ἔτι] om. F.N.V.h. ἀνφικισμέναι Wytttenbach. et Coraes. ἦττον c. 10. ὄντες] om. G. 11. φέκισαν B.K.Q. c.g.i. et correcti F.G. ceteri φέκισαν. φέκισαν Popp. Goell. Bekker. 12. καθαιρομένης I.H.N.V.c. ὑπὸ Ἀθηναίων om. V. τῷδε] om. O. 13. ἀφαιρεθειῶν L.O.P. τεθνηκότων a. ἐν τῇ νήσῳ] margo P. 14. ὑπὲρ ἡμισυ] ἐν ἑρμάσι Quintilian. 9. 4. p. 852. Burm. 15. ξυντεθαμμένη A.H.a. ξυντεθαμμένοι I.K.L.N.O.P.V.d.e. ξυντεθαμμένοι b.c. ξυντεθαμμένοι Goell. νῦν ἔτι] καὶ νῦν ἔτι a. νῦν d.g. 18. ὅτιπερ a. καὶ τὰς πόλεις V. 19. περὶ g.h.

1. πλοῦμωτέρων ὄντων] "When things began more to admit of navigation." Thus we have in the next chapter, πλοῖμώτερα ἐγένετο, and II. 98, 2. ἐπειδὴ ἐτοίμα ἦν. Add Herodot. VII. 37, 2. οὐτ' ἐπινεφέλων ἰόντων. Comp. Matth. Gr. Gr. §. 443. 6. ἀντισχοῦσαν] Vid. VII. 71, 5. ἐπὶ

πολὺ ἀντισχοῦσης τῆς ναυμαχίας. DOBEE.

11. φέκισαν] With respect to the Carians in the islands of the Ægean sea, see Herodot. I. 171, 2, 3. and for the Phœnicians, see Herodot. IV. 147, 5. II. 44, 4.

tion and wealth prepared the Greeks for the expedition to Troy.

θρωποι μᾶλλον ἤδη τὴν κτῆσι τῶν χρημάτων ποιοῦμενοι βεβαιότερον ἔκουν, καὶ τινες καὶ τείχη περιβάλλοντο, ὥς πλουσιώτεροι ἑαυτῶν γιγνόμενοι· ἐφίεμενοι γὰρ τῶν κερδῶν οἳ τε ἥσους ὑπέμενον τὴν τῶν 4
5 κρεισσόνων δουλείαν, οἳ τε δυνατώτεροι περιουσίας ἔχοντες προσεποιούντο ὑπηκόους τὰς ἐλάσσους πόλεις. καὶ ἐν τούτῳ 5
τῷ τρόπῳ μᾶλλον ἤδη ὄντες ὕστερον χρόνῳ ἐπὶ Τροίαν ἐστράτευσαν.

IX. Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προῦχων, 10
καὶ οὐ τοσούτον τοῖς Τυνδάρεω ὅρκους κατειλημμένους τοὺς
Ἑλένης μνηστήρας ἄγων, τὸν στόλον ἀγείραι. λέγουσι δὲ καὶ οἱ τὰ σαφέστατα Πελοποννη- 2
σίῳ μνήμη παρὰ τῶν πρότερον δεδεγμένοι, Πέλοπά τε πρῶτον πλήθει χρημάτων, ἃ ἦλθεν 15
ἐκ τῆς Ἀσίας ἔχων ἐς ἀνθρώπους ἀπόρους, δύναμιν περι-
ποιησάμενον τὴν ἐπωνυμίαν τῆς χώρας ἐπηλύτην ὄντα ὁμῶς

1. κτίσις H. 3. περιβάλλοντο c. ὥς πλ. ἐ. γ.] om. f. et pr. G. 4. τῶν] om. N.V. τὴν] om. c. 7. ὕστερον A.B.E.F.H.I.K.N.Q.V.a.c.f.g. ὑστέρω ceteri. 9. τῶν τότε δυνάμει] δυνάμει τῶν τότε L.O.P.Q. προῦχων Bekk. 14. τε] om. N. 15. ἀπόρους ἀνθρώπους c. 16. ὁμοίως g.h.

6. ἐν τούτῳ τῷ τρόπῳ κ. τ. λ.] "Ita jam constituti magis quam prisco illo statu, disiecto et infesto, expeditionem Trojanam susceperunt." BAUER.

12. οἱ τὰ σαφέστατα Πελοποννησίων κ. τ. λ.] "Those who have received the clearest accounts of the affairs of Peloponnesus;" or, "those who have received the clearest accounts of any Peloponnesians." The order of the words seems to recommend the former interpretation: the absence of the article before Πελοποννησίων, and still more, as I think, the very harsh use of Πελοποννησίων instead of Πελοποννησιακῶν, if Thucydides meant to speak of the affairs of Peloponnesus, are in favour of the second. It is at any rate most probable that the following account came from a Peloponnesian source, for traditionary history almost necessarily implies that it is indigenous in the country of which it treats. Men do not hand down from father to son

any accounts of their neighbours' countries; such in early times are only to be found in the songs of poets, which are a very different thing from tradition.

16. τὴν ἐπωνυμίαν—σχεῖν] Interpretantur nomen præbuisse. Et profecto ἔχειν sæpe respondet Latino verbo præbere. [Vid. II. 41, 3. 61, 2. III. 82, 17. IV. 1, 2. et Herodot. V. 101, 3. VI. 86, 15.] Ne tamen putes, ἔχειν et παρέχειν inter se confundi, loci, ubi ἔχειν per præbere reddi potest, potius ita intelligendi sunt, ut ἔχειν accipias dictum pro continere, in se habere causam et rationem, sive ansam dare alicui rei. Jam ἐπώνυμος is est unde aliquid appellatur: velut Ἀρχων ἐπώνυμος, unde annus appellatur Atticus, et δ ἐπώνυμος, ἔχει τὴν ἐπωνυμίαν, i. e. habet causam denominationis, quod vulgo dicunt, nomen præbet. GÖLL. In English ἔχειν may be thus translated: "Gave occasion to the name of the country."

σχεῖν, καὶ ὕστερον τοῖς ἐγγόνοις ἔτι μείζω ξυνενεχθῆναι, Εὐ-
 ρυσθέως μὲν ἐν τῇ Ἀττικῇ ὑπὸ Ἡρακλειδῶν ἀποθανόντος,
 Ἀτρεὺς δὲ μητρὸς ἀδελφοῦ ὄντος αὐτῷ, καὶ ἐπιτρέψαντος
 Εὐρυσθέως, ὅτ' ἐστράτευε, Μυκήνας τε καὶ τὴν ἀρχὴν κατὰ
 τὸ οἰκεῖον Ἀτρεῖ τυγχάνειν δὲ αὐτὸν φεύγοντα τὸν πατέρα 5
 διὰ τὸν Χρυσίππου θάνατον, καὶ ὥς οὐκέτι ἀνεχώρησεν Εὐ-
 ρυσθεὺς, βουλομένων καὶ τῶν Μυκηναίων φόβῳ τῶν Ἡρα-
 κλειδῶν, καὶ ἅμα δυνατὸν δοκοῦντα εἶναι καὶ τὸ πλήθος τεθε-
 ραπευκότα, τῶν Μυκηναίων τε καὶ ὄσων Εὐρυσθεὺς ἦρχε τὴν
 βασιλείαν Ἀτρεᾶ παραλαβεῖν, καὶ τῶν Περσειδῶν τοὺς Πε- 10
 3 λοπίδας μείζους καταστήναι. ἅ μοι δοκεῖ Ἀγαμέμνων παρα-
 λαβὼν, καὶ ναυτικῷ τε ἅμα ἐπὶ πλεόντων ἄλλων ἰσχύσας,
 τὴν στρατείαν οὐ χάριτι τὸ πλεῖον ἢ φόβῳ ξυναγαγὼν ποιή-
 4 σασθαι. φαίνεται γὰρ ναυσὶ τε πλείσταις αὐτὸς ἀφικόμενος
 καὶ Ἀρκάσι προσπαρασχὼν, ὥς Ὅμηρος τοῦτο δεδήλωκεν, εἴ 15
 5 τῷ ἱκανὸς τεκμηριῶσαι. καὶ ἐν τοῦ σκῆπτρου ἅμα τῇ παρα-
 δόσει εἶρηκεν αὐτὸν

Πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν

1. καὶ] om. f. τοῖς ἐγγόνοις οἷον ἀτρεῖ ἀγαμέμνωνι ἔτι A.B.E.F.d.g. et, qui
 ατρείων habere dicitur, h. μείζον d. om. F.G.H.a.c.e. 4. τε] om. e. 5. φεύ-
 γοντα τὸν πέλοπα τὸν πατέρα E. 7. τῶν Μυκ.] τῶν om. c. 12. ναυτικὸν d. τε]
 om. g. δὲ reponerat Reiskius. ἐπιπλέων G. et pr. F. 13. στρατιῶν A.B.E.
 et plerique omnes. τὸ πλεῖον] μᾶλλον K. τὸ πλείστον a. 14. πλείσταις]
 Fuerunt qui πλείστος legerent. αὐτὸς] om. a. 16. ἱκανὸς τοῦτο τεκμ. K.
 17. αὐτὸν om. Q.

6. Χρυσίππου θάνατον] Chrysippum Pelops pater cum unice amaret, ægre id ferens noverca Hippodamia filios suos Atreum et Thyesten ad ejus cædem impulit. GÖLL. Hoffmann's Lexic. in Chrysipp. compare Pausan. VI. 20.

12. καὶ ναυτικῷ τε ἅμα] καί—τε are equivalent to "atque etiam:" the conjunction καὶ must be taken closely with the word that follows it, as forming with it only one single term; and thus the word τε, or δέ where δέ occurs *tertio loco*, may be considered as still holding its proper place, that is, as being the second word in the clause and not the third. ναυτικῷ τε, would be simply,

"and in naval power;" καὶ ναυτικῷ τε is, "and in naval power also." See Boeckh's Inscript. Græc. Præfat. P. XXIII. and the Locrian Inscription, No. 1759. Bekker, in his edition of 1832, has omitted the brackets in which he had previously enclosed the word τε. Compare VIII. 68, 2. καὶ αὐτὸς τε, ἐπειδὴ τὰ τῶν τετρακοσίων ἐν ὑστέρῳ μεταπεσόντα κ. τ. λ.

16. ἐν τοῦ σκῆπτρου] Il. 2, 108. Scep- trum hoc fuit hasta, quam Chæronen- ses tanquam Deum venerati sunt. v. Pausan. IX. 40, 11. p. 795. Ita Scep- trum Jovis in gemmis est hasta pura. v. Lipperti Dactyliothe. p. 7. GOTTL.

οὐκ ἂν οὖν νήσων ἔξω τῶν περιοικίδων (αὐταὶ δὲ οὐκ ἂν πολ-
 λαὶ εἴησαν) ἡπειρώτης ὧν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν
 εἶχεν. εἰκάζειν δὲ χρὴ καὶ ταύτῃ τῇ στρατείᾳ οἷα ἦν τὰ πρὸς
 αὐτῆς. X. Καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν, ἢ εἴ τι τῶν
 5 τότε πόλισμα νῦν μὴ ἀξιώχρεων δοκεῖ εἶναι, οὐκ ἀκριβεῖ ἂν

Who was a very pow-
 erful prince for those
 times, and the expen-
 diture which he com-
 manded was on a
 far larger scale than
 Greece had ever wit-
 10 nessed before.

τις σημείῳ χρώμενος ἀπιστοίῃ μὴ γενέσθαι τὸν
 στόλον τοσοῦτον, ὅσον οἱ τε ποιηταὶ εἰρήκασι
 καὶ ὁ λόγος κατέχει. Λακεδαιμονίων γὰρ εἰ ἡ
 πόλις ἐρμημοθειή, λειφθειή δὲ τὰ τε ἱερὰ καὶ
 τῆς κατασκευῆς τὰ ἐδάφη, πολλὴν ἂν οἶμαι
 ἀπιστίαν τῆς δυνάμεως προελθόντος πολλοῦ χρόνου τοῖς
 ἔπειτα πρὸς τὸ κλέος αὐτῶν εἶναι (καίτοι Πελοποννήσου

1. ἔξω τῶν π.] τῶν π. ἔξω α. 2. εἰ ἦσαν V. ἦσαν ἡπειρώτης pr. F. τι]
 om. a. 3. στρατιά plerique omnes. στρατείᾳ Porpo. Goeller. Bekk. 5. ἀξιώ-
 χρεον E. 7. οἱ τε] τε οἱ K.d. 9. λειφθειή A.B.K.V.g. τὰ τε]
 τὰ L.g. τὰ ταύτης e. ταύτῃ I. 10. πολλὴν γὰρ ἂν L. 11. πολλοῦ] τοῦ
 πολλοῦ H. τοῦ g.

4. Καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν] My-
 cenæ had been destroyed by the Argives
 in the 78th Olympiad, B. C. 468. thirty-
 seven years before the beginning of the
 Peloponnesian war. From that time for-
 wards it remained in ruins, [Diodorus.
 XI. 65.] yet it is surprising that Strabo
 should have said that in his time "there
 remained not a vestige of the city of
 "Mycenæ." VIII. p. 372. The remains
 of Mycenæ, which will last to all appear-
 ance as long as the human race exists,
 are fully described in Sir W. Gell's *Argolis*.
 The gate of the lions and the
 treasury of Atreus, both of them belong-
 ing to a style of architecture so unlike
 that of the age of Pericles, have been
 often engraved, and are now generally
 known.

8. Λόγος κατέχει] Vid. Valck. ad Eu-
 rip. Hippol. v. 1464. p. 322. GOTTL.

10. κατασκευῆς τὰ ἐδάφη] "The foun-
 dations of the buildings of the city."
κατασκευῆ signifies "stationary furni-
 ture," or "stock," and consequently
 the *κατασκευῆ* of a city must be its
 streets, temples, theatres, &c. Thus it
 signifies both the live stock of an estate
 and the furniture of houses, I. 89, 3. II.
 5, 4. 14, 1. 16. 38, 1. 65, 2. 97, 3. VI. 46, 3;

the furniture or ornaments of a ship,
 VI. 31, 3; and the forts essential to the
 defence of a country, which are the
κατασκευῆ of the country, VI. 17, 3.
Παρασκευῆ, on the contrary, applies to
 things which are temporary and occa-
 sional; as military and naval arma-
 ments, provisions for an expedition, &c.
 The distinction, however, is not always
 observed; for we read of *κατασκευῆ* τοῦ
πολέμου, VIII. 5, 1. "the preparing or
 "making ready for war," where we
 should expect to find *παρασκευῆ*. And
 instances of a similar incorrectness
 might probably be found in other writ-
 ters. How truly Thucydides antici-
 pated the appearance of Sparta when
 reduced to ruins, may be seen from
 Mr. Dodwell's description of its actual
 state: "We reached the remains of
 "the Lacedæmonian capital, now called
 "Palaio-Kastro, consisting of uncertain
 "traces, and heaps of large stones
 "tossed about in a sort of promiscuous
 "wreck." "The former glory of the
 "Spartan acropolis, with all its tem-
 ples, is now indicated only by some
 "strong foundations and scattered
 "blocks of stone." Classical Tour, II.
 p. 403, 404.

τῶν πέντε τὰς δύο μοίρας νέμονται, τῆς τε ξυμπάσης ἡγούνται
καὶ τῶν ἔξω ξυμμάχων πολλῶν· ὅμως δὲ οὔτε ξυνοικισθείσης
πόλεως οὔτε ἱεροῖς καὶ κατασκευαῖς πολυτελεσί χρησαμένης,
κατὰ κόμας δὲ τῇ παλαιῇ τῆς Ἑλλάδος τρόπῳ οἰκισθεί-
σης, φαίνοιτ' ἂν ὑποδεεστέρα), Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο 5
παθόντων διπλάσιαν ἂν τὴν δύναμιν εἰκάζεσθαι ἀπὸ τῆς
3 φανεράς ὄψεως τῆς πόλεως ἢ ἔστιν. οὐκ οὐκ ἀπιστεῖν εἰκὸς,
οὐδὲ τὰς ὄψεις τῶν πόλεων μᾶλλον σκοπεῖν ἢ τὰς δυνάμεις,
νομίζων δὲ τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν
πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν, τῇ Ὀμήρου αὖ ποιήσει εἰ 10
τι χρὴ κἀνταῦθα πιστεῦειν, ἣν εἰκὸς ἐπὶ τὸ μεί-
ζον μὲν ποιητὴν ὄντα κοσμήσαι, ὅμως δὲ φαί-
4 νεται καὶ οὕτως ἐνδεεστέρα. πεποίηκε γὰρ
χιλίων καὶ διακοσίων νεῶν, τὰς μὲν Βοιωτῶν εἴκοσι καὶ ἑκα-

But still it was not to
be compared with the
armaments of the Pe-
4 loponnesian war.

1. μοίρας] corr. G. δυνάμεις L.O.P.Q. 2. συμμάχων I. δέ] om. L.O.
P.Q. 5. Bekkerus ὑποδεεστέρα mavult. 7. τῆς πόλεως] om. I.e. ἢ] ἢ E.
9. στρατείαν F.H.P.V.a.c.e. Poppe. Haack. στρατείαν K. Vulgo (Bekk. Goel-
ler.) στρατίαν. 10. αὐτῆς Bekk. αὖ] δ' αὖ e. 11. καὶ ἐνταῦθα g. μέλιω a.
12. κοσμήσειν K.

1. τῶν πέντε τὰς δύο μοίρας] He makes
only five divisions of Peloponnesus, La-
conia, Messenia, Argolis, Achaia, and
Arcadia; for Elis also was included in
Arcadia. Compare Pausan. V. 1, 1.

3. πόλεως] Ubi πόλις de urbe dicitur
non opus est articulum addi. Vid. not.
ad Sophocl. Œdip. Tyr. v. 630. SCHÆ-
FER. Apparatus Criticus ad Demosth.
tom. I. p. 384. The line referred to in
Sophocles is, κάμοι πόλεως μέτεστιν,
οὐχὶ σοὶ μόνῃ, where πόλεως is un-
doubtedly τῆς πόλεως. Other similar
instances are quoted in Schäfer's note
on the passage. See Kühner's Gr. Gr.
§. 484. Jelf, 447, Obs., where πόλις and
ἀγρός are mentioned, with many other
words, as being often used without the
article, because "they occur frequently
"in common speech, and are thus so
"generally in use, that even without
"the article they can express a defined
"and individualized subject."

4. κατὰ κόμας—οἰκισθείσης] The names
of these villages, according to Müller,
(Dorier, II. p. 51.) were Pitane, Mes-
soa, Limnæ, and Cynosura, which lay

around the citadel at various distances,
some being built on lower eminences,
and others in the plain. They were all
enclosed within one common wall in the
the Roman times. Such too, as Nie-
buhr supposes, was the early state of
Rome: the original Pelasgian settle-
ment was on the Palatine; while the
Sabines occupied the Capitoline, and
the Latins the Aventine; and these se-
veral hills were rather so many distinct
towns than different parts of the same
city. Such too were the *Borghe* of Flo-
rence, and some other Italian towns, at
a later period.

κατὰ κόμας] Suidas v. κόμη (p. 364.)
ἔφηκε δὲ Θουκυδίδης τοὺς δήμους κόμας
ἐν πρώτῃ. Κατὰ κόμας δὲ τῇ παλαιᾷ
τρόπῳ οἰκηθείσα. GOTTI.

11. κἀνταῦθα—ἦν εἰκὸς, κ. τ. λ.] Κἀ-
ταῦθα has the same sense as if Thucy-
dides had written καὶ περὶ ταύτης τῆς
στρατείας λέγοντι. Therefore the rela-
tive ἦν is in the feminine gender.

14. χιλίων καὶ διακοσίων] Scholiast.
hic ex Homero, ut ait, 1166. numerat.
Eustathius ad Il. β. 358. ex Catalogo

τὸν ἀνδρῶν, τὰς δὲ Φιλοκτῆτου πεντήκοντα, δηλῶν, ὡς ἐμοὶ
δοκεῖ, τὰς μεγίστας καὶ ἐλαχίστας· ἄλλων γοῦν μεγέθους
πέρι ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη. αὐτερέται δὲ ὅτι ἦσαν 5
καὶ μάχιμοι πάντες, ἐν ταῖς Φιλοκτῆτου ναυσὶ δεδήλωκε·
5 τοξότας γὰρ πάντας πεποίηκε τοὺς προσκώπους. περίνεως 6
δὲ οὐκ εἰκὸς πολλοὺς ξυμπλεῖν, ἔξω τῶν βασιλέων καὶ τῶν
μάλιστα ἐν τέλει, ἄλλως τε καὶ μέλλοντας πέλαγος περαι-
ώσεσθαι μετὰ σκευῶν πολεμικῶν, οὐδ' αὖ τὰ πλοῖα κατά-
φρακτα ἔχοντας, ἀλλὰ τῷ παλαιῷ τρόπῳ ληστικώτερον παρε-
10 σκευασμένα. πρὸς τὰς μεγίστας οὖν καὶ ἐλαχίστας ναῦς τὸ γ
μέσον σκοποῦντι οὐ πολλοὶ φαίνονται ἐλθόντες, ὡς ἀπὸ
πάσης τῆς Ἑλλάδος κοινῇ πεμπόμενοι. ΧΙ. αἴτιον δ' ἦν οὐχ
ἡ ὀλιγανθρωπία τοσοῦτον, ὅσον ἡ ἀχρηματία.
τῆς γὰρ τροφῆς ἀπορία τὸν τε στρατὸν ἐλάσσω 2
ἤγαγον καὶ ὅσον ἤλπιζον αὐτόθεν πολεμοῦντα

An inferiority how-
ever which was owing
more to poverty than
to any want of popu-
lation.

4. ναυσὶ] om. e. 5. πρὸς κόπην g. 6. δέ] om. g. τῶν βασ. τῶν] om. K.

7. ἐντέλλει V. περαιώσασθαι Q.g. περαιώσασθαι G:K.V.d. 9. ληστικώ-
τερον a. 10. οὖν N.V. Porpo. δ' οὖν Bekker. e conject. vulgo γοῦν. ναῦς]
om. a. 11. πολὺ a. ἐλθόντες A.B.E. F.H.V.a.c.e.f.g.h. Haack. Porpo.
Goeller. Bekk. δὲ ἐλθόντες N. vulgo ξυνελθόντες. 12. κοινὸι d. 14. τῆς]
τῇ K. τε om. V. ἐλάσσον K. 15. αὐτόθι c.

Homeri 1186. Varie proditus est numerus. Vid. Cerd. ad Virg. II. Æn. 298. et Meziriac. ad Ovid. Epist. Hermion. p. 319. De Bæotorum navibus est apud Poëtam in Catalogo v. 16. et de Philoctetæ ibid. v. 226. DUK.

3. Pollux I. 95. Αὐτερέτας (ita enim legend. ex Cod. Palatino) Θουκυδίδης ἀνέμασε τοὺς καὶ ἐρέττοντας καὶ ἀπομαχομένους· περίνεως δὲ καλεῖ τοὺς ἄλλους ἐπιβάτας. HUDS.

5. τοξότας] Homer. II. 2, 227. Τόξων εὐ εἰδότες ἴφι μάχεσθαι. DUK.

περίνεως] Suidas h. v. WASS. et in Πρωτόνεως. DUK.

6. ἔξω τῶν βασιλέων] Id est, χωρὶς, Thom. Magist. in ἔξω. Scholiastes Thucydidis III. 61, 3. et V. 26, 2. exponit ἀνευ. DUK.

7. μέλλοντας] The grammar requires μελλόντων, for it refers not to the περίνεως, or passengers, only, but to the

armament generally. But this is one of the many passages where the construction is adapted rather to the sense than to the words of what had gone before: for περίνεως πολλοὺς ξυμπλεῖν has exactly the same meaning as if Thucydides had written περίνεως πολλοὺς μετὰ σφῶν ἄγειν, and accordingly μέλλοντας follows, just as if he had so written it.

10. οὖν] Göller in his second edition has restored the old reading γοῦν. He understands it to mean, "At any rate if we take the mean between the largest and smallest ships, the numbers of the whole armament will not appear very considerable." "At any rate," that is, "whether you allow or not that the rowers and soldiers were the same persons, and that there would not be many on board who were not wanted to work the ships."

βιοτεύσειν, ἐπειδὴ †δέ† ἀφικόμενοι μάχῃ ἐκράτησαν (δήλον δέ· τὸ γὰρ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτείχισαντο), φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ ληστείαν τῆς 3 τροφῆς ἀπορία. ἥ καὶ μᾶλλον οἱ Τρῶες αὐτῶν διεσπαρμένων 5 τὰ δέκα ἔτη ἀντείχον βίᾳ, τοῖς αἰὶ ὑπολειπομένοις ἀντίπαλοι 4 ὄντες. περιουσίαν δὲ εἰ ἦλθον ἔχοντες τροφῆς, καὶ ὄντες ἀθρόοι ἄνευ ληστείας καὶ γεωργίας ξυνεχῶς τὸν πόλεμον διέφερον, ῥαδίως ἂν μάχῃ κρατοῦντες εἶλον, οἳ γε καὶ οὐκ ἀθρόοι ἀλλὰ μέρει τῷ αἰὲ παρόντι ἀντείχον· πολιορκία δ' ἂν 10 προσκαθεζόμενοι ἐν ἐλάσσονί τε χρόνῳ καὶ ἀπονώτερον τὴν 5 Τροίαν εἶλον. ἀλλὰ δι' ἀχρηματίαν τά τε πρὸ τούτων ἀσθενῆ ἦν, καὶ αὐτά γε δὴ ταῦτα ὀνομαστότατα τῶν πρὶν γενόμενα δηλοῦται τοῖς ἔργοις ὑποδεέστερα ὄντα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος· 15 XII. ἐπεὶ καὶ μετὰ τὰ Τρωϊκὰ ἡ Ἑλλὰς ἔτι μετανίστατό τε

1. βιοτεύειν I. βιωτεύσειν V.g. βιοτεύειν K.Q. 2. ἔρυμα I. 4. Χερσονήσου A.B.E.h. χερονήσου I.V. χερωνήσου F.H. vulgo χερρόνησου. *Infra* IV. 42, 2. χερρονήσου L.O. χερωνήσου d.f.i. χερσονήσου h.; 45, 2. χερωνήσου H.f.; VI. 97, 1. χερρόνησος Q.d.i. χερώνησος f.; VIII. 62, 3. χερρονήσου L.O. Q.c.f.g. χερωνήσου i. χερωνήσου d.; VIII. 99, 2. χερωνήσου H.i. χερωνήσου F.; VIII. 102, 1. χερσονήσω F. χερωνήσω d.i. χερωνήσω A.; VIII. 104, 2. χερρόνησον B.g. 6. αἰὲ] om. d. ἀντίπαλον b. 9. διεφέροντο K. 10. μέρει I. παρόντι A.B.E.F.H.I.K.N.P.V.a.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo παραυχόντι. δ' ἂν] δὲ d. 11. προκαθεζ. a. ἐν] om. e. τε] om. V. 12. πρὸς pr. F. -νῇ ἦν—c. 20, 3. ὅτι I.r.] hæc recentioribus in foliis habet F, quarto et quinto. BEKK. 13. γε om. G. et f. (i. e. recentia illa F. folia.) BEKK. γε δῆ] δῆ H.K.N.V.a.c.d.e. δὲ F.L.O.P.

1. ἐπειδὴ †δέ†] Bekker in his latest edition, 1832, reads ἐπειδὴ τε; the Venetian MS. V. omits the preceding τε before στρατόν. The passages appealed to by Haack and Gøller, as justifying the construction τὸν τε στρατόν—ἐπειδὴ δέ, III. 52, 3, and VIII. 48, 3, do not apply to the present case. See however Sophocli. CEd. Colon. 367, and Hermann on Viger, note 520, and Kühner, Gr. Gr. §. 722. 5. Jelf, 754. 5. I believe that Bekker is right in correcting the text.

2. φαίνονται δ' οὐδ' ἐνταῦθα] The conjunction δὲ is here used in the apodosis

or predicate of the sentence, as in IV. 132, 2. VIII. 29, 2. and II. 65, 5, where the form of the language closely resembles the present passage: ἐπειδὴ τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ προγνοῖς τὴν δύναμιν. Compare also ch. 18, 1. of this book. ἐπειδὴ δὲ οἱ τύραννοι κατελύθησαν—μετὰ δὲ τὴν κατάλυσιν ἡ μάχῃ ἐγένετο.

16. ἔτι μετανίστατό τε καὶ κατακί[ετο]
“Was still moving from place to place,
“and settling itself,” i. e. it was not yet settled.

Proceeding next beyond the Trojan war, Greece still continued for a long time in an unsettled and therefore in an unimproving condition.

καὶ κατφκίζετο, ὥστε μὴ ἡσυχάσασα αὐξηθῆναι.
ἥ τε γὰρ ἀναχώρησις τῶν Ἑλλήνων ἐξ Ἰλίου
χρονία γενομένη πολλὰ ἐνεόχμωσε, καὶ στάσεις
ἐν ταῖς πόλεσιν ὡς ἐπὶ πολὺ ἐγίνοντο, ἀφ'
ὧν ἐκπίπτοντες τὰς πόλεις ἐκτίζον. Βοιωτοί

5 τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν, ἐξ Ἀρνης
ἀναστάντες ὑπὸ Θεσσαλῶν, τὴν νῦν μὲν Βοιωτίαν πρότερον
δὲ Καδμηίδα γῆν καλουμένην ᾠκισαν· (ἦν δὲ αὐτῶν καὶ
ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀφ' ὧν καὶ ἐς Ἰλιον
10 ἐστράτευσαν), Δωριῆς τε ὀγδοηκοστῷ ἔτει ζῦν Ἡρακλείδαις

1. κατφκίζετο A.B.E.F.G.H.N.V.a.b.c.e.f.g.h. Haack. Poppo. Goeller. μετφκί-
ζετο vulgo. ἡσυχάσασαν A.B.E.F.G.K.g.h. 3. ἐνεόχμωσε B.F.H.V.h.g.

ἐνεόχμωσε a. ἐνεόχμωσε A.E. et vulgo. 4. ὥς] om. g. ἐπὶ τὸ πολὺ
F.G.H.I.N.V.a.c. ἐγένοντο K. 6. τε] om. e. οἱ νῦν] om. a. μετὰ
τὴν Ἰλιον L.g. 7. μὲν] om. F.H.a.c. 8. καδμηίδα F.H. καδμηίδα a.
γῆν τὴν χαϊρώνειαν (vel χαϊρώνεαν) καλουμένην E. ᾠκισαν a. Haack. Poppo.
Goeller. Bekk. vulgo ᾠκησαν. καὶ] om. a.c. ante pronomen ponunt N.V.e.g.
9. πρότερον] post ταύτη ponunt F.G.H.I.N.V.a.c. post γῇ, omisso pronomine, e.
10. ζῦν d.

5. τὰς πόλεις] "Claras illas urbes, " quas inde novimus extitisse." POPPO. Prolegom. I. p. 200.

6. ἐξ Ἀρνης] Arne in Thessaly is the place here intended, which however Stephanus Byzantinus, following some other story, or confusing that which Thucydides adopted, calls a colony from Boeotia. Müller conceives that the statement which makes a portion of the Boeotians to have been settled in Boeotia before the Trojan war, was merely made in deference to the authority of the Homeric catalogue of the ships; but he adds that according to this catalogue it was more than a portion, for the Boeotians were represented as already possessing the whole of what was afterwards called Boeotia. Die Minyer, p. 393—5. Perhaps therefore Thucydides had other reasons for his statement, and was not merely following the authority of Homer. What was the real truth is hardly to be ascertained by us now.

10. Δωριῆς τε—ζῦν Ἡρακλείδαις] The great family or rather clan which claimed descent from the hero Hercules, being expelled from Peloponnesus by the Pelopidae, found an asylum among the Do-

rians, an Hellenian people, inhabiting a mountain district between the chain of Œta on the one side and Parnassus on the other. Here they found willing followers in their enterprise for the recovery of their former dominion in Peloponnesus: the Heraclidæ were to possess the thrones of their ancestors; but the Dorians were to have the free property of the lands which they hoped to conquer, and were not to hold them under the Heraclidæ. The invaders were also assisted by an Ætolian chief named Oxylus, and by his means they were enabled to cross over by sea from the northern to the southern side of the Corinthian gulf, instead of forcing their way by land through the isthmus. Their invasion was completely successful; all Peloponnesus, except Arcadia and Achaia, fell into their power; and three chiefs of the Heraclidæ took possession of the thrones of Sparta, Argos, and Messenia; while Elis was assigned to their associate Oxylus. The land was divided in equal shares amongst the Dorians, with the exception probably of some portions attached to the different temples, and which with the offices of priesthood be-

4 Πελοπόννησον ἔσχον. μόλις τε ἐν πολλῷ χρόνῳ ἡσυχά-
 σασα ἢ Ἑλλάς βεβαίως καὶ οὐκέτι ἀνιστα-
 μένη ἀποικίας ἐξέπεμπε, καὶ Ἴωνας μὲν Ἀθη-
 ναῖοι καὶ ἰησιωτῶν τοὺς πολλοὺς ᾤκισαν,
 Ἱταλίας δὲ καὶ Σικελίας τὸ πλεόν Πελοποννήσιοι, τῆς τε
 5 ἄλλης Ἑλλάδος ἔστιν ἡ χωρία. πάντα δὲ ταῦτα ὕστερον τῶν
 Τρωϊκῶν ἐκτίσθη.

XIII. Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος καὶ τῶν
 χρημάτων τὴν κτῆσιν ἔτι μᾶλλον ἢ πρότερον ποιουμένης, τὰ
 And the increase of wealth led to usurpa-
 tions of the govern-
 ment in different states
 πολλά τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν
 προσόδων μειζόνων γιγνομένων (πρότερον
 δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλείαι),

1. μόλις A.B.E.N.V.f.g.h. vulgo μόλις. Ita VII. 40, 2. B.Q. VII. 44, 2, 7.
 A. D.F.H.L.N.O.P.Q.d.e.f.g.h.k. VIII. 34. B. Uno loco VIII. 92, 8. omnes
 μόλις. 2. βεβαίως] ante ἡσυχάσασα ponit a. 3. ἐξέπεμπε F.G.H.I.L.

N.O.P.V.b.c.d.e. ἐξέπεμψε a. ἐξέπεμπε K. Vulgo et Bekker ἐξέπεμψε. 4. ᾤκισαν
 E.I.d. 5. πλεόν F.G.H.I.N.V.a.c. Poppo. Vulgo et Bekk. Goeller. πλείστον.
 6. ἄλλης] om. P. ἀχωρία V. 8. γιγνομένης vel γινομένης A.B.E.F.H.I.
 a.c.e.f.g.h. Poppo. Goeller. Bekk. G. et vulgo γινομένης. 11. γενομένων K.d.i.

longed to the Heraclidæ, as the descend-
 ants of the national gods and heroes of
 the country. Meanwhile the old in-
 habitants were either reduced to migrate,
 or were treated as an inferior caste,
 holding such lands as they were per-
 mitted to cultivate, not as freeholders, but
 as tenants under Dorian lords. These
 were the Laconians, or *περίοικοι*, of whom
 we shall find frequent mention in the
 course of this history; and some of this
 class, failing in an attempt to recover
 their independence, were degraded to the
 still lower condition of villains, or pre-
 dial slaves; and thus formed the first
 beginning of the class of Helots, which
 was afterwards greatly swelled from
 other quarters. On the other hand the
 Hellenian name derived its general pre-
 dominance throughout Greece from the
 Dorian conquest of Peloponnesus: the
 Dorians claiming descent from the eldest
 son of Hellen, and while they gloried in
 their extraction, asserting their peculiar
 title to the Hellenian name above all the
 other tribes which had assumed it. See

Isocrates, Archidamus, p. 119. Strabo,
 VIII. 5, 4. Pausanias, II. 18. III. 1.
 IV. 3. V. 3, 4.

3. ἐξέπεμπε] The imperfect instead of
 the common reading *ἐξέπεμψε* has been
 justly restored by Benedict, Haack,
 Poppo, and Gölle. "Et recte quidem,"
 to use Gölle's own words, "quoniam
 in sequentibus de certis quibusdam
 coloniis loquitur, hic autem de
 "coloniis in universum, quæ longiori
 "temporis tractu a variis populis in
 "varias regiones mittebantur."

5. Ἱταλίας] We must remember that
 the name "Italy" was applied in the
 age of Thucydides merely to the south-
 ernmost point of the peninsula, the
 modern provinces of Calabria Citra and
 Calabria Ultra. See Aristotle's Politics,
 VII. 10, 3.

11. τῶν προσόδων μειζόνων γιγνομένων]
 For the ascendancy in civil society first
 enjoyed by nobility, and afterwards by
 wealth, see the separate dissertation at
 the end of the volume.

12. πατρικαὶ βασιλείαι] Döderlein, re-

on the part of rich individuals, wealth now beginning to overbalance nobility. Attention also was now paid to naval affairs, first by the Corinthians,

ναυτικά τε ἐξηρτήκετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης μᾶλλον ἀντείχοντο. πρῶτοι δὲ Κορίνθιοι λέγονται ἐγγύτατα τοῦ νῦν τρόπου μεταχειρίσαι τὰ περὶ τὰς ναῦς, καὶ τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος ναυπηγηθῆναι. φαίνεται δὲ 3

καὶ Σαμίους Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας τέσσαρας· ἔτη δ' ἐστὶ μάλιστα τριακόσια ἐς τὴν τελευταίαν τοῦδε τοῦ πολέμου, ὅτε Ἀμεινοκλῆς Σαμίους ἦλθε. ναυμαχία τε παλαιτάτη ὃν ἴσμεν γίγνεται Κορινθίων 4

πρὸς Κερκυραίους· ἔτη δὲ μάλιστα καὶ ταύτῃ ἐξήκοντα καὶ διακόσιά ἐστι μέχρι τοῦ αὐτοῦ χρόνου. οἰκοῦντες 5 γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ αἰεὶ δὴ ποτε ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς Πελοποννήσου καὶ τῶν ἔξω, 15 διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων, χρήμασί τε

1. ναυτικά] ναυσί α. 2. μᾶλλον] μόνον i. 3. μεταχειρίσαι f.g. 4. πρῶτον ἐν Κορίνθῳ Α.Ε.Φ.Γ.Η.Ι.Υ.α.ε.ε.φ.γ.η. Haack. Poppo. Goeller. Bekk. ceteri (et G. Bekk.) ἐν Κ. πρ. 5. ἐναυπηγηθῆναι F.G.H.I.K.L.O.b.d.e. Haack. Poppo. Goeller. 6. ἀμεινοκλῆς I.K.c. κορινθίους I. ναυπ. Κορ. α. 7. ἐστὶ] om. α. 9. παλαιτάτη Α.Ε.Φ.Η.Ν.Ω.Υ.b.c.e.g.h. Poppo. Goeller. Bekk. παλαιωτάτη ceteri "ut c. 18, 1. παλαιωτάτου C.E.F.G." Bekk. 10. δέ] om. F.H.c.e. καὶ ταύτῃ] om. Α.Β.Ε.Κ.f.g.h. et pr.G. καὶ ταῦτα Ν.Υ. 11. ἐστὶ καὶ διακόσια α.

13. ἐμπορεῖον E. et hic et infra. ἑλλήνων τὰ πάλαι κατὰ γῆν ἢ α. 14. θάλατταν G.a.c.e. 15. διὰ τῶν ἐκείνων V.

ferred to by Göller in his note on this passage, quotes a passage from Aristotle's Politics, [III. 14, 6.] in illustration of the sense of the word πατρικαί, as if it meant "paternal, fatherly." "Ἐχουσι δ' αἱ βασιλείαι τῶν βαρβάρων τὴν δύναμιν πᾶσαι παραπλησίαν τυραννικῇ, εἰσὶ δὲ ὅμως κατὰ νόμον καὶ πατρικαί. But πατρικαί βασιλείαι are expressly explained by Isocrates to mean, "a dominion which a man receives from his fathers;" Evagoras, p. 195. and this agrees with the sense of the word in the well known expressions, πατρικὸς ξένος, πατρικὸς φίλος. And Aristotle, in the very next page to that referred to by Döderlein, III. 14, 11, 12. (p. 357. ed. Duval,) speaks of the monarchies of the heroic ages, as ἐκούσiai τε καὶ πατρικαὶ γιγνόμεναι κατὰ νόμον, and adds ἐγίγνοντο

βασιλεῖς ἐκόντων, καὶ τοῖς παραλαμβάνουσι πατέρι. And this is I believe the sense of the word in the very passage quoted by Döderlein.

4. καὶ τριήρεις] Vide Scaligeri Animadvers. ad Eusebii Chron. p. 61. HUDS.

6. Ἀμεινοκλῆς] Ita MSS. et Themistius Orat. 26. Aminoclem vocat Plin. N. H. 7, 56. Confer. Herodot. I. 163, 1, 2. WASS. Plinius auctore, ut ait, Thucydide scribit, Aminoclem primum triremem instituisse. Verum Thucydides a Corinthiis quidem triremes primum inventas esse dicit, sed Aminoclem earum inventorem non facit. Salmas. ad Jus Attic. et Rom. p. 693. ubi et alia vid. huc pertinentia. DUK.

9. ναυμαχία] Vid. Wess. ad Herod. III. 53, 8. p. 223. GOTTL.

- δυνατοὶ ἦσαν, (ὥς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται ἀφνειὸν γὰρ ἐπωνόμασαν τὸ χωρίον) ἐπειδὴ τε οἱ Ἕλληνες μᾶλλον ἐπλώϊζον, τὰς ναῦς κτησάμενοι τὸ ληστικὸν καθήρουν, καὶ ἐμπόριον παρέχοντες ἀμφοτέρα δυνατόν ἔσχον χρημάτων
- 6 Next by the Ionians, προσόδω τὴν πόλιν. καὶ Ἰωσιν ὕστερον πολὺς 5
and particularly by γίγνεται ναυτικὸν ἐπὶ Κύρου Περσῶν πρώτου
Polycrates, tyrant or βασιλεύοντος καὶ Καμβύσου τοῦ υἱοῦ αὐτοῦ,
usurper of Samos, τῆς τε καθ' ἑαυτοὺς θαλάσσης Κύρῳ πολεμοῦντες ἐκράτησάν
7 τινα χρόνον. καὶ Πολυκράτης Σάμου τυραννῶν ἐπὶ Καμ-
βύσου ναυτικῷ ἰσχύων ἄλλας τε τῶν νήσων ὑπηκόους 10
ἐποίησατο, καὶ Ῥήνειαν ἐλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ
- 8 Cicer. A. C. 600. Δηλῶ. Φωκαῆς τε Μασσαλίαν οἰκίζοντες
Olymp. 45. Καρχηδονίου ἐνίκων ναυμαχοῦντες. XIV.
Then at a later period δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν.
by the tyrants of Sicily and the Corcyraeans. φαίνεται δὲ καὶ ταῦτα, πολλαῖς γενεαῖς ὕστερα 15
2 γενόμενα τῶν Τρωϊκῶν, τριήρεσι μὲν ὀλίγαις χρώμενα,

2. ἐπωνόμαζον a. τε] καὶ P. 3. ἐπλώϊζον A.E.F.G.H.I.K.V.a.c.e.h. Haack.
Poppo. Goeller. Bekk. ἐπλώϊζοντο B. et ceteri. ληστικῶν F.G.H.I.N.O.V.
a.c.d.e. 4. ἀμφοτέρα A.B.E.H.N.a.b.c.f.g.h. ἀμφοτέροι K. ἀμφοτέροι G.F. e.
ἀμφοτέροις d.i. 5. τὴν πόλιν προσόδω g.h. 7. τοῦ om. N.V. υἱός A.B.K.
L.N.O. Haack. Poppo. Goeller. Bekk. cum Thoma Mag. v. υἱά. υἱός Q. vulgo
υἱός. 9. Σάμου] om. B. supra ponit F. 11. Ῥήνιαν B.E.f. ἀνελὼν F.G.H.
N.V. τῷ δηλῶ ἀπόλλωνι f. 12. μασαλίαν L.O. μασσιλίαν I. μεσσαλίαν B.E.
F.G.H.N.Q.V.a.c.g. 14. ταῦτα] om. pr. B. 16. τριήρεσι μὲν ὀλίγοις V.

1. ποιηταῖς] Homerum intelligit, qui II. 2. 570. Οἱ δὲ Μυκῆνας εἶχον ἑκτίμενον πολιεῖθρον, Ἀφνειὸν τε Κόρινθον. WASS. Vid. ibi Eustath. et Casaub. ad Dion. Chrys. Corinthiac. p. 464. DUK.

3. τὰς ναῦς κτησάμενοι] "They procured *their* ships," i.e. the ships which they had been just before mentioned as possessing at a very early period.

4. ἀμφοτέρα] Terra marique adeuntibus emporium praebebant, cum prius terra tantum praebuissent. HAACK.

9. Πολυκράτης Σάμου τυραννῶν—ἐποίησατο] For the story of Polycrates see Herodotus, III. 39. and 120. seqq.

11. Ῥήνιαν ἐλὼν ἀνέθ. τ. Ἀπ.] See III. 104, 4.

12. Μασσαλίαν οἰκίζοντες] This is not

to be understood as referring to the sea-fight mentioned by Herodotus, I. 166. in which the Phocæans, having fled from Ionia to escape the yoke of Cyrus, gained what certainly ought not to be called a victory over the Carthaginians and Tuscans. Thucydides says, "The Phocæans "who were founding Massalia," that is to say, not the main body of the people who fled from the arms of Cyrus, but a colony which they had sent out fifty-five years earlier, and which did actually found Massalia long before the conquest of the parent state by the Persians. See Aristotle, Commonwealth of Massalia, quoted by Harpocration, in Μασσαλία: Scymnus Chius, V. 208. and Justin, XLIII. 3.

πεντηκοντόροις δ' ἔτι καὶ πλοίοις μακροῖς ἐξηρτυμένα ὥσπερ
ἐκεῖνα. ὀλίγον τε πρὸ τῶν Μηδικῶν καὶ τοῦ Δαρείου θανά-
του, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσε, τριήρεις περί
τε Σικελίαν τοῖς τυράννοις ἐς πλῆθος ἐγένοντο καὶ Κερκυ-
5 ραίοις· ταῦτα γὰρ τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυ-
τικά ἀξιόλογα ἐν τῇ Ἑλλάδι κατέστη. Αἰγινῆται γὰρ καὶ
'Αθηναῖοι, καὶ εἴ τινες ἄλλοι, βραχέα ἐκέκτηντο, καὶ τούτων
τὰ πολλὰ πεντηκοντόρους· ὅψέ τε ἀφ' οὗ 'Αθηναίους Θεμ-
στοκλῆς ἔπεισεν Αἰγινῆταις πολεμοῦντας, καὶ ἅμα τοῦ βαρ-
10 βάρου προσδοκίμου ὄντος, τὰς ναῦς ποιήσασθαι αἰσπερ
καὶ ἐναυμάχησαν· καὶ αὗται οὐπω εἶχον διὰ πάσης κατα-
στρώματα.

XV. Τὰ μὲν οὖν ναυτικά τῶν Ἑλλήνων τοιαῦτα ἦν, τά τε
παλαιὰ καὶ τὰ ὕστερον γιγνόμενα. ἰσχὺν δὲ περιποιήσαντο
15 And all those states ὅμως οὐκ ἐλαχίστην οἱ προσσχόντες αὐτοῖς,
which acquired any χρημάτων τε προσόδῳ καὶ ἄλλων ἀρχῇ· ἐπι-
power or dominion in πλείοντες γὰρ τὰς νήσους κατεστρέφοντο, καὶ
Greece were indebted for it to their possessing a navy: yet still the μάλιστα ὅσοι μὴ διαρκῇ εἶχον χώραν. κατὰ
progress of Greece was γῆν δὲ πόλεμος, ὅθεν τις καὶ δύναμις παρεγέ-

1. πεντηκοντούροις F.V. et mox §. 4. πεντηκοντούροις. δέ τι H.g. 2. τοῦ]
om. K.d. 4. κερκυραῖαν P. κερκυραίοις g. 5. γὰρ τὰ τελευταῖα a.
στρατίας tantum non omnes. 6. κατέστη ἐν τῇ ἐλλάδι a. 7. εἴ] οἱ F.H.
I.V.c.e. 8. ἀφ' οὗ] ἐπεὶ a. 9. αἰγινήτας A.B.E.g. 10. ὥσπερ B.h.
11. αὐταὶ F.H.I. 14. ὕστερα d.i. γινόμενα F.G.I.a.b.c.d.e.f.i. 15. προσ-
σχόντες A. et Bekk. προσέχοντες E. vulgo προσχόντες. 18. μὴ] om. G.K.
L.N. οὐκ εἶχον Q.

3. περί τε Σικελίαν τοῖς τυράννοις]
Compare Herodotus III. 125, 2.

8. ὅψέ τε κ. τ. λ.] "And it was at
"a late period that Themistocles per-
"suaded the Athenians," &c. Krüger
supplies ἐκέκτηντο from the preceding
line. "And it was at a late period that
"they got their ships, from the time
"when Themistocles," &c. Poppo un-
derstands διὰ πάσης to mean "in every
"ship," "the fleets did not altogether
"consist of decked vessels." But this
cannot I think be right, although the

expression on any interpretation is un-
doubtedly harsh.

'Αθηναίους Θεμιστοκλῆς ἔπεισεν] Vid.
Herodot. VII. 144, 2. p. 569. et Valcken.
cf. Plut. Them. T. I. p. 446. Nep. Them.
2. GOTTL.

11. διὰ πάσης] Scil. νεῶς. HAAK.
καταστρώματα] Vid. Is. Voss. de Con-
struct. Trirem. p. 722. Tom. XII. Antiq.
Rom. Græv. DUK.

18. κατὰ γῆν δὲ πόλεμος—ἐκάστοις]
Compare on this subject Herodot. V.
49, 13. VII. 9, 6.

slow, and often checked by various obstacles.

νετο, οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμόρους τοὺς σφετέρους ἐκάστοις, καὶ ἐκδήμους στρατείας πολὺ ἀπὸ τῆς ἐαυτῶν ἐπ' ἄλλων καταστροφῇ οὐκ ἐξήρσαν οἱ Ἕλληνες. οὐ γὰρ ξυνεστήκεσαν πρὸς τὰς μεγίστας πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιοῦντο, κατ' ἀλλήλους δὲ μᾶλλον ὥς ἕκαστοι οἱ ἀστυγείτονες ἐπολέμουν. μάλιστα δὲ ἐς τὸν πάλαι ποτὲ γεινόμενον πόλεμον Χαλκιδέων καὶ Ἐρετριέων καὶ τὸ ἄλλο Ἑλληνικὸν ἐς ξυμμαχίαν ἐκατέρων διέστη. XVI. ἐπεγένετο δὲ ἄλλοις τε ἄλλοθι καλύματα μὴ

For instance, the Asiatic Greeks were weakened by the neighbourhood of the Persian power ;

αὐξηθῆναι, καὶ Ἰωσι, προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων, Κύρος καὶ ἡ Περσικὴ βασιλεία Κροῖσον καβελούσα καὶ ὅσα ἐντὸς Ἄλυος ποταμοῦ πρὸς θάλασσαν ἐπεστράτευσεν καὶ τὰς ἐν τῇ ἡπείρῳ πόλεις ἐδούλωσεν, Δαρεῖος δὲ ὕστερον τῷ Φοινίκῳ ναυτικῷ κρατῶν καὶ τὰς νήσους. XVII. τύραννοι δὲ ὅσοι ἦσαν ἐν

And generally the Greeks both in Europe

ταῖς Ἑλληνικαῖς πόλεσι, τὸ ἐφ' ἐαυτῶν μόνον

1. δὲ] γὰρ F.H.a. ἦσαν, ὅσοι] ὅσοι ἦσαν G.K.L.N.P.b.i. 3. ἐκ δήμου a. δήμους g. πολὺ] om. H.a. ante οὐκ ponunt F.N. πολὺ ἀπὸ τῆς ἐαυτῶν uncis inclus. Poppo. et Goell. ἀπὸ—καταστροφῇ] om. a. ἐπ' ἄλλων καταστροφῇ] ante ἀπὸ ponunt F.H.N.V. 4. ἐξίασιν F.H.N.V. ξυνεστήκεσαν F.H.V.a. 5. αἱ ante ὑπήκοοι omisi cum A.B.C.F.G.H.K.L.N.O.V.a.b.c.g.h. Bekker. Haack. Poppo. Goeller. αὐ recepi ex C.G.a.c. et γρ. Q. ἂν F.H. et margo g. vulgo deest. αὐτοὶ] οὗτοι a.c. 6. κοινῆς a. om. d.i. et pr. K. στρατείας d.i. ceteri aut στρατιάς aut στρατιάς. 8. γεινόμενον] om. d. 9. ἄλλον f.g. 10. ἐπεγένετο A.B.K.L.N.O.Q.V.g.h. Poppo. Goell. Bekk. ἐπεγίγνετο vel ἐπεγίνετο ceteri. ἄλλοις τε ἄλλοθι] ἄλλοθι ἄλλα τε a. ἄλλοις τε ἄλλοθεν c. μὴ] τοῦ A.B.b.g.h. 11. προσχωρησάντων A.B.V.h. et pr. G. 12. καὶ] γὰρ G. βασιλεία] ἐξουσία F.H.N.a. 14. θάλατταν A. 15. δὲ A.B.K.V.g.h.i. Bekker. Goeller. τε C.E.F. ceteri, Haack. Poppo. τῶν h.i. cum Tusano. φοινικῷ a. φοινικικῷ c. 16. τε C.E.F.G.H.V.a.c.e. ὅσοι] om. A. ἀφ' c.

4. ξυνεστήκεσαν πρὸς τὰς μεγίστας πόλεις] Compare III. 11, 5. ἐχόντων πρὸς ὃ τι χρὴ στήναι.

6. ἀπὸ τῆς ἴσης] *Aequo jure, ex aequo*. Nam hæc verba opponuntur ei rationi, quæ est τῶν ὑπηκόων πρὸς τὰς μεγίστας πόλεις. HAAK. Comp. III. 40, 9. τοῦ ἀπὸ τῆς ἴσης ἐχθροῦ, "a fair enemy, an enemy on equal terms."

κοινὰς στρατείας] Suidas in ἀπὸ τῆς ἴσης. WASS.

8. πόλεμον Χαλκιδέων καὶ Ἐρετριέων] Vid. Spanh. ad Callim. h. in Del. v. 289. p. 569. item Valcken. ad Herod. V. p. 427. GOTTL. See Herodotus, V. 99, 1.

17. τὸ ἐφ' ἐαυτῶν] "What belonged to" or "concerned themselves." Kühner explains the expression as meaning

and Asia were checked in their career of improvement by the timid and selfish policy of the tyrants or usurpers, who thought of nothing but maintaining their own power.

προορώμενοι ἔς τε τὸ σῶμα καὶ ἔς τὸν ἴδιον οἶκον αὖξεν, δι' ἀσφαλείας ὅσον ἐδύναντο μάλιστα τὰς πόλεις ᾤκουν, ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς περιοίκους τοὺς αὐτῶν ἐκάστοις· οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλείστον ἐχώρησαν δυνάμεως. οὕτω πανταχόθεν ἢ Ἑλλὰς ἐπὶ πολὺν χρόνον κατείχετο μήτε κοινῇ φανερὸν μηδὲν κατεργάζεσθαι, κατὰ πόλεις τε ἀτολμοτέρα εἶναι.

10 XVIII. Ἐπειδὴ δὲ αἱ τε Ἀθηναίων τύραννοι καὶ οἱ ἐκ τῆς ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης οἱ πλείστοι

After the expulsion of the Pisistratids, the last of these tyrants, the Persian war soon followed, and the formation of the Greek confederacy to resist the invasion ;

καὶ τελευταῖοι, πλὴν τῶν ἐν Σικελίᾳ, ὑπὸ Λακεδαιμονίων κατελύθησαν (ἡ γὰρ Λακεδαίμων μετὰ τὴν κτίσιν τῶν νῦν ἐνοικούντων αὐτὴν Δωριέων ἐπὶ πλείστον ὧν ἴσμεν χρόνον στασιάσασα ὁμῶς ἐκ παλαιτάτου καὶ εὐνομήθη καὶ

2. ἐδύναντο A.B.C.F.H.I.K.Q.V.a.c. Poppo. Goeller. Bekk. ceteri ἡδύναντο. 3. δε C.F.H.I.V.e. οὐδὲν ἀπ' αὐτῶν C.F.G.H.I.V.a.c.e. Poppo. Sed vid. ad III. 82, 13. 4. ἔργον] om. c. εἴ] om. B.C.E.G.K.N.V.d.f.g.h.i. 8. οὐδὲν F.H.N.V.a. μηδὲν ante φανερὸν c. κατεργάζεσθαι d.i. ἀτιμωτέρα G.L.O.P.Q. 10. δε] τε L.O.P. ἐκ] om. G. et pr. g. 12. ἐν τῇ σικελίᾳ g. ὑπὸ τῶν λακ. P. 14. κτίσιν A.B.F.G.H.I.N.O.Q.V.a.b.c.d.f.g.h.i. et pr. K. Haack. Poppo. hic tamen in commentario, κτίσιν. Δωριέων αὐτὴν. V. αὐτὴν] om. E. ἐν αὐτῇ Hermog. 14. 15. πλείστον ἴσμεν b. 16. παλαιότατου C.F.G.H.I.K.L.N.O.P.V.a.c.i.

properly, "that which rests on themselves," which depends on them alone, and has nothing to do with any one else. Gr. Gr. §. 611. Jelf, 633, 3. e.

3. τὰς πόλεις ᾤκουν] ᾤκουν does not simply signify "they inhabited," but rather "they lived in and conducted," as in II. 37, 2. III. 37, 3. So also διοικεῖν τὴν πόλιν properly signifies "to live about in the city," but the far more common meaning is, "to administer or direct the affairs of the city."

ἐπράχθη—ἀπ' αὐτῶν] Here also, as I have observed elsewhere, (IV. 115, 2.) there is a mixed meaning in the word ἀπὸ, partly expressive of derivation, and partly of agency. "Nothing great proceeded from them; nothing great was done by them." Comp. Matth. Gr. Gr.

§. 573. Jelf, 620, 3. c.

5. οἱ γὰρ ἐν Σικελίᾳ] "But this must be understood only of the tyrants of old Greece; for those in Sicily," &c.

11. καὶ πρὶν τυραννευθείσης] A tyrannis subactæ, ante quam Athenienses dominationi eadem subjecti erant. ΗΛΑΚΕ.

12. ὑπὸ Λακεδαιμονίων κατελύθησαν] Pluribus narrat hæc Herodot. V. 68. 72. cf. Thuc. I. 126. 127. Pausan. III. (c. 4, 2.) 212. et Schol. Arist. Nub. v. 37. GOTTL.

15. στασιάσασα] This is to be understood of factions rather than of what we call seditions. Perhaps it alludes to the perpetual jealousies between the houses of Eurysthenes and Procles. See Herodot. VI. 52.

A. C. 804.
which confederacy
soon afterwards sepa-
rated into two, one
headed by the Lace-
dæmonians, the other
by the Athenians.

A. C. 490.
Olymp. 72. 3.

2 A. C. 480.
Olymp. 75. 1.

ἀεὶ ἀτυράννευτος ἦν· ἔτη γὰρ ἐστὶ μάλιστα
τετρακόσια καὶ ὀλίγῳ πλείω ἐς τὴν τελευταίαν
τοῦδε τοῦ πολέμου ἀφ' οὗ Λακεδαιμόνιοι τῇ
αὐτῇ πολιτείᾳ χρῶνται, καὶ δι' αὐτὸ δυνάμενοι
καὶ τὰ ἐν ταῖς ἄλλαις πόλεσι καθίστασαν),⁵
μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος οὐ
πολλοῖς ἔτεσιν ὕστερον καὶ ἡ ἐν Μαραθῶνι
μάχῃ Μήδων πρὸς Ἀθηναίους ἐγένετο. δεκάτῳ
δὲ ἔτει μετ' αὐτὴν αὖθις ὁ βάρβαρος τῷ μεγάλῳ
στόλῳ ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθε.¹⁰
3 καὶ μεγάλου κινδύνου ἐπικρεμασθέντος οἱ τε Λακεδαιμόνιοι
τῶν συμπολεμησάντων Ἑλλήνων ἡγήσαντο δυνάμει προὔ-
χοντες, καὶ οἱ Ἀθηναῖοι ἐπιόντων τῶν Μήδων διανοηθέντες
ἐκλιπεῖν τὴν πόλιν καὶ ἀνασκευασάμενοι ἐς τὰς ναῦς ἐμβάντες
4 ναυτικοὶ ἐγένοντο. κοινῇ τε ἀπωσάμενοι τὸν βάρβαρον, ὅστε-¹⁵
ρον οὐ πολλῷ διεκρίθησαν πρὸς τε Ἀθηναίους καὶ Λακεδαι-
μονίους οἱ τε ἀποστάντες βασιλέως Ἑλλήνης καὶ οἱ συμπο-
5 λεμήσαντες. δυνάμει γὰρ ταῦτα μέγιστα διεφάνη ἰσχυρὸν
6 γὰρ οἱ μὲν κατὰ γῆν οἱ δὲ ναυσί. καὶ ὀλίγον μὲν χρόνον

3. ἀφ'] ἀ ἀφ' A.h.
6. τῶν] om. K.L.O.P.d.
πελοποννησίοι L.O.
Porro.

λακ.] οἱ λακ. B.C.g.h.
8. τῶν μῆδων I.K.
12. προύχοντες Bekk.
15. τε] om. a.
διεκάθισαν f.

τῇ αὐτῇ] τοιαύτῃ B.C.g.h.
10. ἦκε F.H.C.
11. λακ.]
14. ἐσβάντες C.F.H.I.c.
17. τοῦ βασιλέως N.V.

1. ἔτη—τετρακόσια] That is to say, 804 years before Christ. Now Isocrates says that the Dorians conquered Lacedæmonia 700 years before his time, (Archidamus, p. 118. De Pace, p. 178. Pansathenaic. p. 275.) that is, about 1050 before Christ; and he also says in his Archidamus, p. 121, that Messenia was conquered about 750 before Christ. This, however, is carrying back the date to the utmost, in order to lengthen the period of the Spartan dominion over Messenia; the truer date would have been, A. C. 724. Comp. Pausanias, IV. 3. 5. Theopompus, who brought the Messenian war to a conclusion, was next but one in descent to Charilaus, in

whose reign Lycurgus introduced his famous changes. See Arist. Politic. V. 12, 12. Heraclid. Pontic. 2, τὸν Χάρηλλον τυραννικῶς ἀρχοντα μετέστησεν.

6. μετὰ δὲ τὴν κατάλυσιν—ἡ μάχη—ἐγένετο] Here also the conjunction δὲ is to be observed in the apodosis. For the protasis is in the words of the sentence: ἐπεὶ δὲ οἱ τυράννοι κατελύθησαν; to which the apodosis refers, μετὰ δὲ τὴν κατάλυσιν—ἡ μάχη—ἐγένετο. Comp. note on I. 11, 2.

14. ἀνασκευασάμενοι] Unfurnishing; breaking up their establishments. It is opposed to κατασκευάζεσθαι. Comp. Xenoph. Cyropæd. VIII. 5.

ξυνέμεινεν ἡ ὁμαιχμία, ἔπειτα δὲ διενεχθέντες οἱ Λακεδαιμόνιοι καὶ οἱ Ἀθηναῖοι ἐπολέμησαν μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους· καὶ τῶν ἄλλων Ἑλλήνων εἴ τινές που διασταῖεν, πρὸς τούτους ἤδη ἐχώρουν. ὥστε ἀπὸ τῶν Μηδικῶν 7
5 ἐς τόνδε αἰὲν τὸν πόλεμον τὰ μὲν σπενδόμενοι τὰ δὲ πολεμοῦντες ἢ ἀλλήλοις ἢ τοῖς ἑαυτῶν ξυμμάχοις ἀφισταμένοις, εὖ παρεσκευάσαντο τὰ πολέμα καὶ ἐμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς μελέτας ποιούμενοι. XIX. καὶ οἱ μὲν
The Lacedaemonians were the chiefs of a league of oligarchies, whose attachment to them was sure, as their ascendancy over the body of the people was upheld by Lacedaemon. The Athenians were the sovereigns of sub-
10 ξυμμάχους ἡγοῦντο, κατ' ὀλιγαρχίαν δὲ σφίσιν αὐτοῖς μόνον ἐπιτηδείως ὅπως πολιτεύουσιν θεραπεύοντες· Ἀθηναῖοι δὲ ναῦς τε τῶν πόλεων τῷ χρόνῳ παραλαβόντες πλὴν Χίων καὶ Λεσβίων, καὶ χρήματα τοῖς πᾶσι τάξαντες φέρειν.
15 καὶ ἐγένετο αὐτοῖς ἐς τόνδε τὸν πόλεμον ἡ ἰδία παρασκευὴ μείζων ἢ ὥς τὰ κράτιστά ποτε μετὰ ἀκραιφνοῦς τῆς ξυμμαχίας ἦνθησαν.

XX. Τὰ μὲν οὖν παλαιὰ τοιαῦτα εὖρον, χαλεπὰ ὄντα

1. ἔπειτα διενεχθέντες F.G.H.K.c. cum Suida in ὁμαιχμία, quos secutus est Porpo. 2. καὶ Ἀθηναῖοι B.C.F.G.H.K.i. Porpo. Goell. ἐπεπολέμησαν c.

συνμάχων c. 3. εἰ] οἱ B.g.h. 6. αὐτῶν N. 7. παρεσκευάζοντο K. παρε-
γρ.σθη

σκευάσαντο c. 9. φόρους F.c. et pr. A.H. φόρον V. 11. πολιτεύουσιν] C. Bekker. A.B.E.G. et vulgo πολιτεύωσι. 12. τῶν πόλεων] A.B.C.F.G.H.I.N.V.c.e.f. g.h.i. correctus K. γρ. b. om. a. τῶν πολεμίων reliqui (et G. teste Bekk.). 13. Quod vulgo post παραλαβόντες legitur ἦρχον, omisi cum A.B.C.F.G.H.I.N.V.a.c.f.g.h. (Bekk. Porpo. Goeller.) quorum B.C. inter versus "ἐκ κοινοῦ τὸ ἡγοῦντο." 14. ἀπασιν d. 15. ἡ ἰδία] αἰὲν δὴ ἡ G. 18. χαλεπὰ ὄντα] παλαιπόντα d.

8. μετὰ κινδύνων τὰς μελέτας ποιούμενοι] "Their field of exercise was not "the parade but the field of battle." See VI. 72, 3. εὐταξίαν μετὰ κινδύνων μελετωμένῃν.

10. κατ' ὀλιγαρχίαν κ. τ. λ.] Compare chapp. 76, 1. and 144, 2.

16. ὥς τὰ κράτιστά—ἦνθησαν] This refers to the period a little before the conclusion of the thirty years' treaty, when the Athenians were masters not only of the islands, and the Asiatic Greek colonies, but had also united to

their confederacy Boeotia and Achaia on the continent of Greece itself. See chapp. 108. 111. 115.

18. Τὰ μὲν οὖν παλαιὰ—πιστεῦσαι] The corresponding conjunction to the μὲν in these words is to be found at the beginning of the next chapter, ἐκ δὲ τῶν εἰρημένων τεκμηρίων, all between being properly a parenthesis. The interpretation of this first sentence is more doubtful; perhaps the following is the most probable: "Such are the "results of my inquiries respecting the

2 παντὶ ἐξῆς τεκμηρίῳ πιστεῦσαι. οἱ γὰρ ἄνθρωποι τὰς ἀκοὰς
 τῶν προγεγενημένων, καὶ ἣν ἐπιχώρια σφίσιν ἦ,
 ὁμοίως ἀβασανίστως παρ' ἀλλήλων δέχονται.
 3 Ἀθηναίων γοῦν τὸ πλῆθος Ἱππαρχον οἴονται
 ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον 5
 ὄντα ἀποθανεῖν, καὶ οὐκ ἴσασιν ὅτι Ἱππίας μὲν
 πρεσβύτατος ὢν ἦρχε τῶν Πεισιωτράτου υἱέων,
 Ἱππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐ-
 τοῦ, ὑποτοπήσαντες δέ τι ἐκείνῃ τῇ ἡμέρᾳ καὶ παραχρῆμα
 Ἀρμόδιος καὶ Ἀριστογείτων ἐκ τῶν ξυνειδότην σφίσιν Ἱπ- 10
 πία μεμνηῦσθαι, τοῦ μὲν ἀπέσχοντο ὡς προειδότης, βουλό-
 μενοι δὲ πρὶν ξυλληφθῆναι δράσαντές τι καὶ κινδυνεύσαι, τῷ
 Ἱππάρχῳ περιτυχόντες περὶ τὸ Λεωκόριον καλούμενον τὴν

1. πιστῶσαι Wytttenbachius post Reiskium (Animadv. ad Gr. auct. 3. p. 7.)
 6. ὄντα] ὄντα οἴονται G. 10. συνειδότην C.c.

"early state of Greece; they may not
 "obtain entire credit as to every argu-
 "ment one after another; yet he would
 "form no mistaken conclusion who
 "should so far be moved by these ar-
 "guments as to believe that the pic-
 "ture which I have given is in the
 "main a faithful one." The reason
 why particular facts may still be open
 to question forms the parenthesis which
 extends from the words οἱ γὰρ ἄνθρω-
 ποι to the end of the chapter. And this
 reason is, that men's carelessness in the
 investigation of truth makes all narra-
 tions of facts, and especially of the
 events of a remote age, liable *a priori*
 to suspicion. He gives instances of
 this carelessness in the common mis-
 take respecting the ages of the several
 sons of Pisistratus; and in some others
 equally general with regard to particu-
 lar points in the institutions of Lace-
 dæmon. With regard to the construc-
 tion, χαλεπὰ ὄντα πιστεῦσαι, appears to
 be equivalent to, περὶ ὧν χαλεπὸν ἐστὶ
 πιστεῦσαι. "Being hard for believing
 "every argument one after the other."
 Göller understands the passage in his
 second edition in the same manner.
 "Attractionis genus esse videtur," he
 says, "pro τοιαῦτα εὖρον, ὥστε πᾶν ἐξῆς

"τεκμήριον αὐτῶν χαλεπὸν εἶναι πιστεῦ-
 "σαι." Had Thucydides said merely
 χαλεπὰ ὄντα πιστεῦσαι, the meaning
 would have been perfectly clear, but
 wishing to qualify this, he added the
 words παντὶ ἐξῆς τεκμηρίῳ, in order to
 show how far he thought that the diffi-
 culty of giving credit to his statement
 might extend. Generally, he did not
 think it likely to be disputed; but he
 allows that each particular argument
 that he has used may not equally ob-
 tain credit.

4. Ἀθηναίων γοῦν τὸ πλῆθος, &c.]
 Vide VI. 54, 3. HUDS.

9. καὶ παραχρῆμα] Compare VI. 57,
 2. "At the very moment when they
 "were going to perpetrate the deed."

12. δράσαντές τι καὶ κινδυνεύσαι] i. e.
 "To do something worth losing their
 "lives for." "Not to run the risk of
 "their lives without having first done
 "something worth the risk." Comp.
 III. 53, 3. εἰπόντας τι κινδυνεύειν. et
 III. 5, 2. βουλόμενοι εἰ προσγένοιστό τι
 κινδυνεύειν.

13. Λεωκόριον] "The temple of the
 "daughters of Leos;" who, according
 to the tradition, had been sacrificed
 by their father, during a famine, as an of-
 fering for the lives of the people. The

Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν. πολλὰ δὲ 4
καὶ ἄλλα ἔτι καὶ νῦν ὄντα καὶ οὐ χρόνῳ ἀμνηστούμενα καὶ οἱ
ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἴονται, ὥσπερ τοὺς τε Λακεδαι-
μονίων βασιλέας μὴ μιᾷ ψήφῳ προστίθεσθαι ἐκάτερον ἀλλὰ
5 δυοῖν, καὶ τὸν Πιτανάτην λόχον αὐτοῖς εἶναι, ὃς οὐδ' ἐγένετο
πώποτε. οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς 5
ἀληθείας, καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται. XXI. ἐκ δὲ

Yet in the main may τῶν εἰρημένων τεκμηρίων ὅμως τοιαῦτα ἂν τις
be depended upon: νομίζων μάλιστα ἃ διήλθον οὐχ ἁμαρτάνοι, καὶ
and it proves what οὔτε ὡς ποιηταὶ ὑμνήκασιν περὶ αὐτῶν ἐπὶ τὸ
10 was asserted in the first chapter; that the Peloponnesian war
was a more important one than Greece had ever known before. μεῖζον κοσμοῦντες μᾶλλον πιστεύων, οὔτε ὡς
λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον
τῇ ἀκροάσει ἢ ἀληθέστερον, ὄντα ἀνεξέλεγκτα
καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ τὸ μυθῶδες

1. κοσμοῦντι c. ἐτ pr. a. 3. τε] om. C.I.a.c. λακ.] τῶν λακ. a. λακεδαιμο-
νίους c. 4. βασιλέας] om. g. 5. δυοῖν] A.B.F.G.H.I.K.N.V.a.c.f.g.h.i.
ceteri due. 9. ἁμαρτάνει C.G.I.e. 10. ὡς οἱ ποιηταὶ N.V. 13. ἀνέξέ-
λεκτα V.

temple stood in the Ceramicus within the walls. See Harpocration and Hesychius in *Λεωκόριον*. *Ælian*. Var. *Histor.* XII. 28. and *Thucyd.* VI. 57, 3.

4. μὴ μιᾷ ψήφῳ προστίθεσθαι κ. τ. λ.] The passages in Herodotus which Thucydides is commonly supposed here to allude to, are well known; VI. 57, 5. IX. 53, 2. Yet I agree with Müller, (*Dorier*, vol. II. p. 102. not. 3.) that the censure, if designed to touch Herodotus at all, was not meant for him particularly; but rather for Hellenicus and those earlier writers whom Herodotus in this instance carelessly followed. Indeed if we suppose the words of Herodotus, I. 130, 2. to refer to the revolt of the Medes against Darius Nothus, A. C. 409; it may be a question whether Thucydides had ever seen his History, notwithstanding the well known story of Suidas and others about his reciting it at the Olympic games when Thucydides was a boy. The denial of the existence of a Pitaneisian lochus is in other words a denial of the demus of Pitane (see Herodot. III. 55, 3.) ever

having been of sufficient importance to allow its inhabitants to form a constituent part of the national army; the military divisions in the old system of the Greeks, as well as of the Romans, corresponding entirely with the civil ones.

12. ἐπὶ τὸ προσαγ.] The double comparative προσαγωγότερον ἢ ἀληθέστερον, instead of ἐπὶ τὸ προσάγων μᾶλλον ἢ ἐπὶ τὸ ἀληθές, is to be met with also in other writers. See Herodot. III. 65, 4. ταχύτερα ἢ σοφώτερα, i. e. τάχα μᾶλλον ἢ σοφά. *Æschines* against *Ctesiphon*, p. 459. *Reiske*. ἀναγκαιοτέραν ἢ καλλίαν. and *Livy* XXX. 26. Cautior tamen quam promptior hic habitus fuit.

13. ἀνέξελεγκτα] "Which can neither be proved nor disproved, from the want of evidence on either side." So Herodotus, (II. 23, 1.) speaking of the wild notion that the Nile had its source in the ocean, says, ἐς ἀφανὲς τὸν μῦθον ἀνευείκας οὐκ ἔχει ἔλεγχον.

14. ἐπὶ τὸ μυθῶδες ἐκνευικηκότα] "Have taken their place amongst fables:" literally, "have won their way

ἐκνευκικότα, εὐρήσθαι δὲ ἡγησάμενος ἐκ τῶν ἐπιφανεστάτων
 2 σημείων ὡς παλαιὰ εἶναι ἀποχρώντως. καὶ ὁ πόλεμος οὗτος,
 καίπερ τῶν ἀνθρώπων ἐν ᾧ μὲν ἂν πολεμῶσι τὸν παρόντα
 ἀεὶ μέγιστον κρινόντων, παυσαμένων δὲ τὰ ἀρχαῖα μᾶλλον
 θαυμαζόντων, ἀπ' αὐτῶν τῶν ἔργων σκοποῦσι δηλώσει ὅμως 5
 μείζων γεγενημένος αὐτῶν. XXII. καὶ ὅσα μὲν λόγῳ εἶπον
 ἕκαστοι ἢ μέλλοντες πολεμήσειν ἢ ἐν αὐτῷ ἤδη
 ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λε-
 χθέντων διαμνημονεῦσαι ἦν, ἐμοὶ τε ὧν αὐτὸς
 ἤκουσα καὶ τοῖς ἄλλοθεν ποθεν ἐμοὶ ἀπαγγέλ- 10
 λουσιν· ὡς δ' ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ
 τῶν αἰὲ παρόντων τὰ δέοντα μάλιστα εἰπεῖν,
 ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης
 2 τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται. τὰ δ' ἔργα τῶν πρα-

3. τῶν] πάντων g.h.

μᾶλλον F.H.V.c.

om. E.

Dionys. l. 1.

14. τῶν ὡς ἀλ.

4. κρίνοντα I.

5. ἀπ'] ἐπ' L.e.

10. ποθεν] om. a.

11. ἐμοὶ A.B.F.H.V.g.

14. τῶν ὡς ἀλ. L.O.P.

táρχαia Dionys. Hal. p. 146.

om. cum ipsis αὐτῶν τῶν ἔργων a.

B.F. ἀπαγγέλουσιν B.F. ἀπαγγέλασιν Sylburgius ad

C. et vulgo μοι.

13. τῆς ξ.] ξ. τῆς a.

δ'] γάρ L. πραχθ.] λεχθέντων γρ. g.

"to fabulousness." ἀπίστως is rightly translated by Göller, "so as to lose all "credit." He quotes as a parallel use of the adverb, I. 140, 3. τὰς ξυμφορὰς —ἀμαθῶς χωρήσαι, "so as not to be "foreseen;" and II. 64, 3. φέρειν ἀναγκαιῶς.

6. ὅσα μὲν λόγῳ εἶπον—χαλεπὸν τὴν ἀκρίβειαν τῶν λεχθέντων διαμνημονεῦσαι ἦν] "As for the several speeches that "were spoken, it was hard to retain in "the memory with exactness all that "was said." Comp. Herodot. I. 215, 2. ὅσα μὲν γὰρ ἐς αἰχμὰς—χαλεπὸν τὰ πάντα χρώνεται. λόγῳ εἶπον, alludes to regular set speeches or orations.

11. ὡς δ' ἂν ἐδόκουν—εἰπεῖν] "According to my notions of what was "most fitting for the several persons to "have spoken on each successive occasion, while I adhered as closely as "possible to the general sense of what "they actually delivered, so have I recorded their speeches." The construction is, ὡς ἐδόκουν ἐμοὶ ἕκαστοι ἂν εἴπευ. It thus appears that the speeches recorded by Thucydides are genuine as

to their substance, although the style, the arrangement, and many of the particular arguments are altogether his own. They are like the speeches written by Johnson for the parliamentary debates in the Gentleman's Magazine; the substance of the debate was reported to him, and he then enlarged and embellished it in order to set it off to the best advantage. On the other hand, the speeches in general in ancient history are fictitious, and are the mere composition of the writer. Plutarch in his Life of Otho agrees minutely with Tacitus in all the particulars which he relates of the emperor's last hours; but when he comes to his last speech, it is quite different from that in Tacitus, because neither pretended to be a really genuine report of what was actually spoken; and thus unless a writer gave what was his own composition, he would have been thought a mere careless plagiarist, who adopted as his own what belonged to another writer.

χθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος
ἡξίωσα γράφειν, οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρήν,
καὶ παρὰ τῶν ἄλλων ὅσον δυνατὸν ἀκριβείᾳ περὶ ἐκάστου
ἐπεξελθών. ἐπιπόνως δὲ εὐρίσκεται, διότι οἱ παρόντες τοῖς 3
5 ἔργοις ἐκάστοις οὐ ταῦτα περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἐκα-
τέρων τις εὐνοίας ἢ μνήμης ἔχοι. καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ 4
μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανεῖται· ὅσοι δὲ βουλήσον-
ται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων
ποτὲ αὖθις κατὰ τὸ ἀνθρώπειον τοιούτων καὶ παραπλησιῶν
10 ἔσσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως ἔξει. κτῆμάς
τε ἐς αἰὲ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν
ῥύγκεται.

XXIII. Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ
Μηδικόν, καὶ τοῦτο ὁμῶς δυνεὶν ναυμαχίαν καὶ πεζομαχίαν

1. τῶν παρατυχόντων g.h. 2. δοκεῖ A.B.E.F.H.V.a.g.h. 3. περὶ ἐκάστου
om. pr. G. 5. αὐτῶν om. V. ἐκατέρῳ A.B.F.H.V.a.f.g. Bekker.
ἐκατέρων C. Haack. Poppo. Goeller. 6. τις] τῆς K. 7. μὴ] om. e.
8. τῶν γεγενημένων a. 9. ἀνθρώπινον B.C.I.a.b.c.d.e. et pr. G. ἀνθρώπεινον K.
Post τοιούτων omisi ὄντων cum A.B.C.F.V.a.b.c.d.e.f.g.h.i. et Dionysio p. 824.
Vid. Schaefer. ad Soph. Trachin. 1066. 10. ἀρκούντως C. 13. ἔργων
d.i. ἔργον E. et corr. G. 14. τοῦτο] om. d.i. δυοῖν C.G.V.a.c.d.e.f.i.
et corr. E. Haack. Poppo. Goell. καὶ πεζομαχίαν] om. d.

2. οὐδ' ὡς ἐμοὶ ἐδόκει] "But with regard to the facts, I have thought it unfit to state them upon any indiscriminate reports of others, or according to any mere notions or impressions of my own. In my own case I have written not from my opinions, but from my personal knowledge of the events described: and where I have been obliged to rely on the authority of others, their testimony has not been carelessly admitted, but scrupulously weighed and examined."

5. ὡς ἐκατέρων τις εὐνοίας—ἔχοι] I have followed Haack, Poppo, and Göller in restoring the common reading ἐκατέρων, for which Bekker had substituted ἐκατέρῳ. But Göller well observes, that had the dative been used, it should have been ἐκατέροις rather than ἐκατέρῳ. He adds, that εὐνοιά τις is the same thing as πρὸς τινα,—“as they were inclined to favour either of the two parties.”

Thus, VII. 57, 10. Ἀθηναίων εὐνοία, “From goodwill towards the Athenians;” I. 77, 7. τὸ ἡμέτερον δέος, “The fear of which we are the objects.” See the note there given, and Matth. Gr. Gr. §. 313. Jelf, 499. obs. 2. For the use of ἔχειν with a genitive, see Matthiæ, §. 315. Jelf, 528.

7. ὅσοι δὲ βουλήσονται—ἀρκούντως ἔξει] “But for such as desire to gain a clear knowledge of the past, and thereby of the future also, which will surely, after the course of human things, represent again hereafter if not the very image yet the near resemblance of the past; if such shall judge my work to be profitable, I shall be well content.”

14. δυνεὶν ναυμαχίαν—ταχέϊαν τὴν κρίσιν ἔσχε] “Found its decision soon, in two sea-fights, &c.” But that which in English is the ablative case, is in Greek the genitive; “its decision, consisting

- 2 He insets again more particularly on the superior interest of the Peloponnesian war to that of any preceding event;
- ταχείαν τὴν κρίσιν ἔσχε. τούτου δὲ τοῦ πο-
λέμου μῆκος τε μέγα προὔβη, παθήματά τε
ξυνηνέχθη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἷα
οὐχ ἕτερα ἐν ἴσῳ χρόνῳ. οὔτε γὰρ πόλεις
τοσαύδε ληφθεῖσαι ἡρμώθησαν, αἱ μὲν ὑπὸ βαρβάρων αἱ δ' ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων (εἰσὶ δὲ αἱ καὶ οἰκήτορας μετέβαλον ἀλίσκόμεναι), οὔτε φυγαὶ τοσαύδε ἀνθρώπων καὶ φόνος, ὁ μὲν κατ' αὐτὸν τὸν πόλεμον, ὁ δὲ διὰ τὸ στασιάζειν.
- 4 τὰ τε πρότερον ἀκοῇ μὲν λεγόμενα ἔργῳ δὲ σπανιώτερον βεβαιούμενα οὐκ ἄπιστά κατέστη, σεισμῶν τε πέρι, οἱ ἐπὶ πλείστον ἅμα μέρος γῆς καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἡλίου τε ἐκλείψεις, αἱ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβησαν, αὐχοὶ τε ἔστι παρ' οἷς μεγάλοι, καὶ ἀπ' αὐτῶν καὶ λιμοὶ, καὶ ἡ οὐχ ἥκιστα βλάβασα καὶ μέρος τι φθείρασα ἡ λοιμώδης νόσος· ταῦτα γὰρ πάντα μετὰ 15
5 τοῦδε τοῦ πολέμου ἅμα ξυνεπέθετο. ἥρξαντο δὲ αὐτοῦ Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοντούτεϊς

2. προὔβη Bekk. ξυνηνέχθη] ξυνέβη Dionysius p. 1074. non p. 860.
3. οἷα] πολλά Dionysius. 6. ὑπὸ σφῶν] præpositionem omittit Dionysius l. i. habet p. 768. 7. μετέβαλον a. ἀνθρώπων] om. f. 8. φόνος b. διατάζειν N.V. 9. πρότερα c. 11. μέρος τῆς γῆς P.Q.a. γῆς] τῆς pr. F. ἰσχυρότατοι] ἰσχυρότεροι b.i. et γρ. c. ὑψηλότερον L.O.P. 12. πυκνότερα F. παρὰ τὰς—μνημονευόμενας Dionysius p. 861. qui p. 1075. ut editur. 14. καὶ ἀντε λιμοὶ om. a.c. καὶ οὐχ ἥκιστα βλ. καὶ μ. τι φθ. ἡ A.B.c.g.h. καὶ οὐχ ἥκιστα καὶ ἡ βλ. καὶ μ. τι φθ. ἡ Dionysius p. 187. καὶ οὐχ ἥκιστα φθ. καὶ μ. τι ἡ L.O.P. καὶ οὐχ ἥκιστα καὶ μ. τι φθ. ἡ f. ἡ ante οὐχ om. A.B.E.F. 16. ξυνεπέθετο f. δὲ ἀθηναῖοι αὐτοῦ Dionysius. 17. πελ.] λακεδαίμονιοι f. τριακοντούτεϊς A.

“of two sea-fights, &c.” And therefore, as Phrynichus acknowledges *δυσὶν* to be a legitimate Attic form for the genitive, though not for the dative, I have followed Bekker in retaining it, in compliance with the authority also of almost all the MSS.

12. ἡλίου τε ἐκλείψεις] Here the nominative case is resumed as the general structure of the sentence requires; and for which in the preceding clause a variation in form, though of the same signification, had been substituted; for *σεισμῶν τε πέρι* is in sense exactly equi-

valent to *οἷον σεισμοὶ τε*.

For the expression *πυκνότεραι παρὰ τὰ—μνημονευόμενα*, see Matthiæ Gr. Gr. §. 455. Jelf, 637. III. 3. d.

15. μέρος τι φθείρασα] The word *μέρος* seems to imply more than “a part;” for all the other visitations had destroyed “a part” of the people. It appears to signify so large a part as sensibly to affect the whole by its absence; “a proportion or substantive part of the whole nation.” Thus also it is used VII. 30, 3.

and then proceeds to state the causes which led to it; or rather the real and the avowed causes; the real cause being the jealousy entertained by Iacodemon of the power of Athens; the avowed ones, the disputes which arose out of the affairs of Epidamnus and Potidea.

Chapp. 24—66.

10 ἐκατέρων, ἀφ' ὧν λύσαντες τὰς σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

XXIV. ἘΠΙΔΑΜΝΟΣ ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον· προσοικουσί δ' αὐτὴν Ταυλάντιοι βάρ-

1. μετὰ τὴν εἰβ. Dionysius. 2. δι' ὅτε A.B.F. 3. δὲ c. 4. δ] om. A.B.F.H. προέγραψα] A.B.F.H.N.V.a.f.g.h. cum Dionysio p. 141. et 146. (cf. Porson. ad Aristophan. Eccles. 1009.) προσέγραψα Priscian. p. 1181. Putsch. ξυνέγραψα idem p. 1207. ἔγραψα C.G. et ceteri. προέγραψα Haack. Poppo. Goeller. προύγραψα Bekk. 3. τῶν A.B.F.H.V.a.f.g. cum Prisciano. C.G. et vulgo τῶν. τῶν Haack. Poppo. Goeller. Bekk. 5. γὰρ] om. e. πρόφασιν] αἰτίαν Dionysius p. 796. qui mox λόγῳ δὲ ἀφ. τ. ἀθ. οἶμαι. 7. γιγνομένους] om. a. 12. ἐς δεξιὰ Harpocratius v. Ἰόνιος. 13. ἰόνιον I. κόλπον] πόντον Schol. Pindar. Pyth. 3. 120. προσοικεῖουσιν c. αὐτὸν Priscian. p. 1203. ταβλάντιοι d.i. ταλάντιοι H.a.

3. τοῦ—(ζητῆσαι) For the ellipsis of ἔνεκα, see Matth. Gr. Gr. §. 539. Obs. 1. Jelf. 492.

5. τὴν μὲν γὰρ ἀληθεστάτην κ. τ. λ.] "For I think the truest occasion of the war was, that the Athenians, by becoming great, and alarming the Lacedæmonians, forced them to it." τοὺς Ἀθηναίους ἀναγκάσαι is equivalent to τὸ τοὺς Ἀθηναίους ἀναγκάσαι, the article before the infinitive mood being sometimes omitted in such clauses. See III. 38, 1. and Matthiæ Gr. Gr. §. 541. Obs. 1.

13. Ἰόνιον κόλπον] It appears from this passage, and from Herodotus VI. 127, 2, where Epidamnus is said to be on the Ionian gulph, that this term included in the 5th century before the Christian æra, the southern part of the Adriatic, as well as the sea between Italy and Greece southward of the Iapygian promontory, to which it was more properly applied. It never seems however to have extended to the northern part of the Adriatic,

which was called "Adrias," a name applying properly, as Müller thinks, to the coast near the mouths of the Po, where the old city of Adria or Hatria was situated. "Adrias" in Herodotus, I. 163, 1, and V. 9, 4, is the country so called, and not the sea. Müller says that the earliest mention which he has found of the sea under this name, occurs in Lysias, aduers. Diogiton. p. 908. See Müller, Etrusker, Einleitung. III. 4. The sea between Sicily and Greece is by Thucydides called the Sicilian sea, IV. 24, 5. 53, 3. VI. 13. Yet even this was at a later period called "Adrias," as appears not merely from the well known passage in the Acts, xxvii. 27, where its meaning has been disputed, but also from a similar passage in the life of Josephus, c. 3. where Josephus says that on his way from Jerusalem to Rome he too was overtaken by a tempest κατὰ μέσον τὸν Ἀδρίαν, and was picked up by a ship of Cyrene on her way to Puteoli.

2 THE AFFAIR OF
EPIDAMNUS.

(Chapp. 24—55.)

The nobles of Epidamnus being banished by the commons, enlist some of the neighbouring barbarians in their cause, and harass the town with a plundering and desultory warfare.

The commons apply for aid to Corcyra, the mother country of Epidamnus, but their re-

quest is rejected.

βαροι, Ἰλλυρικὸν ἔθνος. ταύτην ἀπέφκισαν μὲν Κερκυραῖοι, οἰκιστὴς δ' ἐγένετο Φάλιος Ἐρατοκλείδου Κορινθίος γένος τῶν ἀφ' Ἡρακλέους, κατὰ δὴ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακληθεῖς. ξυνέφκισαν δὲ καὶ Κορινθίων τινὲς 5 καὶ τοῦ ἄλλου Δωρικοῦ γένους. προελθόντος δὲ τοῦ χρόνου ἐγένετο ἡ τῶν Ἐπιδαμνίων πόλις μεγάλη καὶ πολυάνθρωπος· στασιάζαντες δὲ ἐν ἀλλήλοις ἔτη πολλὰ, ὡς λέγεται, ἀπὸ πολέμου τινὸς τῶν προσοίκων βαρβάρων, ἐφθάρησαν, καὶ 10 τῆς δυνάμεως τῆς πολλῆς ἐστερήθησαν. τὰ δὲ τελευταῖα πρὸ τοῦδε τοῦ πολέμου ὁ δῆμος αὐτῶν ἐξεδίωξε τοὺς

1. ἀπέφκισαν d. κατέφκισαν Demetrius. Phal. 72.

2. Φάλιος] φάλιος E.F.

Bekk. φάλιος B. vulgo φάλιος. 3. γένους a. 5. ξυνέφκισαν F.H.V. ξυνέφκισαν Q. Ante κορ. omisi τῶν cum A.B.C.F.I.V.a.d.f.g.h. sic Bekker. Poppo. Goeller. 6. τοῦ ἄλλου] A.B.C.F.I.V.a.c.d.h. Haack. Poppo. Goeller. ἄλλου H.N. ἄλλοι ἐκ τοῦ G. et vulgo. 7. τῶν] om. N. πόλις] δύναμις C.I.L.O.P.Q.c.d.e. δύναμις πόλις E. δύναμις καὶ πόλις K.N. 9. ὡς λέγεται ἔτη πολλὰ a. ἀπὸ] A.B.C.F. G.H.I.K.L.N.O.P. et Parisini omnes cum Hermogene π. μεθ. δειν. 35. vulgo ὑπό. ἀπὸ Gottleber. Haack. Poppo. Goeller. 12. ἐδίωξε a. ἐξεδίωκε G.

4. κατὰ δὴ τὸν παλαιὸν νόμον] The conjunction δὴ merely serves to call for the reader's attention, as in the expressions μάλιστα δὴ, and others of the same kind. "In compliance, you are to know, with the ancient custom."

κατὰ δὴ τὸν παλαιὸν νόμον] Quænam fuerint jura, quæ coloniz originibus suis debebant, non alienum erit paucis hoc loco perstringere. Primo igitur ii, qui in coloniam mittebantur, armis et comæatu a civibus suis instruebantur de publico, ut docet Libanius in Argumento orationis Demosthenis, περὶ τῶν ἐν Χερσονήσῳ. Præterea publica iis Diplomata debebantur, quæ ἀποικία vocabant, teste Hyperide in orat. Deliacæ apud Harpocrat. Sed quod præcipuum est, sacra patria coloni secum asportabant, ignemque sacrum e penetrali urbis depromptum et accensum; quod docet Auctor. Etymolog. in Πρυτανεία. qui quidem ignis si casu extinctus esset, ex Prytaneo conditorum accendi eum oportebat. Moris quoque erat, ut coloniz quotannis legatos in majorem patriam (sic Curtius IV. 3. 22, vertit, quam Græci μητροπόλιν dicunt)

mitterent Diis patriis sacra facturos, ut testantur Polybius, cap. 114. legationum, et Curtius, IV. 2. 10. Solenne etiam erat, ut coloniz ab originibus suis Pontifices acciperent, ut constat ex Thucydide, I. 25. 4. et Scholiaste ad eundem locum; quin etiam, si aliquando coloni aliam coloniam aliquo deducere vellent, moris erat, ut ducem a majore patria postularent, ut hoc in loco docet Thucyd. nam Corcyræi coloni erant Corinthiorum, ideoque Phalium ex Metropoli arcessebant, ut coloniz Epidamnium deducendæ dux esset. Plura hac de re vide in Vallesii notis ad Excerpta Polybii p. 7. HUDS. Add. Spanhem. Dissert. IX. de Usu et Præst. Numism. p. 570. seqq. DUK.

8. στασιάζαντες δὲ—ἐφθάρησαν] ἐφθάρησαν refers to στασιάζαντες, not to ἀπὸ πολέμου τινός; "They were brought to a very low ebb by their factions, which had grown out of a war with some of the neighbouring barbarians." So Haack and Gölter, following Hermogenes, περὶ μεθόδου δεινότητος c. 35.

EPIDAMNUS. A. C. 435. Olymp. 86. 2.

δυνατοὺς, οἱ δὲ ἀπελθόντες μετὰ τῶν βαρβάρων ἐληΐζοντο τοὺς ἐν τῇ πόλει κατὰ τε γῆν καὶ κατὰ θάλασσαν. οἱ δὲ ἐν τῇ πόλει ὄντες Ἐπιδάμνιοι ἐπειδὴ ἐπιέζοντο, πέμπουσιν ἐς

A. C. 435.

Olymp. 86. 1.

5 τὴν Κέρκυραν πρέσβεις ὡς μητρόπολιν οὖσαν, δεόμενοι μὴ σφᾶς περιορᾶν φθειρομένους, ἀλλὰ τοὺς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι. ταῦτα δὲ ἰκέται καθεζόμενοι ἐς τὸ 6 Ἡραῖον ἐδέοντο. οἱ δὲ Κερκυραῖοι τὴν ἰκετείαν οὐκ ἐδέξαντο, ἄλλ' ἀπράκτους ἀπέπεμψαν. XXV. γνόντες δὲ οἱ Ἐπι-

10 They next apply to Corinth, the mother country of Coreyra itself; and the Corinthians, partly from jealousy of the Coreyraans, accede to the request. δάμνιοι οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμωρίαν οὖσαν, ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρὸν, καὶ πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπῆροντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς, καὶ τιμωρίαν τινὰ πειρῶντο ἀπ' αὐτῶν ποιεῖ-

15 σθαι. ὁ δ' ἐνέειλε παραδοῦναι καὶ ἡγεμόνας ποιεῖσθαι. ἐλθόντες δὲ Ἐπιδάμνιοι ἐς τὴν Κόρινθον κατὰ τὸ 3 μαντεῖον παρέδωκαν τὴν ἀποικίαν, τὸν τε οἰκιστὴν ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα καὶ τὸ χρηστήριον δηλοῦντες, ἐδέοντό τε μὴ σφᾶς περιορᾶν διαφθειρομένους, ἀλλ' 20 ἐπαμύναι. Κορινθιοὶ δὲ κατὰ τε τὸ δίκαιον ὑπεδέξαντο τὴν 4 τιμωρίαν, νομίζοντες οὐχ ἥσσον ἑαυτῶν εἶναι τὴν ἀποικίαν ἢ Κερκυραίων, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι· οὔτε γὰρ ἐν πανηγύρεσι ταῖς

1. μετὰ τῶν βαρβάρων] om. L.O.P.Q. pr. G. τῶν om. V. 5. δεόμενοι— σφίσι] om. L.g. 6. ξυναλλάξαι A.B.C.Q.V.a.b.c. vulgo συναλλάξαι. τὸν] om. P.Q. 7. δὲ] δὴ Priscianus. 8. ἥραον B.F. 10. ἀπὸ κερκ. τιμωρίαν] τιμωρίαν ἀπὸ κερκ. a. 12. ἐπῆροντο A.B.F.H.K.N.V.a.f.g.h.i. Haack. Porro. Goeller. Bekk. ἐπῆροντο E. C. et vulgo ἐπῆρώτων. 15. δ—ποιεῖσθαι] om. L. αὐτὴν C.O.P.c. et pr. G. 17. παρέδ. τὴν ἀποικίαν] om. c. ἀποδοκνύοντες d. 19. φθειρομένους B.C.G.I.O.P.c.e. 20. τε om. V. 23. ἐν ταῖς π. ταῖς K.

7. καθεζόμενοι ἐς τὸ Ἡραῖον] i. e. ἐλθόντες ἐς τὸ Ἡραῖον, καθέζοντο ἐν αὐτῷ. Compare 51, 3, 71, 5. III. 108, 5. and Matth. Gr. Gr. §. 578. Jelf, 646, a.

11. ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρὸν] "Hesitated what to do;" literally, "were held in a straight what to do."

Comp. III. 22, 7. ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνώμενον. and Herodot. IV. 131, 1. ἐν ἀπορίῃσι εἶχετο. and IX. 98, 1. ἐν ἀπορίῃ εἶχοντο δ τι ποιέωσι.

22. μίσει τῶν Κερκυραίων] See Herodot. III. 49, 2.

23. ἀποικοί] De hoc Scalig. ad Euseb.

CORINTH. A. C. 435. Olymp. 86. 2.

κοιναῖς διδόντες γέρα τὰ νομιζόμενα οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, ὥσπερ αἱ ἄλλαι ἀποικίαι, περιφρονοῦντες δὲ αὐτοὺς καὶ χρημάτων δυνάμει ὄντες κατ' ἐκείνουν τὸν χρόνον ὁμοία τοῖς Ἑλλήνων πλουσιωτάτοις καὶ τῇ ἐς πόλεμον παρασκευῇ δυνατώτεροι, ναυτικῶ δὲ καὶ πολὺν προέχειν ἔστιν ὅτε ἐπαιρόμενοι, καὶ κατὰ τὴν τῶν Φαιάκων

1. κορινθίων] P. 2. προκατερχόμενοι c. 4. τὸν χρόνον] om. pr. g. ὁμοία A. Ἑλληνισι δυνατωτάτοις a. 5. τῇ παρασκευῇ τῇ ἐς πόλεμον c. ἔστιν ὅτε καὶ πολὺν προέχειν a. 6. τῶν] om. C.G.e.

Chron. p. 78. Spanhem. de Usu Numism. p. 569. et Palmer l. d. p. 356. Duk.

οὔτε γάρ] Cf. Diodor. Sic. XII. 30. ibique Wesseling. ΒΕΚΚ.

οὔτε γάρ ἐν πανηγύρεσι κ. τ. λ.] The verb is here forgotten; Thucydides intended probably to repeat at the end of the sentence some verb of similar meaning to *παρημέλουν*, and then omitted to do so, as if *παρημέλουν* itself could serve as the verb, notwithstanding that by inserting the conjunction γάρ he had, according to grammatical construction, rendered this impossible. There is a somewhat similar passage, VII. 28, 3, where the insertion of the γάρ shews that a new sentence was intended to be begun, yet no verb follows; so that the verb must be repeated from the preceding sentence, just as if the γάρ had not been introduced: *ἠπίστησεν ἄν τις ἀκούσας· τὸ γάρ—μὴδ' ἀποστήναι, ἀλλὰ ἐκεῖ Συρακούσας ἀντιπολιορκεῖν, καὶ τὸν παράλογον τοσούτων ποιῆσαι, κ. τ. λ.* Here *ἠπίστησεν ἄν τις* must be repeated, although the insertion of the γάρ shews that the writer had at first a different construction in his mind. Comp. Matth. Gr. Gr. §. 555. Obs. I. Poppon. Prolegom. I. p. 148. Jelf, 709.

1. οὔτε Κορινθίῳ ἀνδρὶ] Dativos Kor. ἀνδρὶ pendere facio e διδόντες, ut structura verborum hæc sit, οὔτε ἐν πανηγύρεσι ταῖς κοιναῖς, οὔτε Κορινθίῳ ἀνδρὶ διδόντες γέρα τὰ νομιζόμενα προκαταρχόμενοι, ut juxta se ponantur, quæ in solennibus aliis, quæque in sacris omiserint, neque in publicis solennitatibus consuetos honores tribuentes, neque solita munia viro Corinthio in sacris, utque oratio varietur, cum prægresso sub-

stantivo ἐν πανηγύρεσι sequi debuisset ἐν προκαταρχῇ. Munia pontifici Corinthio tribuenda (γέρα) intelligo fuisse ea ipsa, quibus sacra auspicabantur; ut hostiæ capiti vinum infundere, molam (οὐλοχυτὰς) inspergere, frontisque crines abscissos in ignem conjicere. Vid. Dionys. Halic. Antiqq. Rom. VII. p. 1495. Reiske. (c. 72.) GÖLLEK.

2. προκαταρχόμενοι] κατάρχεσθαι, used in the same sense as προκατάρχεσθαι is here used by Thucydides, occurs in Herodotus IV. 60, 2. and κατάρχεσθαι τῶν ἱερῶν in Demosthenes, against Midias, p. 552. Reiske. Προκατάρχεσθαι, in a metaphorical sense, is found in Diodorus, II. p. 105. Rhodomann: προκατάρχεσθαι πολέμου, "To be making preparations for war."

3. χρημάτων δυνάμει ὄντες ὁμοία τοῖς Ἑλλήνων πλουσιωτάτοις] i. e. πλουσιοὶ ὄντες ὁμοίως τοῖς πλουσιωτάτοις. Comp. Herodot. III. 57, 2. θησαυρὸς ὁμοία τοῖσι πλουσιωτάτοις, and III. 35, 6. Comp. Matth. Gr. Gr. §. 289. Obs. 3.

4. ὁμοία] Vide Wesseling, ad Diodor. XIII. p. 542. GÖTTL.

5. ναυτικῶ δὲ καὶ πολὺν προέχειν—τὰς ναῦς] "And sometimes they prided themselves on their naval preeminence, and on the naval fame of the Phæacians, the ancient inhabitants of Corcyra." The construction is varied. ἐπαιρόμενοι προέχειν, (see Matth. Gr. Gr. §. 533.) καὶ (ἐπαιρόμενοι) κατὰ τὴν προενοήσιν. Perhaps however the Scholiast's interpretation is deserving of attention, ὁμοίως τῇ προενοήσῃ τῶν Φαιάκων; that is, "as became them who were the successors of the Phæacians."

EPIDAMNUS, &c. A. C. 435. Olymp. 86. 2.

προενοίκησιν τῆς Κερκύρας κλέος ἔχόντων τὰ περὶ τὰς ναῦς.
 ἥ καὶ μᾶλλον ἐξηρτύοντο τὸ ναυτικὸν καὶ ἦσαν οὐκ ἀδύνατοι·
 5 τριῆρεις γὰρ εἴκοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἤρχοντο
 πολεμεῖν. XXVI. πάντων οὖν τούτων ἐγκλήματα ἔχοντες
 5 and send settlers and οἱ Κορίνθιοι ἔπεμπον εἰς τὴν Ἐπίδαμνον
 soldiers to Epidamnus: upon which the Cor-
 cyraeans espouse the cause of the banished
 nobles, and besiege
 Epidamnus in order
 to effect their restora-
 10 tion. οἱ Κορίνθιοι ἔπεμπον εἰς τὴν Ἐπίδαμνον
 ἄσμενοι τὴν ὠφέλειαν, οἰκήτορά τε τὸν βου-
 λόμενον ἰέναι κελεύοντες καὶ Ἀμπρακιωτῶν
 καὶ Λευκαδίων καὶ ἑαυτῶν φρουρούς. ἐπορεύ-
 2 θησαν δὲ περὶ εἰς Ἀπολλωνίαν, Κορινθίων
 οὖσαν ἀποικίαν, δέει τῶν Κερκυραίων μὴ
 κωλύονται ὑπ' αὐτῶν κατὰ θάλασσαν περαιούμενοι. Κερ-
 3 κυραῖοι δὲ ἐπειδὴ ἦσθοντο τοὺς τε οἰκήτορας καὶ φρουροὺς
 ἦκοντας εἰς τὴν Ἐπίδαμνον τὴν τε ἀποικίαν Κορινθίοις δεδο-
 μένην, ἐχαλέπαινον· καὶ πλεύσαντες εὐθὺς πέντε καὶ εἴκοσι
 15 ναυσὶ, καὶ ὕστερον ἑτέρῳ στόλῳ, τοὺς τε φεύγοντας ἐκέλευον
 κατ' ἐπήρειαν δέχεσθαι αὐτοὺς (ἦλθον γὰρ εἰς τὴν Κέρκυραν
 οἱ τῶν Ἐπιδαμνίων φυγάδες, τάφους τε ἀποδεικνύντες καὶ
 ξυγγένειαν, ἣν προῖσχύμενοι ἐδέοντο σφᾶς κατάγειν) τοὺς τε
 φρουροὺς οὓς Κορίνθιοι ἔπεμψαν καὶ τοὺς οἰκήτορας ἀπο-
 20 πέμπειν. οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν. ἀλλὰ

2. τὸν ναυτικὸν g. τὰ ναυτικά E.G.I.L.O.P.Q. οὐκ] om. pr. i. 3. εἴκοσι γὰρ f.

6. ὠφέλιαν Bekk. 8. αὐτῶν K.i. 11. κωλύονται B. κωλύονται E. θάλασσαν
 A.C.F.G.H.V.a.c.d.g. Haack. Poppo. Goell. Bekk. vulgo et B. (G. BEKK.) θάλα-
 ταν. 12. ἐπεὶ a. ἦσθοντο A.C.F.H.I.K.V.a.b.c.f.g.h.i. Haack. Poppo. Goell.
 Bekk. B. et ceteri ἦσθηντο. 13. εἰς τὴν ἐπὶ. ἦκοντας a. 17. δὲ A.B.F.g.h.
 ἐπιδεικνύντες B.E.F.V.a. 18. προισχόμενοι E. ἐδέοντο τε σφᾶς B.E.F.a.
 19. articulum ante Kor. omisi cum A.B.C.F.G.H.V. Sic Bekker. Poppo et Goel-
 ler. 20. οἱ δὲ] ὡς δὲ οἱ g.h.i. οὐδὲ A. ἀλλὰ] om. g.h.

9. Κορινθίων οὖσαν, &c.] Corcyraeos in ejus conditu socios Corinthiis addit Scymnus Chius, his versibus: Οἷς πλη-
 σιχώρως ἐστὶν ἡ Ἀπολλωνία Κορινθίων
 Κερκυραίων τε κτίσις. Quibus consentit
 Pausanias in Eliacorum 2. Vide Pal-
 merii Gr. Antiq. p. 150. HUDS. Add.
 Spanhem. l. d. p. 570. DUK.

16. κατ' ἐπήρειαν] "In order to vex

"and insult them." They were more
 anxious to annoy the Epidamnians than
 to aid the exiles; their conduct arose
 more from revenge than from motives
 of interest: ἔστι γὰρ ὁ ἐπηρεασμὸς ἐμπο-
 δισμός ταῖς βουλῇσεσιν, οὐχ ἵνα τι αὐτῷ,
 ἀλλ' ἵνα μὴ ἐκείνῳ. Aristot. Rhetor.
 II. 2, 4.

στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερκυραῖοι τεσσαράκοντα ναυσὶ
 μετὰ τῶν φυγάδων ὡς κατάζοντες, καὶ τοὺς Ἰλλυριοὺς
 5 προσλαβόντες. προσκαθεζόμενοι δὲ τὴν πόλιν προεῖπον,
 Ἐπιδαμνίων τε τὸν βουλόμενον καὶ τοὺς ξένους ἀπαθεῖς
 6 ἀπιέναι, εἰ δὲ μὴ, ὡς πολεμίοις χρήσασθαι. ὡς δ' οὐκ ἐπεί-
 5 θοντο, οἱ μὲν Κερκυραῖοι (ἔστι δ' ἰσθμὸς τὸ χωρίον)
 ἐπολιόρκουν τὴν πόλιν, XXVII. Κορίνθιοι δ', ὡς αὐτοῖς ἐκ
 τῆς Ἐπιδάμνου ἦλθον ἄγγελοι ὅτι πολιορ-
 κούνται, παρεσκευάζοντο στρατιὰν, καὶ ἅμα
 ἀποικίαν ἐς τὴν Ἐπίδαμνον ἐκήρυσσον, ἐπὶ 10
 τῇ ἴσῃ καὶ ὁμοίᾳ τὸν βουλόμενον ἱέναι· εἰ δέ

1. ἐπ' αὐτοὺς] ἑαυτοὺς A.B.C.F.h. τεσσ. ναυσὶ A.B.C.F.G.H.V.f.g. Haack.
 Poppo. Goell. Bekk. G. et vulgo ναυσὶ τεσσ. 2. ὡς] om. a. αὐτοὺς post
 κατάζοντες omisi cum A.B.C.E.F.G.H.K.L.N.O.V.a.b.c.e.i. om. Bekker. Poppo.
 Goeller. Ἰλλυριοὺς H.K.N.i.c. recenti manu F. 3. τὴν πόλιν] A.B.C.E.F.G.H.
 N.V.a.c.e.f.g.h. cum Prisciano: ceteri τῇ πόλει. τὴν πόλιν Gottleber. Haack.
 Poppo. Goeller. 4. ἐπιδαμνίων] κορίνθιον g. τε] δὲ C. 5. ἱέναι H.
 εἶναι F. χρήσασθαι A.B.E.F.G.H.K.L.N.O.V.b.c.d.g.h.i. Poppo. Goeller.
 6. Κερκ.—ἐκ] om. L. 7. ἐκ τῆς] om. P.

5. χρήσασθαι] Bekker in his latest edition has retained the future in spite of the authority of most of the MSS. and I think that he is right. The preference to be given to the future or aorist after such verbs as λέγειν or εἰπεῖν is not indeed always easy to determine; for we cannot always say, how much importance the writer meant to attach to the time of the action, or whether he regarded merely the action in itself. But the authority of the MSS. of Thucydides is so low, that in such cases little stress is to be laid upon them; and the future tense seems needed, because the act spoken of is essentially future, inasmuch as it is contingent upon the actions of the other party. εἶπον ὡς πολεμίοις χρήσασθαι might I suppose he said with propriety of those who declared that they would forthwith and positively treat any as enemies. But where a demand is made, and the treating them as enemies is only to follow hypothetically, in case this demand is not com-

plied with, then I think the correct language would be, εἶπον—χρήσεσθαι. This seems to be in accordance with Lobeck's opinion, in his "Parerga ad "Phrynichum," p. 749: and also with that of Breme, as quoted by Schäfer in his Apparat. Critic. ad Demosth. vol. I. p. 205. See also Kühner, Gr. Gr. §. 445, Anmerk. 2. Jelf, 405. Obs. 2.

10. ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ] Gölle under-stands this of equality with the citizens of their old country: referring to ch. 34, 1, where they are said to go out to colonies, "not to be the slaves but the "equals of their mother country." But this means no more, I think, than that colonists intended their colony to be a sovereign state, and so far the equal of the mother country, instead of being a mere subject dependency. In the present passage the Corinthians guarantee each individual settler against being subject in his new country to any of those distinctions of rank or privilege which might have existed in Corinth. All the settlers who obtained allotments

EPIDAMNUS, &c. A. C. 435. Olymp. 86. 2.

τις τὸ παραντίκα μὲν μὴ ἐθέλοι ξυμπλεῖν, μετέχειν δὲ
βούλεται τῆς ἀποικίας, πεντήκοντα δραχμὰς καταθέντα
Κορινθίας μένειν. ἦσαν δὲ καὶ οἱ πλείοντες πολλοὶ καὶ οἱ 2
τάργυριον καταβάλλοντες. ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων 3
5 ναυσὶ σφᾶς ξυμπροπέμψειν, εἰ ἄρα κωλύοντο ὑπὸ Κερκυ-
ραίων πλεῖν· οἱ δὲ παρεσκευάζοντο αὐτοῖς ὀκτὼ ναυσὶ
ξυμπλεῖν, καὶ Παλῆς Κεφαλλήνων τέσσαρσι. καὶ Ἐπι- 4
δαιρίων ἐδεήθησαν, οἱ παρέσχον πέντε, Ἑρμιονῆς δὲ μίαν
καὶ Τροιζῆνιοι δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται
10 ὀκτώ. Θηβαίους δὲ χρήματα ἤτησαν καὶ Φλιασίου, Ἡλείους 5
δὲ ναῦς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων νῆες 6
παρεσκευάζοντο τριάκοντα, καὶ τρισχίλιοι ὄπλῃται.

XXVIII. Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρα-
σκευὴν, ἐλθόντες ἐς Κόρινθον μετὰ Λακεδαιμονίων καὶ
15 The Ceryreans, after some fruitless attempts to settle the dispute by negotiation, Σικυνώνων πρέσβεων, οὓς παρέλαβον, ἐκέλευον
Κορινθίους τοὺς ἐν Ἐπιδάμνῳ φρουροὺς τε
καὶ οἰκήτορας ἀπάγειν, ὥς οὐ μετὸν αὐτοῖς
Ἐπιδάμνον. εἰ δέ τι ἀντιποιοῦνται, δίκας ἤθελον δοῦναι ἐν 2

1. ἐθέλοι A.B.E.F.H.I.K.P.V.b.h. Poppo. Goeller. Bekk. C. et vulgo ἐθέλει.
3. κορινθίους B.K.N.c.d.e.g.h.i. cum Tusano. 4. τάργυριον A.B.E.F.H.V.a.f.
g.h. Poppo. Goeller. Bekk. C.G. et vulgo τὸ ἀργύριον. 5. ξυμπροπέμψειν A.B.
E.F.H.K.N.V.a.f.g.h. Haack. Poppo. Goell. Bekk. C.G. et vulgo ξυμπροπέμψαι.
7. παλῆεις correctus H. κεφαλλήνων B.F. 10. ἡλείους δὲ A.B.E.F.H.V.a. Poppo.
Goeller. Bekk. C. et vulgo ἡλείους τε. 13. ἐπεὶ C.G.K.L.N.P.Q.c.d.e.
16. ἐν] om. d. φρουράς e. 17. τοὺς οἰκήτορας V. αὐτοῖς τοῦ ἐπιδ. K.
18. δ' ἔτι L.N.G.

of land in the colony were to be equal to each other; they were the γάμοροι or proprietors; who formed the aristocracy of the colony, although many of them in their old country may have had no political franchise at all.

2. δραχμὰς Κορινθίας] These are the heavy or Æginetan drachmæ, each of which was worth ten oboli; so that fifty of these amount to something more than eighty-three Attic drachmæ.

17. ὥς οὐ μετὸν αὐτοῖς Ἐπιδάμνον] "As they had nothing to do with Epi-
"damnus." See Matthiæ, Gr. Gr. §. 359. 1. §. 568. 3. Jelf, 703.

18. δίκας δοῦναι] "To submit the
"quarrel to a fair discussion;" "to
"offer satisfaction by negotiation."
The situation of Greece was analogous to that of modern Europe. In their disputes with one another the several Greek states acknowledged one common public law, like our law of nations, to which they held themselves amenable; and before they appealed to arms, it was considered due to their common blood and common religion, to try to settle their differences by a reference to the principles of this law. With other nations, or, as they called them, with

Πελοποννήσῳ παρὰ πόλεσιν αἰς ἂν ἀμφοτέροι ζυμβῶσιν ὀποτέρων δ' ἂν δικασθῇ εἶναι τὴν ἀποικίαν, τούτους κρατεῖν. 3 ἤθελον δὲ καὶ τῷ ἐν Δελφοῖς μαντεῖφ ἐπιτρέψαι. πόλεμον 4 δὲ οὐκ εἶων ποιεῖν· εἰ δὲ μὴ, καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιέσθαι οὓς οὐ βού- 5 λονται ἐτέρους τῶν νῦν ὄντων μᾶλλον ὠφελείας ἔνεκα. οἱ δὲ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἦν τὰς τε ναῦς καὶ τοὺς βαρβάρους ἀπὸ Ἐπιδάμνου †ἀπάγωσι,† βουλεύσεσθαι· πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι αὐτοὺς 6 δὲ δικάζεσθαι. Κερκυραῖοι δὲ ἀντέλεγον, ἦν καὶ ἐκείνοι τοὺς 10 ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσῃ ταῦτα· ἐτοῖμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώραν, σπονδὰς †δὲ†

1. ἀμφοτέροι] om. i. 2. τούτοις C.c. 3. τὸ—μαντεῖον A. ἐν τῷ ἐν δ. K. ἐν τῷ δ. d. 5. ἔφασκον g. οὓς ἂν βούλωνται f. 6. μᾶλλον] om. f. ὠφελείας Bekk. 7. αὐτοῖς] om. pr. a. ἦν τε τὰς V. 8. ἀπαγάγωσι C.G.K.L.O.b.c.d.e.i. Haack. Poppo. Goeller. βουλεύσεσθαι C.a.b.c.e.f. βούλεσθαι Q. 9. αὐτοὺς A.B.F.H.K.L.N.O.V.a.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo ἐαυτούς. 10. ἦν ἐκείνων g. 11. ἀπαγάγωσιν A.B.F.H.a.d.e.f.g.h. Haack. Poppo. Goell. Bekk. ceteri inter quos C.G. ἀπάγωσι. ἐτοιμα e. 12. καὶ] om. a. ὥστε] om. L.O.P.a. δὲ uncis incluserunt Haack. Poppo. Bekker. delevit Goeller. sed vid. not.

the Barbarians, they acknowledged no such community of law; and the sword therefore was appealed to at once as the only arbiter. And in like manner the nations of Christendom have too often acted towards the natives of Asia, Africa, and America, as to men who could claim no benefit from those principles of justice which they profess to observe in their dealings with one another. The expression *δικὰς διδόναι* may be compared with *ὄρκον διδόναι*, "to offer to the other party a settling of the matter in the one case by the judgment of a third party, in the other by our clearing ourselves by an oath."

3. ἤθελον δὲ—ἐπιτρέψαι] The difference between *βούλεσθαι* and *ἐθέλειν* is that between a positive and negative inclination for any thing. *Βούλεσθαι* is "to wish;" *ἐθέλειν* is "to be willing;" that is, "to make no objection."

5. φίλους ποιέσθαι—μᾶλλον] "To gain friends of a very different nature

"from their present associates;" that is, from the exiles of Epidamnus, with whom they were then acting in concert.

8. ἀπάγωσι] Bekker still retains this reading, and Krüger explains it, "if they were willing to withdraw their ships;" but then *ἀπάγωσι*, I think, would be required two lines afterwards instead of *ἀπαγάγωσι*. I believe that the aorist is right in both places.

12. σπονδὰς †δὲ† ποιήσεσθαι] In deference to the opinions of so many critics who have agreed in condemning the conjunction *δὲ* in this passage, I have marked it with obeli as suspicious; although I cannot but think myself that their condemnation of it is ill founded. They maintain that it is not Greek to say *ἐτοῖμοι εἶναι ὥστε μένειν*; but Hermann has well observed in his Addenda to his notes on Viger, Appendix XII. "Particulam *ὥστε* inter-dum cum iis verbis conjunctam inveniri, a quibus eam valde alienam esse putes. Soph. Philoctet. 656. 'Ἀρ'

EPIDAMNUS, &c. A. C. 435. Olymp. 86. 2.

ποιήσασθαι ἕως ἂν ἡ δίκη γένηται. XXIX. Κορίνθιοι δὲ
 οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπειδὴ πλήρεις
 αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρήσαν,
 προπέμψαντες κήρυκα πρότερον πόλεμον προ-
 ερούντα Κερκυραίοις, ἄραντες ἐβδομήκοντα
 ναυσὶ καὶ πέντε δισχιλίους τε ὀπλίταις ἔπλεον ἐπὶ τὴν Ἐπί-
 δαμνον Κερκυραίοις ἐναντία πολεμήσοντας· ἐστρατήγει δὲ
 τῶν μὲν νεῶν Ἀριστεὺς ὁ Πελλίχου καὶ Καλλικράτης ὁ
 Καλλίου καὶ Τιμάνωρ ὁ Τιμάνθους, τοῦ δὲ πεζοῦ Ἀρχέτιμος
 10 τε ὁ Εὐρυτίμου καὶ Ἰσαρχίδας ὁ Ἰσάρχου. ἐπειδὴ δὲ ἐγένοντο
 ἐν Ἀκτίφ τῆς Ἀνακτορίας γῆς, οὐ τὸ ἱερὸν τοῦ Ἀπόλλωνος
 ἔστιν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυ-
 ραῖοι κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίφ ἀπερούντα μὴ
 πλεῖν ἐπὶ σφᾶς, καὶ τὰς ναῦς ἅμα ἐπλήρουν, ζευξαντές τε
 15 τὰς παλαιὰς ὥστε πλοῖμους εἶναι καὶ τὰς ἄλλας ἐπισκευά-
 σαντες. ὥς δὲ ὁ κήρυξ τε ἀπήγγειλεν οὐδὲν εἰρηναῖον παρὰ
 τῶν Κορινθίων καὶ αἱ νῆες αὐτοῖς ἐπεπλήρωντο οὖσαι

3. παρήσαν] om. a. 4. προσερούντα d. ἀγγελοῦντα a. 7. δὲ] μὲν e. 8. δ
 ante Πελλίχου om. C. 9. πελλίχου A.B.C.F.G.H.I.K.L.N.O.V.g. Haack. Porpo.
 Goeller. Bekk. vulgo πελλίκου. Vid. Koen. ad Greg. Cor. p. 135. 9. μαλλίων
 L. αλλίων V. 10. ἐρυτίμου P.Q. Ἰσαρχίδης V. ἐπεὶ C.K.Q.c.d.e.i. et pr. G.
 12. ἀμπρακικοῦ A.B.g. 13. ἀκτίφ F.G.H.I.K.L.N.O.P.V.i. 16. δ] om. d.i.
 κήρυξ Bekk. 17. αἱ] om. G.

“ἔστιν ὥστε ἀγγύθεν θεῶν λαβεῖν;
 “Euripid. Iphigen. Taur. 1379. φάβος
 “ὅ ἦν ὥστε μὴ τέγξει πόδα.” Hermann
 then quotes this passage of Thucydides,
 and another, VIII. 86, 8. ἐπαγγελό-
 μενοι—ὥστε βοηθεῖν. In fact, ἐτοίμοι,
 in point of sense, is very nearly the
 same with ἐπαγγελόμενοι, “professing
 “their readiness.” The exact signifi-
 cation of ὥστε in these several passages
 is more difficult to determine. It seems
 to be a mere pleonastic way of defining
 the meaning of the preceding words:
 ἐτοίμοι μένειν would have been quite
 sufficient; but the ὥστε expresses that
 what they were ready to do is going to
 be mentioned; i. e. μένειν κατὰ χώραν.

Bake and Heilmann defend the common
 reading.

14. ζευξαντές τε τὰς παλαιὰς] Göller
 rightly understands these words as al-
 luding to the practice of passing ropes
 under the keel of a vessel to prevent
 the planks from starting. The Russian
 ships taken in the Tagus in 1808 were
 kept together in this manner, in con-
 sequence of their age and unsound
 condition.—Comp. Acts of the Apostles,
 xxvii. 17. and Schleusner in ὑποζωννύω,
 and Plato, Repub. X. p. 616. C. (quoted
 by Göller,) εἶναι γὰρ τοῦτο τὸ φῶς ξύν-
 δεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα
 τῶν τριήρων, οὕτω πᾶσαν ξυνέχον τὴν
 περιφορὰν.

EPIDAMNUS, &c. A. C. 435. Olymp. 86. 2.

ὀδοήκοντα (τεσσαράκοντα γὰρ Ἐπίδαμνον ἐπολιόρκουν),
ἀνταναγόμενοι καὶ παραταξάμενοι ἐναυμάχησαν· καὶ ἐνί-

A. C. 435. 4 Olymp. 86. 2. κησαν οἱ Κερκυραῖοι παρὰ πολὺ καὶ ναῦς
πεντεκαίδεκα διέφθειραν τῶν Κορινθίων. τῇ
δὲ αὐτῇ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τὴν Ἐπίδαμνον 5
πολιορκούντας παραστήσασθαι ὁμολογία ὥστε τοὺς μὲν ἐπὶ-
λυδας ἀποδόσθαι, Κορινθίους δὲ δῆσαντας ἔχειν ἕως ἂν ἄλλο
τι δόξῃ. XXX. μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι

They follow up their τροπαῖον στήσαντες ἐπὶ τῇ Λευκίμμῃ τῆς
advantage, till the Co- Κερκύρας ἀκρωτηρίῳ τοὺς μὲν ἄλλους οὓς 10
rinthians send out an-
other fleet to keep
them in check, ἔλαβον αἰχμαλώτους ἀπέκτειναν, Κορινθίους
δὲ δῆσαντες εἶχον. ὕστερον δὲ, ἐπειδὴ οἱ
Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσημένοι ταῖς ναυσὶν ἀνεχώ-
ρησαν ἐπ' οἴκου, τῆς θαλάσσης ἀπάσης ἐκράτουν τῆς κατ'
ἐκεῖνα τὰ χωρία οἱ Κερκυραῖοι, καὶ πλεύσαντες εἰς Λευκάδα 15
τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον, καὶ Κυλλήνην τὸ
Ἥλειόν ἐπίνειον ἐνέπρησαν, ὅτι ναῦς καὶ χρήματα παρέσχον
3 Κορινθίοις. τοῦ τε χρόνου τὸν πλείστον μετὰ τὴν ναυμαχίαν
ἐκράτουν τῆς θαλάσσης, καὶ τοὺς τῶν Κορινθίων ξυμμάχους

2. ἀνταναγόμενοι A.B.C.F.G.H.I.L.N.O.V.a.b.c.f.g.h.i. Poppo. Goeller. Bekk.
ceteri ἀνταναγόμενοι. 3. οἱ] om. Schol. Aristophan. Plut. 445. καὶ

ναῦς τε π. C.G.K.L.O.d.e. 4. κορ.] πολεμίω L.O. 5. δὲ αὐτῇ] αὐτῇ δὲ a.b.
συνέβη b.d. 9. λευκίμμη B.E.F. ("et hic et infra." BEKK.) H.f.g. λευκομμη
a. Λευκίμμη Poppo. Goeller. Bekk. et vulgo Λευκίμμη. 10. κερκυραίας C.G.L.
O.P. 16. τὴν] τῶν g. 18. ante κορ. omisi articulum cum A.B.C.F.H.I.L.
N.O.V.a.b.c.d.e.f. Bekk. Poppo. Goeller. τὸν] τὸ B.C.K.L.O.d.h.i. 19. ἐκρά-
τουν A.B.F.H.V.a.g.h. C. et ceteri ἐπεκράτουν.

1. ὀδοήκοντα] I. 25, 5. τριήρεις ρέ' ὑπῆρχον αὐτοῖς.

6. παραστήσασθαι] "To reduce into
"one's power:" literally, "to make a
"person stand by one's side;" an ex-
pression taken from the practice of
making a vanquished enemy join the
standard of his conqueror, and fight on
his side in his future quarrels. Thus
παραστήναι signifies, "to fall into an

"enemy's power;" or literally, "to go
"and stand by his side."

9. Λευκίμμη] This, instead of the
common reading Λευκίμμη, rests on the
authority of the best MSS. and is con-
firmed by all the MSS. of Strabo, VII.
7, 5. p. 324. as well as by the name
which the place still bears, *Leukimmo*,
or *Alefkimo*. See Dodwell, *Classical*
Tour, vol. i. p. 39.

ΕΡΙΔΑΜΝΟΣ, &c. A. C. 434, 3. Olymp. 86. 3, 4

ἐπιπλέοντες ἔφθειρον, μέχρι οὐ Κορίνθιοι περιούντι τῷ θέρει
πέμψαντες ναῦς καὶ στρατιάν, ἐπεὶ σφῶν οἱ ξύμμαχοι
ἐπόνουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ καὶ περὶ τὸ Χειμέριον
τῆς Θεσπρωτίδος, φυλακῆς ἔνεκα τῆς τε Λευκάδος καὶ τῶν
5 ἄλλων πόλεων ὅσαι σφίσι φίλαι ἦσαν. ἀντεστρατοπε- 4
δεύοντο δὲ καὶ οἱ Κερκυραῖοι ἐπὶ τῇ Λευκίμμῃ ναυσί τε καὶ
πεζῷ. ἐπέπλεον τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος
τοῦτο ἀντικαθεζόμενοι χειμῶνος ἤδη ἀνεχώρησαν ἐπ' οἴκου
ἐκάτεροι.

10 XXXI. Τὸν δ' ἐνιαυτὸν πάντα ^aτὸν μετὰ τὴν ναυμαχίαν
καὶ ^bτὸν ὕστερον οἱ Κορίνθιοι ὀργῇ φέροντες τὸν πρὸς

^a A. C. 434.

Olymp. 86. 3.

^b A. C. 433.

Olymp. 86. 4.

Κερκυραίους πόλεμον ἐναυπηγοῦντο καὶ παρε-
σκευάζοντο τὰ κράτιστα νεῶν στόλον, ἔκ τε
αὐτῆς Πελοποννήσου ἀγείροντες καὶ τῆς ἄλλης

1. ἔφθειραν C.I.K.L.b.c. περιούντι F. Reiskius. Gottleber. Goeller. et
Scholiast. ceteri, Poppo. Bekk. περιόντι. 3. ἀντεστρατεύοντο a.f. ἐπὶ] ἐν a.
6. ἐπὶ τῇ λ.] om. a. λευκίμμη B.F.H.f.g.h. λευκίμμη Bekk. 7. ἐπέπλεον δὲ
G.K.L.O. ἀλλήλοις οὐδέτεροι E. 13. νεῶν] τῶν νεῶν K.d. 14. ἀγείραντες
C.a.c. ἀγείροντες K.L.O.P. καὶ] om. a.

1. περιόντι] I have admitted this conjecture of Reiske, as Gottleber did in his edition, instead of the reading of almost all the MSS. περιόντι, which Bekker and Poppo have retained. It is clear, however, that the Scholiast did not read περιόντι, for his interpretation ἐνισταμένῳ cannot then be made applicable at all; whereas there is no doubt that it might very naturally have been intended to express the sense of περιούντι. The words περιόντι τῷ θέρει, have been translated "superante adhuc æstate;" but the dative θέρει is not used absolutely as if it were θέρους, but expresses the time at which the thing was done; and περιόντι τῷ θέρει, cannot signify "reliqua ætatis parte," as Haack and Poppo translate it; for then it should be either τῷ περιόντι τοῦ θέρους, or τῷ θέρει τῷ περιόντι. And the passage in Xenoph. Hell. III. 2, 25. περιούντι τῷ ἐνιαυτῷ, where περιόντι would be inconsistent with the chronology, confirms the conjecture of Reiske with respect to Thucydides. But

what is meant by περιούντι is not quite certain. It may perhaps signify, "when the summer drawing to a close," "when completing, but not having completed, its revolution;" as in Herodotus VII. 20, 1. πέμπτῳ ἔτει ἀνομένῳ means "when the fifth year was finishing, but not finished." Or it may signify, as the Scholiast understands it, "when the summer came round;" and then τὸ θέρος τοῦτο would refer to the year after the battle, during which the Corinthians were busy in building ships at home, while they had a fleet watching the Corcyraeans at Actium. Τὸν πλείστον τοῦ χρόνου μετὰ τὴν ναυμαχίαν would then express the long period which passed between the battle and the following spring, when the Corinthians again ventured to put to sea. But as the concluding words of the chapter seem to shew that the winter there spoken of was the first and not the second winter after the battle, the sense of "drawing to a close" appears to be the more probable one.

ATHENS. A. C. 433. Olymp. 86. 4.

- 2 and make vigorous preparations for war; at which the Corcyraeans in alarm send an embassy to Athens to ask assistance: the Corinthians send one on their part to oppose the request,
- Ἑλλάδος ἐρέτας, μισθῷ πείθοντες. πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν παρασκευὴν αὐτῶν ἐφοβοῦντο, καὶ (ἦσαν γὰρ οὐδενὸς Ἑλλήνων ἔνσπονδοι, οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων σπονδὰς οὔτε ἐς τὰς Λακεδαιμονίων) ἔδοξεν αὐτοῖς ἐλθοῦσιν ὥς τοὺς Ἀθηναίους ξυμμάχους γενέσθαι καὶ ὠφέλειάν τινα πειρᾶσθαι ἀπ' αὐτῶν εὐρίσκεσθαι. οἱ δὲ Κορίνθιοι πυθόμενοι ταῦτα ἦλθον καὶ αὐτοὶ ἐς τὰς Ἀθήνας πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων ναυτικῷ τὸ Ἀττικὸν προσγεγόμενον ἐμπόδιον γένηται θέσθαι τὸν πόλεμον ἢ βούλονται. καταστάσης δὲ ἐκκλησίας ἐς ἀντιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιάδε.

- XXXII. “ ΔΙΚΑΙΟΝ, ὦ Ἀθηναῖοι, τοὺς μήτε εὐεργεσίας
 “ μεγάλης μήτε ξυμμαχίας προσφειλομένης ἦκοντας ἀρὰ 15
 SPEECH OF THE “ τοὺς πέλας ἐπικουρίας, ὥσπερ καὶ ἡμεῖς νῦν,
 CORCYRAEANS. “ δεησόμενους, ἀναδιδάξαι πρῶτον, μάλιστ’
 (Chapp. 22—26.) “ μὲν ὥς καὶ ξύμφορα δέονται, εἰ δὲ μὴ, ὅτι
 They apologise for “ γε οὐκ ἐπιζήμα, ἔπειτα δὲ ὥς καὶ τὴν χάριν
 coming to apply for “ βέβαιον ἔξουσιν· εἰ δὲ τούτων μηδὲν σαφὲς 20
 aid, when their constant policy had been to abstain from all alliances with other states.
 “ καταστήσουσι, μὴ ὀργίζεσθαι ἣν ἀτυχῶσι.
 2 “ Κερκυραῖοι δὲ μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως καὶ ταῦτα

3. Ἑλλήνων] ἀλλήλων K.d.i. 4. ἐσεγράψαντο A.B.E.F.H.I.V.a.e.f.g.h. Poppo. Goell. Bekk. ἐνεγράψαντο N. C. et vulgo ἐπεγράψαντο. 5. ἀθηναίων C.c. 7. ὠφέλιαν Bekk. 10. τὸ—ναυτικὸν C. κερκυραῖοι F.H. ante τὸ omisi καὶ cum A.B.E.F.H.V.a.g. Bekk. Popp. Goell. Ἀττικὸν A.B.E.F.H.K.N.V. d.f.g.h.i. et correctus O. δ’ Ἀττικὸν γρ. G. αὐττικὸν a. ceteri αὐτῶν. in C. hæc καὶ τὸ αὐτῶν προσ. a recentiore manu sunt, super quinque ferme literas erasas. Ἀττικὸν Poppo. Goell. Bekk. 11. βούλωνται G.K. 12. δὲ τῆς ἐκελ. e. 15. προσφειλομένης K.L.M.O.a.c.d.e.f.g. Poppo. Goeller. προσοφειλομένης C. προσοφειλομένης G. προωφειλομένης I. vulgo, et Bekk. προυφειλομένης. 18. ὅτε A. 19. γε] τε B.F.g.h. om. A. 20. σαφές] om. pr. g.

17. πρῶτον, μάλιστ’ ἀντὶ κ. τ. λ.] This sentence violates Aristotle’s rule, μήτε σύνδεσμον πρὸ συνδέσμου ἀποδιδόναι τοῦ ἀναγκαίου. (Rhetor. III. 5, 2.) For the corresponding conjunction to πρῶτον

is ἔπειτα; but between these two words are inserted two other conjunctions answering to each other, μάλιστα μὲν and εἰ δὲ μή.

ATHENS. A. C. 433. Olymp. 98. 4.

“ πιστεύοντες ἔχυσά ὑμῖν παρέξασθαι ἀπέστειλαν ἡμᾶς.
 “ τετύχηκε δὲ τὸ αὐτὸ ἐπιτήδευμα πρὸς τε ὑμᾶς ἐς τὴν 3
 “ χρεῖαν ἡμῖν ἄλογον καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν τῷ
 “ παρόντι ἀξύμφορον. ξύμμαχοί τε γὰρ οὐδενός πω ἐν τῷ 4
 5 “ πρὸ τοῦ ἐκούσιοι γενόμενοι νῦν ἄλλων τοῦτο δεησόμενοι
 “ ἦκομεν, καὶ ἅμα ἐς τὸν παρόντα πόλεμον Κορινθίων ἔρημοι
 “ δι’ αὐτὸ καθέσταμεν, καὶ περιέστηκεν ἡ δοκοῦσα ἡμῶν
 “ πρότερον σωφροσύνη, τὸ μὴ ἐν ἀλλοτρίᾳ ξυμμαχίᾳ τῇ
 “ τοῦ πέλας γνώμῃ ξυγκινδυνεύειν, νῦν ἀβουλία καὶ ἀσθένεια
 10 “ φαινομένη. τὴν μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ 5
 “ μόνας ἀπεωσάμεθα Κορινθίους· ἐπειδὴ δὲ μείζονι παρα-
 “ σκευῇ ἀπὸ Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ’
 “ ἡμᾶς ὄρμηται, καὶ ἡμεῖς ἀδύνατοι ὀρώμεν ὄντες τῇ οἰκείᾳ
 “ μόνον δυνάμει περιγενέσθαι, καὶ ἅμα μέγας ὁ κίνδυνος εἰ
 15 “ ἐσόμεθα ὑπ’ αὐτοῖς, ἀνάγκη καὶ ὑμῶν καὶ ἄλλου παντὸς
 “ ἐπικουρίας δεῖσθαι, καὶ ξυγγνώμῃ εἰ μὴ μετὰ κακίας δόξης

1. ἡμῖν V. παρέξασθαι M. 5. Post πρὸ τοῦ omisi χρόνῳ (quod
 habent C. et pr. G.) cum A.B.F.H.Q.V.a.g.h. sic Bekk. Poppo. Goeller.
 6. ἐρήμοι Bekk. 7. αὐτῷ αὐτῶν a. αὐτὸ τοῦτο f. καθέσταμεν A.B.C.G.H.
 I.L.N.O.Q.V.a.c.d.e.f.g.h.i. καθέστηκεν K.M. κατέσταμεν F. vulgo κατέστημεν.
 καθέσταμεν Poppo. Goeller. Haack. Bekk. ἡμῖν a. 10. οὖν] om. g.
 11. κορινθίους C. 14. μόνον] om. d.i. post δυνάμει ponit e. 15. primam
 καὶ om. d.

2. τετύχηκε δὲ—καθέσταμεν] “ Now
 “ it is our fortune that the selfsame
 “ part of our practice should at once
 “ appear to you inconsistent, when
 “ looking at our present request; and
 “ should prove for our own interests at
 “ this time inexpedient. Inconsistent
 “ ye will deem it, that we who hereto-
 “ fore refused every man’s alliance are
 “ now beggars for that very thing;
 “ and inexpedient we have found it, as
 “ it has left us in our actual war with
 “ the Corinthians friendless and desti-
 “ tute.”

3. χρεῖα is “ petition,” “ request,”
 as in the beginning of the following
 chapter, and in chap. 136, 6: ἡμῖν be-
 longs to τετύχηκεν, as Göller has rightly
 observed.

16. εἰ μὴ μετὰ κακίας—τολμῶμεν] The
 words μὴ μετὰ κακίας, δόξης δὲ μάλλον
 ἀμαρτία, refer not to τολμῶμεν, but to
 τῇ πρότερον ἀπραγμοσύνῃ. For it was
 their former keeping out of all alliances
 which their enemies charged upon them
 as having been done with bad inten-
 tions, and which they themselves wished
 to represent as an honest error. See
 c. 37, 2. τὸ δ’ ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ
 ἐπιτήδευσαν. Compare also the note on
 chap. 6, 3. διὰ τὸ ἀβροδίατον ἐπαύσαντο
 φοροῦντες. Göller, in his second edi-
 tion, interprets δόξης δὲ μάλλον ἀμαρτία,
 “ in Folge einer unrichtigen Politik,”
 “ in consequence of a mistaken policy,”
 meaning, if I understand him rightly,
 that the step which the Corinthians
 were now taking was to be ascribed to

ATHENS. A. C. 433. Olymp. 86. 4.

2 and make vigorous preparations for war; at which the Corycraeans in alarm send an embassy to Athens to ask assistance: the Corinthians send one on their part to oppose the request,

Ἑλλάδος ἐρέτας, μισθῷ πείθοντες. πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν παρασκευὴν αὐτῶν ἐφοβοῦντο, καὶ (ἦσαν γὰρ οὐδεὶς Ἑλλήνων ἔνσπονδοι, οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων σπονδὰς οὔτε ἐς τὰς Λακεδαιμονίων) ἔδοξεν αὐτοῖς ἐλθοῦσιν ὡς τοὺς Ἀθηναίους ξυμμάχους γενέσθαι καὶ ὠφέλειάν τινα πειρᾶσθαι ἀπ' αὐτῶν εὐρίσκεσθαι. οἱ δὲ Κορίνθιοι πυθόμενοι ταῦτα ἦλθον καὶ αὐτοὶ ἐς τὰς Ἀθήνας πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων ναυτικῷ τὸ Ἀττικὸν προσγενόμενον ἰσχύος ἐμπόδιον γένηται θέσθαι τὸν πόλεμον ἢ βούλονται. καταστάσης δὲ ἐκκλησίας ἐς ἀντιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιαύδε.

XXXII. “ ΔΙΚΑΙΟΝ, ὦ Ἀθηναῖοι, τοὺς μήτε εὐεργεσίας “ μεγάλης μήτε ξυμμαχίας προοφειλομένης ἦκοντας ἡμᾶς ἰσχυροῦς “ τοὺς πέλας ἐπικουρίας, ὥσπερ καὶ ἡμεῖς νῦν, “ δεησομένους, ἀναδιδάξαι πρῶτον, μάλιστ’.

SPEECH OF THE “ μὲν ὡς καὶ ξύμφορα δέονται, εἰ δὲ μὴ, ὅτι “ τοὺς ΚΟΡΥΚΡΑΙΟΝ. “ γε οὐκ ἐπιζήμια, ἔπειτα δὲ ὡς καὶ τὴν χάριν “ ἀπὸ τῶν ΚΟΡΥΚΡΑΙΟΝ. “ βέβαιον ἔξουσιν· εἰ δὲ τούτων μηδὲν σαφὲς “ καταστήσουσι, μὴ ὀργίζεσθαι ἦν ἀτυχῶσι.

(Chapp. 23—36.) “ καταστήσουσι, μὴ ὀργίζεσθαι ἦν ἀτυχῶσι.

They apologise for coming to apply for aid, when their constant policy had been to abstain from all alliances with other states.

2 “ Κερκυραῖοι δὲ μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως καὶ ταῦτα

3. Ἑλλήνων] ἀλλήλων K.d.i. 4. ἐσεγράψαντο A.B.E.F.H.I.V.a.e.f.g.h. Poppo. Goell. Bekk. ἐνεγράψαντο N. C. et vulgo ἐπεγράψαντο. 5. ἀθηναίων C.c. 7. ὠφελίαν Bekk. 10. τὸ—ναυτικὸν C. κερκυραῖον F.H. ante τὸ omisi καὶ cum A.B.E.F.H.V.a.g. Bekk. Popp. Goell. ἄττικὸν A.B.E.F.H.K.N.V. d.f.g.h.i. et correctus O. ἄττικον γρ. G. αὐττικὸν a. ceteri αὐτῶν. in C. hæc καὶ τὸ αὐτῶν προσ. a recentiore manu sunt, super quinque ferme literas erasas. Ἀττικὸν Poppo. Goell. Bekk. 11. βούλονται G.K. 12. δὲ τῆς ἐκκλ. e. 15. προοφειλομένης K.L.M.O.a.c.d.e.f.g. Poppo. Goeller. προσοφειλομένης C. προσοφειλομένης G. προωφειλομένης I. vulgo, et Bekk. προυφειλομένης. 18. ὅτε A. 19. γὰρ τε B.F.g.h. om. A. 20. σαφές] om. pr. g.

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is ἔπειτα; but between these two words are inserted two other conjunctions answering to each other, μάλιστα μὲν and εἰ δὲ μή.

ATHENS. A. C. 433. Olymp. 96. 4.

“ πιστεύοντες ἐχρὰ ὑμῖν παρέξασθαι ἀπέστειλαν ἡμᾶς.
 “ τετύχηκε δὲ τὸ αὐτὸ ἐπιτήδευμα πρὸς τε ὑμᾶς ἐς τὴν 3
 “ χρεῖαν ἡμῖν ἄλογον καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν τῷ
 “ παρόντι ἀξύμφορον. ξύμμαχοί τε γὰρ οὐδενός πω ἐν τῷ 4
 5 “ πρὸ τοῦ ἐκούσιοι γενόμενοι νῦν ἄλλων τοῦτο δεησόμενοι
 “ ἤκομεν, καὶ ἅμα ἐς τὸν παρόντα πόλεμον Κορινθίων ἔρημοι
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 “ μόνας ἀπεωσάμεθα Κορινθίους· ἐπειδὴ δὲ μέizonι παρα-
 “ σκευῇ ἀπὸ Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ’
 “ ἡμᾶς ὥρμηται, καὶ ἡμεῖς ἀδύνατοι ὀρώμεν ὄντες τῇ οἰκείᾳ
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 15 “ ἐσόμεθα ὑπ’ αὐτοῖς, ἀνάγκη καὶ ὑμῶν καὶ ἄλλου παντὸς
 “ ἐπικουρίας δεῖσθαι, καὶ ξυγγνώμῃ εἰ μὴ μετὰ κακίας δόξης

1. ἡμῖν V. παρέξασθαι M. 5. Post πρὸ τοῦ omisi χρόνῳ (quod habent C. et pr. G.) cum A.B.F.H.Q.V.a.g.h. sic Bekk. Poppo. Goeller. 6. ἐρήμοι Bekk. 7. αὐτὸ] αὐτῶν a. αὐτὸ τοῦτο f. καθέσταμεν A.B.C.G.H. I.L.N.O.Q.V.a.c.d.e.f.g.h.i. κατέστημεν K.M. κατέσταμεν F. vulgo κατέστημεν. καθέσταμεν Poppo. Goeller. Haack. Bekk. ἡμῖν a. 10. οὖν] om. g. 11. κορινθίους C. 14. μόνον] om. d.i. post δυνάμει ponit e. 15. primam καὶ om. d.

2. τετύχηκε δὲ—καθέσταμεν] “ Now “ it is our fortune that the selfsame “ part of our practice should at once “ appear to you inconsistent, when “ looking at our present request; and “ should prove for our own interests at “ this time inexpedient. Inconsistent “ ye will deem it, that we who heretofore refused every man’s alliance are “ now beggars for that very thing; “ and inexpedient we have found it, as “ it has left us in our actual war with “ the Corinthians friendless and destitute.”

3. χρεῖα is “ petition,” “ request,” as in the beginning of the following chapter, and in chap. 136, 6: ἡμῖν belongs to τετύχηκεν, as Götter has rightly observed.

16. εἰ μὴ μετὰ κακίας—τολμῶμεν] The words μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἀμαρτία, refer not to τολμῶμεν, but to τῇ πρότερον ἀπραγμοσύνῃ. For it was their former keeping out of all alliances which their enemies charged upon them as having been done with bad intentions, and which they themselves wished to represent as an honest error. See c. 37, 2. τὸ δ’ ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετήδυνον. Compare also the note on chap. 6, 3. διὰ τὸ ἀβροδιᾶντο ἐπαύσαντο φοροῦντες. Götter, in his second edition, interprets δόξης δὲ μᾶλλον ἀμαρτία, “ in Folge einer unrichtigen Politik,” “ in consequence of a mistaken policy,” meaning, if I understand him rightly, that the step which the Corinthians were now taking was to be ascribed to

ATHENS. A. C. 433. Olymp. 86. 4.

“ δὲ μᾶλλον ἁμαρτία τῇ πρότερον ἀπραγμοσύνη ἐναντία
 “ τολμῶμεν. XXXIII. γενήσεται δὲ ὑμῖν πειθομένοις καλῇ
 “ ἡ ξυντυχία κατὰ πολλὰ τῆς ἡμετέρας χρείας,
 “ πρῶτον μὲν ὅτι ἀδικουμένοις καὶ οὐχ ἐτέρους
 “ βλάπτουσι τὴν ἐπικουρίαν ποιήσεσθε, ἔπειτα 5
 “ περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι
 “ ὥς ἂν μάλιστα μετ’ ἀειμνήστου μαρτυρίου
 “ τὴν χάριν καταθείσθε, ναυτικόν τε κεκτῆμεθα
 2 “ πλὴν τοῦ παρ’ ὑμῖν πλείστον. καὶ σκέψασθε τίς εὐπραξία
 “ σπανιωτέρα ἢ τίς τοῖς πολεμίοις λυπηροτέρα, εἰ ἢν ὑμεῖς 10
 “ ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν
 “ ὑμῖν προσγενέσθαι, αὕτη πάρεστιν αὐτεπάγγελτος ἄνευ
 “ κινδύνων καὶ δαπάνης διδοῦσα ἑαυτὴν, καὶ προσέτι φέρουσα

2. δὲ καὶ ὑμῖν g. 3. ξυμμαχία B.g.h. cum Tusano. 8. καταθήσθε E.
 F.H. in C. η̄ a correctore est loco duarum litterarum space: vulgo, Haack.
 Poppo, sed hic asterisco notatum, κατάρθασθε. καταθείσθε Bekk. 9. σκέψασθε
 om. pr. G. 10. εἰ] ἢ f. ἢ εἰ Reiskius. 13. κινδύνων A.B.C.F.G.H.I.V.
 a.c.f.g.h. Haack. Poppo. Goeller. G. et ceteri κινδύνου.

no evil intention, but was the consequence of their former mistaken system, which had proved so fatal to them that they had been obliged to abandon it. I fear that this sense can hardly be put upon the words; if it could, it would save the necessity of referring the words μὴ μετὰ κακίας—ἁμαρτία to ἀπραγμοσύνη, when the natural construction would refer them to τολμῶμεν.

3. ἡ ξυντυχία τῆς ἡμετέρας χρείας] “The occurrence or incident of our request.” Comp. III. 112, 7.

8. καταθείσθε] Either this, which is Bekker’s conjecture, must be the true reading, or the future indicative καταθήσεσθε; the old reading κατάρθασθε is barbarous. Perhaps καταθήσεσθε is to be preferred, on account of the preceding ποιήσεσθε. The readings vary equally in two passages of Demosthenes, to which Gölle has referred; I Olynthiac. p. 15. Reiske. οὐτε γὰρ εὐπρεπὲς οὐδ’ ὥς ἂν κάλλιστ’ αὐτῷ τὰ παρόντα ἔχει. and pro Corona, p. 294. Reiske. ὅπερ δ’ ἂν ὁ φαυλότατος—ἀνθρώπος τῇ πόλει τοῦτο πεποιηκὼς ἐξή-

τασαι. In the first of these passages the old reading, as in Thucydides, was the subjunctive ἔχη. Bekker reads ἔχει, which Schäfer in his note on the place agrees to, but in a subsequent note on the other passage he prefers ἔχει. I should prefer the indicative both in Thucydides and Demosthenes; the full construction being, καταθήσεσθε ὥς ἂν μάλιστα καταθείσθε,—οὐδὲ τὰ παρόντα ἔχει ὥς ἂν κάλλιστα ἔχει. Compare Thucyd. VI. 57, 3. ὥς ἂν μάλιστα δι’ ὀργῆς ἔτυπον, that is, ἔτυπον ὥς ἂν μάλιστα δι’ ὀργῆς τύπτοιεν. καταθήσεσθε or καταθείσθε, as Gölle observes, is a metaphor taken from laying up money in a bank, that it may be drawn out afterwards with interest.

10. σπανιωτέρα] Verti magis singularis. Noster VII. 68, 3. Κινδύνων οὕτοι ΣΠΑΝΙΩΤΑΤΟΙ, οἳ ἂν ἐλάχιστα ἐκ τοῦ σφαλῆναι βλάπτοντες, πλείστα διὰ τὸ εὐτυχῆσαι ὠφελοῦσι. WASS.

ἢν ὑμεῖς ἂν—προσγενέσθαι] Comp. VI. 10, 4. and Herodotus I. 86, 5. τὸν ἂν ἐγὼ πᾶσι τυράννοισι προετίμησα μεγάλων χρημάτων ἐς λόγους εἰλθεῖν.

- “ ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οἷς δὲ ἐπαμυνεῖτε χάριν, ὑμῖν
 “ ὃ αὐτοῖς ἰσχύν· ἃ ἐν τῷ παντὶ χρόνῳ ὀλίγοις δὴ ἅμα
 “ πάντα ξυνέβη, καὶ ὀλίγοι ξυμμαχίας δεόμενοι οἷς ἐπικα-
 “ λοῦνται ἀσφάλειαν καὶ κόσμον οὐχ ἥσσον διδόντες ἢ
 5 “ ληψόμενοι παραγίγνονται. τὸν δὲ πόλεμον, δι’ ὃν περ
 “ χρήσιμοι ἂν εἴημεν, εἴ τις ὑμῶν μὴ οἶεται ἔσσεσθαι, γνώμης
 “ ἀμαρτάνει καὶ οὐκ αἰσθάνεται τοὺς Λακεδαιμονίους φόβῳ
 “ τῷ ὑμετέρῳ πολεμῶντας, καὶ τοὺς Κορινθίους δυνα-
 “ μένους παρ’ αὐτοῖς καὶ ὑμῖν ἐχθροὺς ὄντας καὶ προκατα-
 10 “ λαμβάνοντας ἡμᾶς νῦν ἐς τὴν ὑμέτεραν ἐπιχείρησιν, ἵνα
 “ μὴ τῷ κοινῷ ἔχθῃ κατ’ αὐτῶν μετ’ ἀλλήλων ὁτῶμεν,
 “ μηδὲ δυοῖν φθᾶσαι ἀμάρτωσιν, ἢ κακῶσαι ἡμᾶς ἢ σφᾶς
 “ αὐτοὺς βεβαιώσασθαι. ἡμέτερον δ’ αὖ ἔργον προτερῆσαι, 4
 “ τῶν μὲν διδόντων ὑμῶν δὲ δεξαμένων τὴν ξυμμαχίαν,
 15 “ καὶ προεπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν.
 “ XXXIV. ἣν δὲ λέγωσιν ὡς οὐ δίκαιον τοὺς σφετέρους
 “ ἀποίκους ὑμᾶς δέχεσθαι, μαθέτωσαν ὡς
 “ πᾶσα ἀποικία εὖ μὲν πάσχουσα τιμᾷ τὴν
 “ μητρόπολιν, ἀδικουμένη δὲ ἀλλοτριούται· οὐ
 20 “ γὰρ ἐπὶ τῷ δοῦλοι ἀλλ’ ἐπὶ τῷ ὁμοίῳ τοῖς
 “ λειπομένοις εἶναι ἐκπέμπονται. ὡς δὲ ἡδίκουν, 2
 “

And they urge that the injustice of the Corinthians towards them warrants the Athenians in giving them aid, although it would be aiding a colony in a war against its mother country.

1. ἐπαμυνεῖται E. 2. παντὶ] παρόντι F.H.M.N.V.a.b.e. 5. διόπερ A.B.E.
 F.g.h. 6. οὐκ οἶεται V. 9. ἐαυτοῖς b. 10. ὑμᾶς C. ἡμέτεραν L.O.
 ἐγγείρησιν L.O.P. 11. αὐτοὺς A.B.C.E.F.K.d.e.i. 12. δυοῖν A.B.C.
 F.I.V.b.c.d.e.g.h.i. Poppo. Bekk. ceteri δυοῖν: δυοῖν ἐν Schaeferus ad Bos. El-
 lips. p. 184. 12. ἀμαρτώσιν E. 13. ἡμέτερον A.B.C.H.I.N.V.a.c.f.g.h.
 Poppo. Goeller. Bekk. E. et ceteri ὑμέτερον. Post δὲ omisi γ’ cum A.B.C.F.
 H.V.a.f.h. ejus loco γοῦν habent d.i. om. γ’ Bekk. Poppo. Goeller. 15. αὐτοῖς]
 om. N.V. 18. πᾶσα] πᾶσα μὲν pr. G. μὲν ἀπ. εὖ π. a. 19. οὐδὲ γὰρ L.N.V.
 20. εἶναι τοῖς λειπ. g. 21. ἐκπέμπεται L.O.P.Q. et P.Q. quidem ante εἶναι.
 ἐκπέμπεται G.

1. ἐς μὲν τοὺς πολλοὺς ἀρετὴν] i. e. εὐδοξίαν, or δοξάν τῆς ἀρετῆς. Thus II. c. 45. On which usage Plutarch remarks, Ἐπεὶ γὰρ ἡ ἀρετὴ δόξας περιποιεῖ, παρὰ τοῦτο ποιοῦνται τὴν εὐδοξίαν ἀρετὴν ὀνομάζοντες. Opera Moral. “Quo- modo adolescens poetas audire de-

“ beat.” c. 6. ἀρετὴν] Pro εὐδοξία Harpocrat. Vid. Etymol. ita et Andocides, vid. Suidam. WASS. 12. ἀμάρτωσιν] Compare VI. 18, 4. VIII. 32, 3.

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- “ σαφές ἐστι· προκληθέντες γὰρ περὶ Ἐπιδάμνου ἐς κρίσιν
 “ πολέμῳ μᾶλλον ἢ τῷ ἴσῳ ἐβουλήθησαν τὰ ἐγκλήματα
 3 “ μετελθεῖν. καὶ ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς ἡμᾶς τοὺς
 “ ξυγγενεῖς δρῶσιν, ὥστε ἀπάτη τε μὴ παράγεσθαι ὑπ’
 “ αὐτῶν, δεομένοις τε ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν· ὁ γὰρ 5
 “ ἐλαχίστας τὰς μεταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις
 “ λαμβάνων ἀσφαλέστατος ἂν διατελοίη. XXXV. λύσετε
 “ δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχό-
 “ μνοι ἡμᾶς μηδετέρων ὄντας συμμαχοῦς.
 2 “ εἴρηται γὰρ ἐν αὐταῖς, τῶν Ἑλληνίδων 10
 “ πόλεων ἥτις μηδαμοῦ συμμαχεῖ, ἐξεῖναι παρ’
 3 “ ὁποτέρους ἂν ἀρέσκηται ἐλθεῖν. καὶ δευνὸν εἰ τοῖσδε μὲν
 “ ἀπὸ τε τῶν ἐνσπόνδων ἔσται πληροῦν τὰς ναῦς καὶ
 “ προσέτι καὶ ἐκ τῆς ἄλλης Ἑλλάδος, καὶ οὐχ ἥκιστα ἀπὸ
 “ τῶν ὑμετέρων ὑπηκόων, ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε 15
 “ συμμαχίας εἰρξουσὶ καὶ ἀπὸ τῆς ἄλλοθεν ποθεν ὠφελείας,
 “ εἴτα ἐν ἀδικήματι θήσονται πεισθέντων ὑμῶν ἃ δεόμεθα.
 4 “ πολὺ δὲ ἐν πλείονι αἰτία ἡμεῖς μὴ πείσαντες ὑμᾶς ἔξομεν·
 “ ἡμᾶς μὲν γὰρ κινδυνεύοντας καὶ οὐκ ἐχθροὺς ὄντας
 “ ἀπώσσεσθε, τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων καὶ 20
 “ ἐπιόντων γενήσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ὑμετέρας ἀρχῆς

2. ἐβουλήθησαν A.B.C.F.H.I.K.V.a.c. Poppo. Haack. Goeller. Bekk. ceteri ἡβουλ. 3. τι] om. L.V. 4. παράγεσθε F. 5. τε] om. L.O.P. εὐθέως C. 10. γὰρ] δὲ L. 12. ὁποτέρους P. εὐρέσκηται A. 13. τε om. V. 14. καὶ ante ἐκ om. V. 14. ἀπὸ] ὑπὸ P. 16. εἰρξουσὶ A.F. qui nusquam aliter, plerumque consentientibus B.E. vulgo εἰρξουσὶ. ὠφελίας Bekker qui ita solet. 19. μὲν om. V. 20. δὲ] om. i. ὄντων] om. P.Q. καὶ ἐπιόντων] om. I.N.V. 21. καὶ] om. g.

1. προκληθέντες] See I. 28, 29.
 5. δεομένοις τε ἐκ τοῦ εὐθέος] These words seem to be opposed to ἀπάτη; so as to signify, “whether they cloke their object under any false pretence, “or whether they prefer their request “directly.” And so Heilmann translates it; and Göller, in his second edition, agrees with him.

21. ἐπιόντων] This word is opposed to κινδυνεύοντας. “We are in a situation “of danger, but they are the voluntary “assailants of others.” Compare III. 56, 5. νῦν μὲν γὰρ ἐτέροις ὑμεῖς ἐπέρχεσθε δεινοὶ ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δουλείαν ἐπέφερεν ὁ βάρβαρος, οὐδε μετ’ αὐτοῦ ἦσαν.

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“δύναμιν προσλαβεῖν περιόψεσθε ἦν οὐ δίκαιον, ἀλλ’ ἡ
 “κἀκείνων κωλύειν τοὺς ἐκ τῆς ὑμετέρας μισθοφόρους, ἡ
 “καὶ ἡμῖν πέμπειν καθ’ ὃ τι ἂν πεισθῇτε ὠφέλειαν, μάλιστα
 “δὲ ἀπὸ τοῦ προφανοῦς δεξαμένους βοηθεῖν. πολλὰ δέ, 5
 “ὥσπερ ἐν ἀρχῇ ὑπέπομεν, τὰ ξυμφέροντα ἀποδείκνυμεν,
 “καὶ μέγιστον ὅτι οἱ τε αὐτοὶ πολέμοι ἡμῖν ἦσαν, ὅπερ
 “σαφεστάτῃ πίστις, καὶ οὗτοι οὐκ ἀσθενεῖς ἀλλ’ ἱκανοὶ τοὺς
 “μεταστάντας βλάψαι καὶ ναυτικῆς καὶ οὐκ ἡπειρωτίδος
 “τῆς ξυμμαχίας δεδομένης, οὐχ ὁμοία ἢ ἀλλοτριώσις, ἀλλὰ
 10 “μάλιστα μὲν, εἰ δύνασθε, μηδένα ἄλλον ἔαν κεκτηῖσθαι
 “ναῦς, εἰ δὲ μὴ, ὅστις ἐχυρώτατος, τοῦτον φίλον ἔχειν.

But even if it should, “XXXVI. καὶ ὅτῳ τάδε ξυμφέροντα μὲν
 the object of securing “δοκεῖ λέγεσθαι, φοβεῖται δὲ μὴ δι’ αὐτὰ
 an ally so favourably “πειθόμενος τὰς σπονδὰς λύσῃ, γνώτω τὸ
 situated in point of
 geographical position,

2. τὰς—μισθοφορίας I.L.O.G. 3. καθὼ V. ὠφελίαν Bekk. Poppo. μάλιστα δέ]
 μάλιστα δὲ G.c. 6. οἱ τε] τε οἱ F.H.a. οἱ corr. F. ἡμῖν B.C.E.F.G.H.I.
 L.M.f.g.h. Poppo. Goeller. Bekk. μὲν a. A. et vulgo ὑμῖν. 8. καὶ ante ναυ.
 ἡ

om. f.g. 9. δεδομένης f. 10. δύνασθε E. 11. ἐχυρώτατος d. 12. ταῦτα g.
 14. λυσεῖ F.N.V. τάδε

3. καθ’ ὃ τι ἂν πεισθῇτε] “Quatenus
 “vobis persuasum fuerit. Poterant
 “enim modice, poterant clanculum,
 “non aperte, nec magnis viribus Cor-
 “cyraeis opitulari.” HALLCK.

6. πολέμοι ἡμῖν ἦσαν] Göller ob-
 serves that we should have expected
 εἶσιν here rather than ἦσαν: but the
 construction is confused, and the im-
 perfect ἦσαν is to be referred to ὑπέ-
 πομεν rather than to ἀποδείκνυμεν. The
 allusion seems to be to what had been
 said in ch. 33, 3. τοὺς Κορινθίους—ὑμῖν
 ἐχθροὺς ὄντας καὶ προκαταλαμβάνοντας
 ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχειρήσιν.
 In repeating what had been before said,
 the past tense ἦσαν, although not cor-
 rect, seems easily to be accounted for.
 “We say, as we said before, that we
 “have both the same enemies.” Thu-
 cydides has expressed it a little dif-
 ferently; “We say what we said be-
 “fore, namely, that we had both the
 “same enemies.”

8. καὶ ναυτικῆς—φίλον ἔχειν] “And
 “as it is the alliance of a maritime and
 “not an inland power that is offered
 “you, it is not the same thing to de-
 “cline it. But it is for your interest,
 “above all things, if you can, to suffer
 “no one else to possess ships at all;
 “and if this cannot be, then whoever
 “is the strongest in ships, to have him
 “for your friend.” The infinitive
 moods ἔαν and ἔχειν depend upon a
 verb understood, which is to be bor-
 rowed from the preceding clause: for
 οὐχ ὁμοία is the same thing in sense as
 οὐχ ὁμοίως ξυμφέρει; from whence the
 verb ξυμφέρει is to be tacitly repeated
 with what follows.

14. γνώτω—ἀδεέστερον ἐσόμενον] “Let
 “him know that his fear of breaking
 “the treaty by receiving us, will, if
 “actually he be strengthened with our
 “aid, be more formidable to his ene-
 “mies than any confidence which he
 “might feel in his observance of the

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and possessing so large a navy, ought to outweigh all other considerations.

- “ μὲν δεδιὸς αὐτοῦ ἰσχὺν ἔχον τοὺς ἐναντίους
 “ μᾶλλον φοβήσων, τὸ δὲ θαρσοῦν μὴ δεξα-
 “ μένου ἀσθενὲς ὃν πρὸς ἰσχύοντας τοὺς
 “ ἐχθροὺς ἀδεέστερον ἐσόμενον, καὶ ἅμα οὐ περὶ τῆς Κερ-
 “ κύρας νῦν τὸ πλέον ἢ καὶ τῶν Ἀθηνῶν βουλευόμενος, καὶ 5
 “ οὐ τὰ κράτιστα αὐταῖς προνοῶν ὅταν ἐς τὸν μέλλοντα καὶ
 “ ὅσον οὐ παρόντα πόλεμον τὸ αὐτίκα περισκοπῶν ἐνδοιάξῃ
 “ χωρίον προσλαβεῖν ὃ μετὰ μεγίστων καιρῶν οἰκειοῦται τε
 2 “ καὶ πολεμοῦται. τῆς τε γὰρ Ἰταλίας καὶ Σικελίας καλῶς
 “ παράπλου κεῖται, ὥστε μήτε ἐκεῖθεν ναυτικὸν εἶσαι Πελο- 10
 “ πονησιοῖς ἐπελθεῖν τό τε ἐνθένδε πρὸς τὰ κεῖ παραπέμψαι,
 3 “ καὶ ἐς τᾶλλα ξυμφορώτατόν ἐστι. βραχυτάτῳ δ' ἂν κεφα-
 “ λαίῳ, τοῖς τε ξύμπασι καὶ καθ' ἕκαστον, τῷ δ' ἂν μὴ
 “ προσέσθαι ἡμᾶς μάθοιτε, τρία μὲν ὄντα λόγου ἄξια τοῖς

1. αὐτοῦ F.G.H.N.P.V. Poppo. Goeller. Vulgo, et Bekk. αὐτοῦ. 2. φοβῆσαι f. φοβήσων F. 3. ἀθηναίων L.O. 4. αὐτοῦς B.F. 5. ὅσον οὐπω M. οὐπαρόντα F. παρόντα αὐτίκα πόλεμον a. ἐνδοιάξῃ C. 6. τε post οἰκειοῦται addidi ex A.B.C.F.H.M.N.O.V.a.b.c.e.f.g.h.i. Habent etiam Bekk. Popp. et Goeller. 7. πολεμεῖται L.O.P.e. 8. ὥστε] om. C.G.L.O.P.a.d.i. εἶσαι ναυτικὸν a. 9. τότε V. ἐντεῦθεν C.G.L.O.P.c.d.e.i. 10. ξυμφορώτατον B.E.F.H. 11. τόδ' A.C. 12. μάθητε V.

“ treaty, if at the same time he be left
 “ through his scrupulousness weak
 “ while his adversaries are strong.”
 The participles here are used as in English, instead of the infinitive mood, which in Greek and in several other languages is the form adopted to express the abstract action of the verb. Thus, τὸ δεδιὸς αὐτοῦ exactly corresponds with the English idiom, “ his being afraid.” Comp. 142, 6. III. 43. 4. V. 7. 2. 9. 4.
 9. πολεμοῦται] “ Is made an enemy.” Comp. c. 57, 1, 2.
 τῆς τε γὰρ Ἰταλίας] Vide Xenophon- tis Ἑλληνικῶν lib. VI. 2, 9. pag. 585. Ed. Leuncl. et Diod. Siculum. lib. XII. p. 313. Ed. Steph. HUDS.
 καλῶς παράπλου κεῖται] “ It lies well
 “ for the voyage along shore towards
 “ Italy and Sicily.” Comp. III. 92, 5. and Matth. Gr. Gr. §. 315. 316. Jelf, 528.

13. τοῖς τε ξύμπασι καὶ καθ' ἕκαστον] Verba τοῖς τε ξύμπασι κ. τ. λ. pro neutro habeo, et dativum per nostrum “ für,” (Anglice “ for,”) explico, “ bre- vissima summa omnia ac singula complectens,” atque hactenus pro genitivo positum puto. POPPO. Prolegomena ad Thucyd. p. 124.

14. τρία μὲν ὄντα—τούτων δ' εἰ περιόψεσθε κ. τ. λ.] The construction here is doubtful. In the Frankfort edition it is proposed to join ὄντα with λόγου ἄξια and to understand ἔστι, as if the sense were τρία μὲν ἐστί ὄντα λόγου ἄξια—ναυτικά, “ there are three navies “ that are worthy of any account.” But τρία must surely be the predicate, and then we should want τὰ ὄντα λόγου ἄξια ναυτικά, for the article, I think, could not be omitted. Others suppose the conjunction δὲ after τούτων to be placed in the apodosis of the sentence,

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“ Ἑλλησι ναυτικά, τὸ παρ’ ὑμῖν καὶ τὸ ἡμέτερον καὶ τὸ
 “ Κορινθίων· τούτων δ’ εἰ περιόψεσθε τὰ δύο ἐς ταῦτον
 “ ἔλθειν καὶ Κορίνθιοι ἡμᾶς προκαταλήψονται, Κερκυραίοις
 “ τε καὶ Πελοποννησίοις ἅμα ναυμαχήσετε, δεξάμενοι δὲ
 5 “ ἡμᾶς ἔξετε πρὸς αὐτοὺς πλείοσι ναυσὶ ταῖς ὑμετέραις
 “ ἀγωνίζεσθαι.”

Τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ’ 4
 αὐτοὺς τοιάδε.

XXXVII. “ ἈΝΑΓΚΑΙΟΝ Κερκυραίων τῶνδε οὐ μόνον
 10 “ περὶ τοῦ δέξασθαι σφᾶς τὸν λόγον ποιησαμένων, ἀλλ’ ὥς
 “ καὶ ἡμεῖς τε ἀδικοῦμεν καὶ αὐτοὶ οὐκ εἰκότως
 “ πολεμοῦνται, μνησθέντας πρῶτον καὶ ἡμᾶς
 “ περὶ ἀμφοτέρων οὕτω καὶ ἐπὶ τὸν ἄλλον
 “ λόγον ἰέναι, ἵνα τὴν ἀφ’ ἡμῶν τε ἀξίωσιν
 “ ἀσφαλέστερον προειδῆτε καὶ τὴν τῶνδε
 “ χρεῖαν μὴ ἀλογίστως ἀπόσσησθε. φασὶ δὲ 3
 “ ξυμμαχίαν διὰ τὸ σῶφρον οὐδενός πω
 “ δέξασθαι· τὸ δ’ ἐπὶ κακουργία καὶ οὐκ ἀρετῇ ἐπετήδευσαν,

1. τὸ Κορ.] τὸ τῶν Κορ. g.b.k. τῶν Κορ. A.B.E.F.H.V.a.d.e.f. 2. εἰ] ἐν εἰ
 G.I.L.M.O.b.c.i. ταυτὸν A.B.F.H.V.a.f.g. Poppo. Goell. Bekk. ταυτὸ g.
 C.G. et vulgo τὸ αὐτό. 3. προκαταλείψονται E. 5. ὑμετέρας A.B.E.F.H.L.M.N.
 O.V.a.b.h. corr. G. Haack. Poppo. Goell. ὑμετέρας Bekk. 9. ἀναγκαῖον & ἀθη-
 ναῖοι f. τῶνδε] om. a. 11. τε] om. L. 13. παρ’ c. 14. τὴν τε ἀφ’
 ἡμῶν V. τε om. pr. G. 17. πω] πω O.P. 18. οὐκ ἐπ’ ἀρετῇ L.O. ἀρετῇ
 μᾶλλον ἐπετ. f.

as it often is; and then the construction would run thus, “as there are
 “ three navies in Greece of any ac-
 “ count, if then of these three you
 “ allow two to be united together,”
 &c. Göller supplies ἵστε from the pre-
 ceding μάθοιτε, and so does Poppo.

5. ὑμετέρας] “Ye will be able to
 “ contend against them with superior
 “ numbers on your own side:” literally,
 “with your ships being more in num-
 “ ber than theirs instead of less.” I
 think therefore that Bekker has rightly
 retained the old reading ὑμετέρας.

10. ὥς καὶ ἡμεῖς τε] The καὶ is here
 transposed from its proper place before

ὥς. See Poppo, Prolegom. I. p. 391.
 who quotes a parallel transposition
 from Pindar, Olymp. I. 51. λέγοντι δ’
 ἐν καὶ θαλάσσοι.

15. ἀσφαλέστερον προειδῆτε] “That
 “you may be more certainly acquainted
 “beforehand with the grounds of our
 “request.” Thus Haack and Bredow:
 ἀσφαλέστερον is used as an adverb.

18. τὸ δ’ ἐπὶ κακουργία ἐπετήδευσαν]
 See Matthiæ, Gr. Gr. §. 286. and the
 examples there quoted. See also
 Kühner, Gr. Gr. 481. (Jelf, 444.) a.
 That the article and demonstrative pro-
 noun should be sometimes confounded
 can surprise no one who recollects that

- “ ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς τὰδικήματα †οὐδὲ †
 3 “ μάρτυρα ἔχειν, οὔτε παρακαλοῦντες αἰσχύνεσθαι. καὶ ἡ
 “ πόλις αὐτῶν ἅμα, αὐτάρκη θέσιν κειμένη, παρέχει αὐτοὺς
 “ δικαστὰς ὧν βλάπτουσί τινα μᾶλλον ἢ κατὰ ξυνθήκας
 “ γίγνεσθαι, διὰ τὸ ἥκιστα ἐπὶ τοὺς πέλας ἐκπλέοντας 5
 4 “ μάλιστα τοὺς ἄλλους ἀνάγκη καταίροντας δέχεσθαι. καὶ
 “ τούτῳ τὸ εὐπρεπὲς ἄσπονδον οὐχ ἵνα μὴ ξυναδικήσωσιν
 “ ἐτέροις προβέβληνται, ἀλλ’ ὅπως κατὰ μόνας ἀδικῶσι, καὶ
 “ ὅπως ἐν ᾧ μὲν ἂν κρατῶσι βιάζονται, οὐ δ’ ἂν λάθωσι
 “ πλέον ἔχουσιν, ἣν δέ πού τι προσλάβωσιν ἀναισχυντῶσι. 10
 5 “ καίτοι εἰ ἦσαν ἄνδρες ὥσπερ φασὶν ἀγαθοὶ, ὅσφ’ ἀληπτό-
 “ τεροι ἦσαν τοῖς πέλας, τοσῶδε φανερωτέραν ἐξῆν αὐτοῖς

2. παρακαλοῦντα g. παρακαλοῦντος b. παρακαλοῦντας margo i. cum Tusano.
 4. τινα A.B.C.F.G.H.N.V.a.c.h. Poppo. Goeller. Bekk. vulgo τινας. 6. μά-
 λιστα δὲ τοὺς g.h. καὶ τοῦτο C.I.L.O.Q.c. 7. ἀσπονδοὶ G. ξυναδικήσωσιν
 A.B.E.F.H.L.V.a.c.f.g. Poppo. Goeller. Bekk. C. et ceteri ξυναδικῶσιν. 8. ἐτέ-
 ρους a. 9. ἂν om. E. κρατηθῶσι C.F.G.I.L.O.c. βιάζονται B.E.F.H.
 10. ἔχουσιν B.E.F.H. προλάβωσιν C.G. ἀναισχυντούσιν B.C.E.F.H.h.
 11. ὅσον a. 12. τοσούτων a.

they were originally the same: ὁ, ἡ, τὸ, are but fragments of οὗτος or αὐτός, as the French, Spanish, and Italian articles are of “ ille,” and the German “ der,” of “ dieser.” The present passage belongs also in some measure to the instances mentioned by Stallbaum, (ad Platon. Apolog. p. 23. a.) of a peculiar use of the words τὸ δὲ in the sense of “ whereas on the contrary.” Thus in the place of the apology just referred to, Socrates says, *οἰοῦνται γάρ με—εἶναι σοφόν—τὸ δὲ κινδυνεύει—τῷ ὄντι ὁ θεὸς σοφὸς εἶναι.*

1. οὐδὲ μάρτυρα] “ *Lege οὐτε.*” DOBREE. This is, I think, a true correction, and greatly improves the sense of the passage. “ They made this their “ practice for villainy’s sake, and be- “ cause they wished for no ally consi- “ dering how evil were their deeds, either “ as a witness of them, or to have the “ shame of asking his aid:” i. e. they wished neither to have any to witness their evil deeds, nor to have the shame

of asking any to aid them in evil.

2. καὶ ἡ πόλις αὐτῶν—γίγνεσθαι] “ And their city too, independent by “ its very position, makes them judges “ in their own cause when they injure “ any one, rather than that judges “ should be appointed by the agree- “ ment of both parties.” *παρέχει αὐ- τοὺς δικαστὰς μᾶλλον ἢ κατὰ ξυνθήκας γίγνεσθαι τοὺς δικαστὰς.*

8. καταμόνας] Lex. Seg. p. 101, 11. *καταμόνας, ἀπὸ τοῦ ἰδία. Θουκυδίδης α’. Ξενοφῶν ἀπομνημονευμάτων γ’. (3. 7.)* GOTTL.

10. ἣν δέ που—ἀναισχυντῶσι] “ May “ be spared their blushes, as there are “ none to witness them.” According to the proverb, “ *Pudor in oculis ha- “ bitat.*” *Καὶ μέλλοντες ὁρᾶσθαι καὶ ἐν φανερῷ ἀναστρέφεσθαι τοῖς συνειδῶσιν, αἰσχυνητοὶ μᾶλλον εἶσι.* Aristot. Rhetor. II. 8, 4.

11. ἀληπτέροι τοῖς πέλας] “ Less “ in the power of others.” Comp. c. 82, 4. 143, 6.

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- “ τὴν ἀρετὴν διδοῦσι καὶ δεχομένοις τὰ δίκαια δεικνύναι.
 And also that they were “ XXXVIII. ἀλλ’ οὔτε πρὸς τοὺς ἄλλους
 in the wrong in this “ οὔτε ἐς ἡμᾶς τοιοῦδε εἰσὶν, ἅποικοι δὲ ὄντες
 present quarrel; “ ἀφεστᾶσί τε διὰ παντὸς καὶ νῦν πολεμοῦσι, λέγοντες ὡς
 5 “ οὐκ ἐπὶ τῷ κακῶς πάσχειν ἐκπεμφθείσαν. ἡμεῖς δὲ οὐδ’
 “ αὐτοὶ φάμεν ἐπὶ τῷ ὑπὸ τούτων ὑβρίζεσθαι κατοικίσαι,
 “ ἀλλ’ ἐπὶ τῷ ἡγεμόνες τε εἶναι καὶ τὰ εἰκότα θαυμάζεσθαι.
 “ αἱ γοῦν ἄλλαι ἀποικίαι τιμῶσιν ἡμᾶς, καὶ μάλιστα ὑπὸ 3
 “ ἀποίκων στεργόμεθα· καὶ δῆλον ὅτι εἰ τοῖς πλείοσιν ἀρέ-
 10 “ σκοντές ἐσμεν, τοῖσδ’ ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν,
 “ οὐδ’ ἐπιστρατεύομεν ἐκπρεπῶς μὴ καὶ διαφερόντως τι ἀδι-
 “ κούμενοι. καλὸν δ’ ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν 4
 “ εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῖν δὲ αἰσχρὸν βιάσασθαι τὴν
 “ τούτων μετριότητα· ὕβρει δὲ καὶ ἐξουσίᾳ πλούτου πολλὰ
 15 “ ἐς ἡμᾶς ἄλλα τε ἡμαρτήκασι καὶ Ἐπίδαμνον ἡμετέραν
 “ οὔσαν κακουμένην μὲν οὐ προσεποιοῦντο, ἐλθόντων δὲ
 “ ἡμῶν ἐπὶ τιμωρίᾳ ἐλόντες βία ἔχουσι. XXXIX. καὶ
 nor should they dare “ φασὶ δὴ δίκη πρότερον ἐθελῆσαι κρίνεσθαι,
 to ask for aid to save “ ἦν γε οὐ τὸν προὔχοντα καὶ ἐκ τοῦ ἀσφαλοῦς
 them from punishment “ ἦν γε οὐ τὸν προὔχοντα καὶ ἐκ τοῦ ἀσφαλοῦς

1. δεχομένοις] λαμβάνουσι f. τὰ δίκαια] om. a. 2. πρὸς] om. d. 3. ἐς]
 πρὸς a.e. om. L.O. 5. ἐπὶ τὸ i. 6. κατοικῆσαι C.E. 9. ὅτι] om. a. τοῖς] om. d.
 πλείοσιν a.d. πλείοσιν V.c. 11. ἐπιστρατεύομεν A.B.C.E.F.H.I.V.c.e.f.g.h.
 Poppo. Goeller. Bekk. vulgo ἐπιστρατεύοιμεν. ἐκπρεπῶς A.B.C.E.F.G.H.N.
 P.Q.V.a.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo εὔπρεπῶς quod om.
 Schneiderus Lex. in v. διαφερόντως] ἐκπρεπῶς Schneid. 12. δ’ αὖ ἦν a.c.
 15. ἄλλα] post τε ponit a. 18. δὴ om. V. 19. ἦ E. προὔχοντα Bekk.

11. οὐδ’ ἐπιστρατεύομεν ἐκπρεπῶς—
 ἀδικούμενοι] The sense appears to be,
 “Nor do we attack them unbecomingly,
 “without having received from them
 “a signal injury.” That is, “if you
 “call it unbecomingly in us to attack
 “our own colonists, and especially
 “when they profess to be ready to
 “submit the merits of our quarrel to
 “any third party, yet we do not do
 “this without having received a signal
 “injury from them.” Compare the
 famous line in Shakespeare’s Julius Cæ-

sar, which Ben Johnson ridiculed, and
 which has since been altered accord-
 ingly. It originally ran thus,

“Cæsar doth never wrong but with
 “just cause.”

and the sense exactly agrees with that
 of the passage in Thucydides. “If
 “Cæsar does what may seem hard or
 “wrong to an individual, yet he does
 “it not without just cause, and there-
 “fore it is not really wrong.”

19. ἦν γε οὐ τὸν προὔχοντα—δοκεῖν δεῖ]
 The relative ἦν depends on the parti-

in their adversity,
when in their prosper-
ity they had stood
aloof from all alli-
ances.

- “προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ
“τὸν ἐς ἴσον τὰ τε ἔργα ὁμοίως καὶ τοὺς
“λόγους πρὶν διαγωνίζεσθαι καθιστάντα.
2 “οὗτοι δ’ οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ’ ἐπειδὴ ἡγή-
“σαντο ἡμᾶς οὐ περιόψεσθαι, τότε καὶ τὸ εὐπρεπὲς τῆς
3 “δίκης παρέσχοντο. καὶ δεῦρο ἤκουσιν οὐ τὰ κεῖ μόνον αὐτοὶ
“ἀμαρτόντες, ἀλλὰ καὶ ὑμᾶς νῦν ἀξιούντες οὐ ξυμμαχεῖν
“ἀλλὰ ξυναδικεῖν καὶ διαφόρους ὄντας ἡμῖν δέχεσθαι σφᾶς.
4 “οὗς χρῆν, ὅτε ἀσφαλέστατοι ἦσαν, τότε προσιέναι, καὶ μὴ
“ἐν ᾧ ἡμεῖς μὲν ἡδίκημεθα οὗτοι δὲ κινδυνεύουσι, μηδ’ ἐν ᾧ
“ὑμεῖς τῆς τε δυνάμεως αὐτῶν τότε οὐ μεταλαβόντες τῆς
“ὠφελείας νῦν μεταδώσετε, καὶ τῶν ἀμαρτημάτων ἀπογενό-
“μενοι τῆς ἀφ’ ἡμῶν αἰτίας τὸ ἴσον ἔξετε, πάλαι δὲ κοινώ-
“σαντας τὴν δύναμιν κοινὰ καὶ τὰ ἀποβαίνοντα ἔχειν.
5 [ἐγκλημάτων δὲ μόνων ἀμετόχους, οὕτω τῶν μετὰ τὰς 15

1. τι λέγειν E. τι] τὸ L.O.P. δεῖ] om. C. ante δοκεῖν ponunt Q.f. Post δεῖ quod vulgo legitur τηρεῖν, omittunt A.B.E.F.H.N.V.a.f.g. et pr. C. habet ex ultima illius δοκεῖν littera effectum recens C. Omitt. Haack. Poppo. Goeller. Bekk. 2. τε] om. C.G. reeperi ex A.B.E.F.H.M.N.V.f.g.h. sic Bekk. Haack. Poppo. Goell. 3. διαγωνίσασθαι d. 6. προσέσχοντο Valckenarius. 7. ἀμαρτάνοντες I. ἀμαρτάνοντες C. ἡμᾶς c. 9. ἐχρῆν K.N.V. χρῆ d. 10. ἡμεῖς μὲν] μὲν ἡμεῖς d. 12. ὠφελίας A. Bekk. ceteri ὠφελίας. Sic ὠφελία II. 65, 7. A.B. III. 95, 4. A.E.F.H. VI. 93, 2. c.g. VII. 69, 3. D.g. ὠφελίας II. 61, 2. A.B. III. 82, 11. A.B.E.h. VI. 80, 1. A.E.F.H.K.c.h. VI. 92, 2. c. ὠφελία V. 38, 2. et V. 91, 2. K. VI. 17, 1. A.E.F.H.h. ὠφελίαν II. 7, 1. A. II. 43, 1. A.B. III. 13, 6. E. III. 43, 1. A.B.E.O.h. VI. 16, 1. E.F. VI. 73. A.B.E.F.H.K.c. VI. 80, 2. A.B.E.c.h. VI. 88, 8. B.E.F.H.K.c.h. VII. 5, 3. D.g. 12. ἀπο γενόμενοι H.L.M. 13. τῆς τε ἀφ’ α. κοινωνήσαντας A.B.E. F.K.V.a.g. cum Tusano. 14. ὑποβαίνοντα G. Post ἔχειν quæ in G. et vulgo leguntur, ἐγκλημάτων δὲ μόνων (μόνον M.O.) ἀμετόχους (ἀμετόχως K.M.O.b.c. d.e.i.) οὕτω τῶν μετὰ τὰς πράξεις τούτων μὴ κοινωνεῖν, omisit cum A.B.E.F.H. N.V.a.f.g.h. et, qui ἐγκλημάτων servat, C. Bekker. Uncis incluserunt Poppo et Goeller. et Bekk. in ed. stereotypa.

ciple προκαλούμενον, as in II. 72, 3, 5. 73, 1. 74, 1, 2. ἀ προκαλείται. The sense is, “His words must be reckoned to go for “nothing, who being the stronger “party challenges negotiation with a “manifest advantage. Comp. III. 82, 13. and the note on that passage.

15. ἐγκλημάτων δὲ—κοινωνεῖν] These words, which are wanting in the text

of most of the best MSS. have been omitted by Bekker, and inclosed in brackets by Poppo and Göller. Dr. Bloomfield defends them, except the single word μόνων, which he gives up as unintelligible. The clause is suspicious, and may have been extracted from some other writer, as a sentiment in agreement with that in the text, and

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“*πράξεις τούτων μὴ κοινωνεῖν.*” XL. *ὥς μὲν οὖν αὐτοί τε*
They then urge that “*μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα*
it would be a breach “*καὶ οἷδε βίαιοι καὶ πλεονέκται εἰσὶ, δεδή-*
of the treaty with the “*λωται· ὥς δὲ οὐκ ἂν δικαίως αὐτοὺς δέ-*
Peloponnesians, were
5 “*χοισθε, μαθεῖν χρή.* *εἰ γὰρ εἰρηται ἐν ταῖς* 2
the Athenians to assist “*σπονδαῖς ἐξεῖναι παρ’ ὀποτέρους τις τῶν*
“*ἀγράφων πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλάβῃ*
“*ἐτέρων ἰούσιν ἢ ξυνθήκῃ ἐστίν, ἀλλ’ ὅστις μὴ ἄλλου αὐτὸν*
“*ἀποστερῶν ἀσφαλείας δεῖται, καὶ ὅστις μὴ τοῖς δεξα-*
10 “*μένοις, εἰ σωφρονοῦσι, πόλεμον ἀντ’ εἰρήνης ποιήσει.*” δ

1. τε om. V. 2. μετὰ τῶν προσηκόντων c. ἐγκλημάτων A.B.E.F.H.N.V.
c.f.g. om. C. τοῦ δικαίου κεφαλαίων ἐς ἡμᾶς G.K.L.O.P.f.g.i. vulgo τῶν τοῦ δ. κ.
ἐς (πρὸς I.P.a.e.) ἡμᾶς. 5. χρή μαθεῖν F.I.H.A.V. 6. τίς βούλεται.
τῶν d. π. ε. C.G.I.K.L.O.P.Q.d.e. ipsum βούλεται om. a. 8. ἄλλου A.B.
E.F.H.N.V.a. ἄλλους Q. ἄλλου vel ἄλλους, non enim liquet, C. G. et vulgo
ἄλλων. αὐτὸν ἀποστ. A.B.f.g.h. Bekk. Goell. ἐαυτὸν ἀποστ. G. ἀποστ. ἐαυτὸν
F.H.V.a.

first added as a marginal note. The change of person is awkward, and the repetition of the word ἐγκλημάτων in the next sentence, and then the substitution for it of other words, τοῦ δικαίου κεφαλαίων, seem to show that the clause ἐγκλημάτων δέ—μὴ κοινωνεῖν was not in the original text of Thucydides. Dr. Bloomfield has referred to a similar passage in Dion Cassius, which does not, however, prove that its author borrowed the sentiment from Thucydides. πᾶς γάρ τις, says Cæsar to his soldiers, in allusion to the mutiny of some of their number,—ἐς πάντας ἡμᾶς καὶ τὰ τοῖς ἄλλοις πλημμελοῦμενα ἀναφέρει. Καὶ οὕτω τῶν πλεονεξιών οὐ συμμετέχοντες αὐτοῖς τῶν ἐγκλημάτων τὸ ἴσον φερόμεθα. XLI. 30. p. 282. Reimar.

The meaning of the word μόνων is utterly obscure, for how can it be sense to say, “sharing in all but their faults, “you ought not to share in the consequences of their faults?” The word μόνων would seem therefore to be corrupt, and to confirm the notion that this clause was originally quoted from some other writer, and added in the margin. In its own place the clause related perhaps to a single person, and

the words ran ἐγκλημάτων δὲ μόνον ἀμέτοχον, which being inapplicable to the Athenians as a people, the plural ἀμέτοχους was first substituted for the singular, and μόνων, in defiance of the sense, altered to μόνων.

8. μὴ ἄλλου αὐτὸν ἀποστερῶν] Compare Antiphon, whose scholar Thucydides is said to have been; (de Cæde Herodis, 744. Reiske.) οὐκ ἀποστερῶν γε τῶν εἰς τὴν πόλιν ἐαυτὸν οὐδενός.

10. εἰ σωφρονοῦσι] It is clear that these words do not strictly suit with the context. “The clause in the treaty “was intended for those only who “would not cause the party receiving “them to become engaged in war.” But the words εἰ σωφρονοῦσι belong rather to a sentence of this kind. “If “the party receiving them are wise, “they will not let these then involve “them in war.” There is therefore a confusion in the expression, as Dr. Bloomfield has clearly seen; although some have not been aware of it; and the words εἰ σωφρονοῦσι have really nothing to do with the sentence as it is actually expressed, but rather with another sentence which it suggested as it were parenthetically to the writer’s mind, but which he did not set down

- 3 " νῦν ὑμεῖς μὴ πειθόμενοι ἡμῖν πάθοιτε ἄν. οὐ γὰρ τοῖσδε
 " μόνον ἐπικούροι ἂν γένοισθε, ἀλλὰ καὶ ἡμῖν ἀντὶ ἐνσπόν-
 " δων πολέμιοι· ἀνάγκη γὰρ, εἰ ἴτε μετ' αὐτῶν, καὶ ἀμύ-
 4 " νεσθαι μὴ ἄνευ ὑμῶν τούτους. καίτοι δίκαιοί γ' ἐστὲ
 " μάλιστα μὲν ἐκποδῶν στήναι ἀμφοτέροις, εἰ δὲ μὴ, τοῦ- 5
 " ναντίον ἐπὶ τούτους μεθ' ἡμῶν ἵεναι (Κορινθίοις μὲν γε
 " ἐνσπονδοὶ ἐστε, Κερκυραίοις δὲ οὐδὲ δι' ἀνακωχῆς πάποτ'
 " ἐγένεσθε), καὶ τὸν νόμον μὴ καθιστάναι ὥστε τοὺς ἐτέρων
 5 " ἀφισταμένους δέχεσθαι. οὐδὲ γὰρ ἡμεῖς Σαμίων ἀποστάν-
 " των ψῆφον προσεθέμεθα ἐναντίαν ὑμῖν, τῶν ἄλλων Πελο- 10
 " ποννησιῶν δίχα ἐψηφισμένων εἰ χρη αὐτοῖς ἀμύνειν, φα-
 " νερῶς δὲ ἀντείπομεν τοὺς προσήκοντας ζυμμάχους αὐτόν
 6 " τινὰ κολάζειν. εἰ γὰρ τοὺς κακόν τι δρῶντας δεχόμενοι
 " τιμωρήσετε, φανεῖται καὶ ἃ τῶν ὑμετέρων οὐκ ἐλάσσω
 " ἡμῖν πρόσσεισι, καὶ τὸν νόμον ἐφ' ὑμῖν αὐτοῖς μᾶλλον ἢ 15
 " ἐφ' ἡμῖν θήσετε.

" XLI. Δικαιώματα μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν ἱκανὰ
 " κατὰ τοὺς Ἑλλήνων νόμους, παραίνεσιν δὲ καὶ ἀξίωσιν

1. μὴ] om. a. πάθῃτε A.E.F. 3. εἰ ἴτε] εἴητε P. εἴτε B. 4. γ']
 om. C.G.K.L.O.P.d.e.g.i. 5. ἐκποδῶν A. ἀμφοτέρους E.F. 6. γε]
 γὰρ a. 7. οὐ δι' ἀνακωχῆς V. πῶ] om. K.d.i. 9. ἀποστ. ὑμῶν ψ. a.
 10. ἄλλων δὲ πελ. d. 14. φανεῖτε I.G. 17. ἱκανὰ] om. Dionysius de
 Thucyd. p. 795. 18. τοὺς τῶν ἑλλ. N.V.

in words. If written at length it would run thus, "The benefit of the treaty was intended for such only as should not involve those who received them in war, (as, if you are wise, you will take care that these men do not involve you.)"

4. δίκαιοί γ' ἐστὲ—ἐκποδῶν στήναι] Compare IV. 17, 5, and Herodot. I. 32, 15. οὗτος δίκαιός ἐστι φέρεσθαι τὸ σῶμα τοῦτο.

7. δι' ἀνακωχῆς—ἐγένεσθε] "Were never so much as in truce." Διὰ denotes the circumstances accompanying the action or situation spoken of; or more generally, whatever is interposed between the beginning and end of an action, be it the instrument, be it

the state or condition which must be gone through before the thing can be done, or be it simply the circumstances accompanying it. Compare II. 11, 4, 7. ἐλθεῖν διὰ μάχης τινί. I. 17, 1. δι' ἀσφαλείας τὰς πόλεις ἄκουν. 73, 2. δι' ὄχλου ἔσται. 138, 3. δι' ἐλαχίστης βουλήs. II. 81, 4. διὰ φυλακῆς ἔχοντες. IV. 30, 2. διὰ προφυλακῆς ἀριστοποιεῖσθαι, and many similar passages.

11. δίχα ἐψηφισμένων, εἰ χρη αὐτοῖς ἀμύνειν] "Being divided in their votes upon the question of assisting them or no."

14. φανεῖται καὶ ἃ τῶν ὑμετέρων κ.τ.λ.] "There will be found an equal number of your allies who will come over to us."

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And would be an ungrateful return for benefits formerly conferred on Athens by the Corinthians.

- “ χάριτος τοιάνδε, ἣν οὐκ ἐχθροὶ ὄντες ὥστε
 “ βλάπτειν, οὐδ’ αὖ φίλοι ὥστ’ ἐπιχρησθαι,
 “ ἀντιδοθῆναι ἡμῖν ἐν τῷ παρόντι φαμέν
 “ χρῆναι. νεῶν γὰρ μακρῶν σπανίσαντές ποτε πρὸς τὸν 2
 5 “ Αἰγινήτων ὑπὲρ τὰ Μηδικὰ πόλεμον παρὰ Κορινθίων
 “ εἴκοσι ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία αὕτη τε καὶ ἡ ἐς
 “ Σαμίους, τὸ δι’ ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι,
 “ παρέσχεν ὑμῖν Αἰγινήτων μὲν ἐπικράτησιν Σαμίων δὲ
 “ κόλασιν, καὶ ἐν καιροῖς τοιούτοις ἐγένετο οἷς μάλιστα
 10 “ ἄνθρωποι ἐπ’ ἐχθροὺς τοὺς σφετέρους ἰόντες τῶν πάντων
 “ ἀπερίοπτοί εἰσι παρὰ τὸ νικᾶν. φίλον τε γὰρ ἡγούνται τὸν 3
 “ ὑπουργοῦντα, ἦν καὶ πρότερον ἐχθρὸς ἦ, πολέμιόν τε τὸν
 “ ἀντιστάνα, ἦν καὶ τύχη φίλος ὢν, ἐπεὶ καὶ τὰ οἰκεία
 “ χεῖρον τίθενται φιλονεικίας ἔνεκα τῆς αὐτίκα. XLII. ὦν
 15 “ ἐνθυμηθέντες καὶ νεώτερός τις παρὰ πρε-
 “ σβυτέρου αὐτὰ μαθὼν ἀξιούτω τοῖς ὁμοίοις
 “ ἡμᾶς ἀμύνεσθαι, καὶ μὴ νομίση δίκαια μὲν

15 Nor ought the Athenians to provide against the contingent danger of a war with

4. πρὸ C. τὸν] τῶν A.C.e. 6. ἡ] om. P. 7. πελοποννησίους F. 10. πάντων A.B.E.F.H.N.V.f.g.h. Poppo. Goell. Bekk. C. et vulgo ἀπάντων. 11. περὶ i. 12. ἡ] ἦ c.e. 13. τύχοι c. 14. τίθεται g. φιλονεικίας E. 15. αὐτὰ παρὰ πρεσβ. G.L.O.P. 17. ἀμύνασθαι b. ἀμείβεσθαι L.O.P.Q.f. νομίσει c.

2. οὐδ’ αὖ φίλοι ὥστ’ ἐπιχρησθαι] Ἐπιχρησθαι signifies, “To have mutual “ and free intercourse with any one.” Comp. Herodot. III. 99, 3. The sense therefore is, “Nor yet on such terms “ of friendship, as to pretend to any “ habitual interchange of kindnesses “ with you.”

5. παρὰ—ἐλάβετε] See Herodot. VI. 89, 2.

11. παρὰ τὸ νικᾶν] “For the sake of “ conquering.” Comp. I. 141, 9. and the notes there.

13. ἐπεὶ καὶ τὰ οἰκεία κ. τ. λ.] This is a further proof how entirely the thought of victory engrosses them. “For they “ even mismanage their own affairs “ out of their immediate interest in the “ contest; how little then can it be expected that any former services con-

“ ferred by others can outweigh the “ sense of their actual opposition.”

17. ἀμύνεσθαι] Ἀμύνειν, to ward or keep off. Ἀμύνειν τινί, to ward off for any one, i. e. to defend or help him. Hence ἀμύνειν, with a dative case following, is always, to aid or help. Ἀμύνεσθαι, in the middle voice, is, to ward off from oneself, i. e. to defend oneself; and with an accusative following, it signifies to repel or ward off any one’s attacks. From thence it slides into the sense of revenging; and again from revenging it comes generally to have the meaning of requiting, and is applied to returning good as well as evil. Compare I. 78, 4. IV. 63, 2.

ἀμύνεσθαι] Ἀμύνασθαι. Θουκυδίδης μὲν ἀντὶ τοῦ ἀμείβεσθαι. Suidas.

- Peloponnesus by com-
 2 mitting an immediate
 act of injustice. “τάδε λέγεσθαι, ξύμφορα δὲ, εἰ πολεμήσει,
 “ἄλλα εἶναι. τό τε γὰρ ξυμφέρον ἐν ᾧ ἂν τις
 “ἐλάχιστα ἁμαρτάνῃ μάλιστα ἔπεται, καὶ τὸ μέλλον τοῦ
 “πολέμου, ᾧ φοβούμεντες ὑμᾶς Κερκυραῖοι κελεύουσιν ἀδικεῖν,
 “ἐν ἀφανεί ἔτι κείται, καὶ οὐκ ἄξιον ἐπαρθέντας αὐτῷ 5
 “φανερὰν ἐχθρὰν ἤδη καὶ οὐ μέλλουσιν πρὸς Κορινθίους
 “κτῆσασθαι, τῆς δὲ ὑπαρχούσης πρότερον διὰ Μεγαρέας
 “ὑποψίας σῶφρον ὑφελεῖν μᾶλλον· ἡ γὰρ τελευταία χάρις
 “καιρὸν ἔχουσα, κἂν ἐλάσσων ᾦ, δύναται μείζον ἐγκλημα
 3 “λῦσαι. μηδ’ ὅτι ναυτικοῦ ξυμμαχίαν μεγάλην διδόασι, 10
 “τούτῳ ἐφέλκεσθε· τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχρῶ-
 “τέρα δύναμις ἢ τῷ αὐτίκα φανερῷ ἐπαρθέντας διὰ κινδύνων
 “τὸ πλέον ἔχειν. XLIII. ἡμεῖς δὲ περιπεττωκότες οἷς ἐν
 Which would be in “τῇ Λακεδαίμονι αὐτοὶ προείπομεν, τοὺς σφε-
 the end impolitic, as
 well as ungrateful. “τέρους ξυμμάχους αὐτόν τινα κολάζειν, νῦν 15
 “παρ’ ὑμῶν τὸ αὐτὸ ἀξιούμεν κομίζεσθαι, καὶ μὴ τῇ ἡμετέρα
 2 “ψήφῳ ὠφεληθέντας τῇ ὑμετέρᾳ ἡμᾶς βλάψαι. τὸ δ’ ἴσον
 “ἀνταπόδοτε, γνόντες τοῦτον ἐκείνον εἶναι τὸν καιρὸν ἐν ᾧ
 3 “ὃ τε ὑπουργῶν φίλος μάλιστα καὶ ὁ ἀντιστὰς ἐχθρός. καὶ
 “Κερκυραίους τοῦσδε μήτε ξυμμάχους δέχεσθε βία ἡμῶν, 20
 4 “μήτε ἀμύνετε αὐτοῖς ἀδικοῦσι. καὶ τάδε ποιοῦντες τὰ
 “προσθήκοντά τε δράσετε καὶ τὰ ἄριστα βουλευέσεσθε ὑμῖν
 “αὐτοῖς.” Τοιαῦτα δὲ καὶ οἱ Κορινθιοὶ εἶπον.

1. ταῦτα g. 3. ἁμαρτάνῃ A.C.F.H.I.K.N.V.e.i. B. hocne habeat an vulga-
 tum ἁμαρτάνοι, non liquet. ἁμαρτάνῃ Haack. Poppo. Goeller. Bekk. 4. οἱ
 κερκ. K. 11. ἐφέλκεσθαι E.G. ἰσχυροτέρα G. ἰσχυρωτέρα V. 12. τὸ I.
 φανερώς P.Q. 14. τῇ] om. L.O. 15. αὐτῶν F. τινα] om. pr. G. B.E.K.K.
 τινα κολ.] κολ. τινα C.G.K.L.O.P.Q.d.e. 16. τὸ αὐτὸ παρ. ὑμ. c. μῇ]
 om. E.H. 18. τοῦτον εἶναι τὸν καιρὸν ἐκείνον f. τοῦτον ἐκείνον εἶναι καιρὸν h.
 19. καὶ κερκ.] καὶ om. Q.e. 20. τε quod post κερκ. habent C.G. omisi cum
 A.B.E.e.f.g.h. Bekk. δὲ F.H.K.Q.V. τοὺτους g. δέχεσθε A.B.C.E.H.V.
 Haack. Poppo. Goell. Bekk. δέχοισθε e. δέχεσθαι F. G. et vulgo δέχησθε.
 21. ἀμύνετε A.C.E.F. Haack. Poppo. Goeller. Bekk. ἀμύνετε e. B.G. et vulgo
 ἀμύνετε. 22. τε] om. V.g. δράσατε E. βουλευέσεσθε B. ἐν ὑμῖν G.I.
 K.L.M.O.b. 23. δη G. fortasse corr.

8. ὑποψίας] Compare I. 103, 4, 5. “come fit subjects for the application
 13. περιπεττωκότες οἷς ἐν τῇ Λακ. προ- “of that principle which we before
 είπομεν] “Ourselves having now be- “avowed at Lacedæmon.”

ATHENS. A. C. 432. Olymp. 87. 1.

XLIV. Ἀθηναῖοι δὲ ἀκούσαντες ἀμφοτέρων, γενομένης καὶ δις ἐκκλησίας, τῇ μὲν προτέρᾳ οὐχ ἦσσαν τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὲν μὴ ποιήσασθαι ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύνοντ' ἂν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαὶ), ἐπιμαχίαν δὲ ἐποίησαντο τῇ ἀλλήλων βοηθεῖν, εἰαν τις ἐπὶ Κέρκυραν ἦν ἢ Ἀθήνας ἢ τοὺς 10 τούτων ξυμμάχους. ἐδόκει γὰρ ὁ πρὸς Πελοποννησίους πό- 2 λεμος καὶ ὥς ἔσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι Κορινθίοις ναυτικὸν ἔχουσαν τοσοῦτον, ξυγκρούειν δὲ ὅτι μάλιστα αὐτοὺς ἀλλήλοις, ἵνα ἀσθενεστέροις οὖσιν, ἦν τι δέη, Κορινθίοις τε καὶ τοῖς ἄλλοις ναυτικὸν 15 ἔχουσιν ἐς πόλεμον καθιστῶνται. ἅμα δὲ τῆς τε Ἰταλίας 3 καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς ἡ νῆσος ἐν παράπλῳ κεῖσθαι.

XLV. Τοιαύτῃ μὲν γνώμῃ οἱ Ἀθηναῖοι τοὺς Κερκυραίους προσεδέξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ 20 And send ten ships to assist them. ὕστερον δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθοὺς. A. C. 432. Olymp. 87. 1. ἐστρατῆγαι δὲ αὐτῶν Λακεδαιμόνιός τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχου καὶ Πρωτέας ὁ Ἐπι-

1. δὲ om. pr. G. 3. ὑστέρᾳ f. 4. μετέγνωσαν μὲν κερκ. Q. κερκυραίους E. συμμαχίαν μὲν F. μὲν ξυμμαχίαν P. μὴ] om. e.g.h. 8. τῇ] τῷ G. 11. καὶ ὥς E. 12. τοῖς ante Kor. C; omisi cum A.B.E.F.H.N.V.c.e.g.h. Bekk. 14. δέοι K. τοῖς ἄλλοις] Malit iterato articulo τοῖς ἄλλοις τοῖς Bekker. 21. κίμωνος A.C.E.F.H.K.L.N.O.V.f.g. Haack. Poppo. Goell. Bekk. B. et vulgo κίμμωνος. 22. ὁστρομβίχου V. στρομμίχου g.h. στρομβίλου c.

8. ἐπιμαχίαν δὲ ἐποίησαντο] Bauer well observes, "ξυμμαχίαν esse genus, "et complecti omnia jura et auxilia "foederum, qua defendendis sociis, qua "hostibus eorum bello petendis: ἐπι- "μαχίαν autem esse speciem vel for- "mam, quasi ἐπιβοήθειαν, conditionem "opis ferendæ contra impugnantes, "non tamen ut hi sint hostes defen-

"dentium." Compare V. 48, 2. ἀρκεῖν τὴν ἐπιμαχίαν, ἀλλήλοις βοηθεῖν, ξυνεπιστρατεύειν δὲ μηδενί.

11. καὶ ὥς ἔσεσθαι αὐτοῖς] "They "thought that let them do what they "would they should have a war." Καὶ ὥς means, "Even if they did not vio- "late the treaty." Compare VIII. 51, 2. note.

CORCYRA. A. C. 432. Olymp. 87. 1.

2 κλέους. προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἣν μὴ
ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, ἥ ἐς τῶν
3 ἐκείνων τι χωρίων· οὕτω δὲ κωλύειν κατὰ δύναμιν. προεῖπον
4 δὲ ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς σπονδάς. αἱ μὲν δὴ νῆες
ἀφικνουῦνται ἐς τὴν Κέρκυραν. 5

XLVI. Οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο,
ἔπλεον ἐπὶ τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν.
2 ἦσαν δὲ Ἡλείων μὲν δέκα, Μεγαρέων δὲ δώ-
δεκα καὶ Λευκαδίων δέκα, Ἀμπρακιωτῶν δὲ
ἐπτὰ καὶ εἴκοσι καὶ Ἀνακτοριῶν μία, αὐτῶν 10
δὲ Κορινθίων ἐνενήκοντα· στρατηγοὶ δὲ τούτων
ἦσαν μὲν καὶ κατὰ πόλεις ἐκάστων, Κορινθίων δὲ Ξενο-
3 κλείδης ὁ Εὐθυκλέους πέμπτος αὐτός. ἐπειδὴ δὲ προσέμψαν
τῇ κατὰ Κέρκυραν ἡπείρῳ ἀπὸ Λευκάδος πλέοντες, ὀρμί-
4 ζονται ἐς Χειμέριον τῆς Θεσπρωτίδος γῆς. ἔστι δὲ λιμὴν, 15
καὶ πόλις ὑπὲρ αὐτοῦ κεῖται ἀπὸ θαλάσσης ἐν τῇ Ἐλαιατίδι
5 τῆς Θεσπρωτίδος Ἐφύρη. ἔξωσι δὲ παρ' αὐτὴν Ἀχερουσία
λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων
ποταμὸς ῥέων ἐσβάλλει ἐς αὐτὴν, ἀφ' οὗ καὶ τὴν ἐπωνυμίαν
6 ἔχει. ῥεῖ δὲ καὶ Θύαμις ποταμὸς, ὀρίζων τὴν Θεσπρωτίδα 20

2. μέλλουσιν A.B.E.h. 3. χωρίων A.B.C.E.H.f.g.h. Haack. Poppo. Goeller.
Bekk. F. et vulgo χωρίων. 4. λύνειν] κωλύειν L. 5. τὴν] om. K. 8. δὲ]
μὲν d.i. δὲ] om. B. δὴ V. 10. ἀνακτόρων K.d. 11. ἐνενήκοντα A.B.C.
F.H.f.g.h. Poppo. Goeller. Bekk. et infra VIII. 44, 2. A.B.F.H.d.e.g.i. vulgo
ἐνενήκοντα. Sic ἑνακοσίων V. 12, 1. H.K.; ἐνενηκοσῶ III. 68, 7. A.B.E.H.c.g.
h.i.; ἔνατον IV. 133, 3. A.F.H. (ἔνατον B.) et IV. 135. A.F.H.h. (cum aspero ite-
rum B.); ἐνάτῳ I. 117, 4. A.B.F.H.i.; ἐναταῖοι II. 49, 7. A.C.F.H.K.L.O.b.c.i.
12. καὶ] om. h.i. 13. ἐπεὶ L.O.V. συνέμψαν g. 16. ὑπὲρ] ἐπ' G.L.O.P.Q.
αὐτῶν c. ἐλατίδι V.c.f. ἐλαιώτιδι d.i. ἐλειώτιδι K. 17. ἐφύρη E. ἐξήσσι
C.G.L.O.P.b.e. 18. Articulum ante θάλασσαν omisi cum A.B.C.E.F.G.H.N.V.
c.e.f.g.h. Bekk. Haack. Poppo. Goell. 19. ἐς] om. d. τὴν αὐτὴν a.

2. ἐς τῶν ἐκείνων τι χωρίων] "Any
"of the places belonging to them."
The article belongs to χωρίων, for οἱ
ἐκείνοι is of course not Greek.

16. ἐν τῇ Ἐλαιατίδι] Aut pars agri
Thesprotici Ἐλαιατίς vocabatur, [for-
san, ut conjicit Palmerius, a portu Ἐ-

λαίας, quem memorat Ptolemæus] cu-
jus tamen rei nullum auctorem habeo:
aut Ἐλαιατίδι scribendum, et signifi-
cabit Ephryam in palustri loco sitam,
ut distinguatur a cæteris, quæ eodem
nomine vocabantur. F. PORT.

CORCYRA. A. C. 432. Olymp. 87. 1.

καὶ Κεστρίνην, ὧν ἐντὸς ἡ ἄκρα ἀνέχει τὸ Χειμέριον. οἱ μὲν
οὖν Κορίνθιοι τῆς ἡπείρου ἐνταῦθα ὁρμίζονται τε καὶ στρα-
τόπεδον ἐποίησαντο. XLVII. οἱ δὲ Κερκυραῖοι ὡς ἦσθοντο

The Corcyraeans and Athenians, with 120 ships, station themselves at one of the Sybota islands to oppose them. αὐτοὺς προσπλέοντας, πληρώσαντες δέκα καὶ
ἐκατὸν ναῦς, ὧν ἦρχε Μεικιάδης καὶ Αἰσιμίδης
καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο ἐν μιᾷ τῶν
νῆσων αἱ καλοῦνται Σύβοτα· καὶ αἱ Ἀττικαὶ

δέκα παρήσαν. ἐπὶ δὲ τῇ Λευκίμμῃ αὐτοῖς τῷ ἀκρωτηρίῳ ὃ
πεξὸς ἦν, καὶ Ζακυνθίων χίλιοι ὀπλῖται βεβοηθηκότες. ἦσαν

10 δὲ καὶ τοῖς Κορινθίοις ἐν τῇ ἡπείρῳ πολλοὶ τῶν βαρβάρων
παραβεβοηθηκότες· οἱ γὰρ ταύτῃ ἡπειρώται αἰεὶ ποτε αὐτοῖς
φίλοι εἰσίν. XLVIII. ἐπειδὴ δὲ παρεσκευάστο τοῖς Κοριν-

Both sides prepare for action. θίοις, λαβόντες τριῶν ἡμερῶν σιτία ἀνήγοντο
ὡς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χειμερίου νυκτὸς,

15 καὶ ἅμα ἕφ πλείοντες καθορῶσι τὰς τῶν Κερκυραίων ναῦς
μετεώρους τε καὶ ἐπὶ σφᾶς πλεούσας. ὡς δὲ κατείδον ἀλλή-
λους, ἀντιπαρετάσσοντο, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυραίων

1. ἡ ἄκρα] om. G.L.

ante ἀττικαὶ om. c.

Bekk. Λευκίμμη.

5. μεικιάδης F.G.H. μηκιάδης c.

8. Λευκίμμη B.F.V.c.f.g.h. Poppo. Goell. vulgo, et

9. βεβοηκότες b.

10. ἐν τῇ ἡπείρῳ] om. L.O.P.

11. αὐτοῖς φίλοι A.B.E.F.H.V.c.f.g.h. Poppo. Goeller. C. et vulgo φίλοι αὐτοῖς.

12. δέ] καὶ P.

14. ὥς] om. N.V.

ναυμαχίαν A.B.E.F.H.Q.V.c.f.g.h. Bekk.

Haack. Poppo. Goeller. ceteri inter quos C. ναυμαχίᾳ.

15. ἕφ] ἔσω F.O.P.

τῶν] om. C.G.K.L.O.P.Q.d.e.

16. μετεώρους rec. g.

τε] om. g.

17. ἀντιπαρετάσσοντο C. ἀντιπαρετάσσοντο Bekk.

1. ὧν ἐντὸς κ. τ. λ.] The sense seems to be that the point of Chimerium was between the Acheron and Thyamis rivers. The Thyamis, the boundary between Thesprotia and Cestrine, is thus noticed by Pausanias, I. 11. Κεστρίνος τὴν ὑπὲρ Θυάμιν ποταμὸν χώραν ἔσχε. Pliny also speaks of a town called Cestrina, and then of the Thyamis, a river of Thesprotia; as if it were the northern boundary of Thesprotia. Hist. Nat. IV. 1. The point of Chimerium seems to be distinguished by Thucydides from the port of Chimerium; which last is apparently the "Fresh Harbour," γλυκὺς λιμὴν, of Strabo. Scylax calls it

Ελεα, for Ἐλεδ, which is the present reading, is evidently corrupt. His words are, Ἐνταῦθα (i. e. ἐν τῇ Θεσπρωτίᾳ, as Scylax writes the word,) ἐστὶ λιμὴν, φ' ὄνομα Ἐλαία· εἰς τοῦτον τὸν λιμένα ποταμὸς ἐξίστην Ἀχέρων, καὶ λίμνη Ἀχερουσία, ἐξ ἧς ὁ Ἀχέρων ρεῖ ποταμός.

9. Ζακυνθίων χίλιοι ὀπλῖται] We must suppose that the Corcyraeans had formed an alliance with the Zacynthians about the same time that they sent their embassy to Athens: for up to that period they are described as having been in alliance with no Greek power. See ch. 31, 2. POPPO.

αἱ Ἀττικάι νῆες, τὸ δὲ ἄλλο αὐτοὶ ἐπέιχον τρία τέλη ποιήσαντες τῶν νεῶν, ὧν ἦρχε τριῶν στρατηγῶν ἐκάστου εἰς. 3 οὗτω μὲν Κερκυραῖοι ἐτάξαντο, Κορινθίοις δὲ τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆες εἶχον καὶ αἱ Ἀμπρακιάτιδες, κατὰ δὲ τὸ μέσον οἱ ἄλλοι ξύμμαχοι ὥς ἕκαστοι· εὐώνυμον δὲ 5 κέρας αὐτοὶ οἱ Κορίνθιοι ταῖς ἄριστα τῶν νεῶν πλεούσαις κατὰ τοὺς Ἀθηναίους καὶ τὸ δεξιὸν τῶν Κερκυραίων εἶχον.

They engage, and victory at last declares for the Corinthians. XLIX. *ξυμμίξαντες δὲ, ἐπειδὴ τὰ σημεῖα ἑκατέροις ἦρθη, ἐναυμάχουν, πολλοὺς μὲν ὀπλίτας ἔχοντες ἀμφοτέροι ἐπὶ τῶν καταστρωμάτων, πολλοὺς δὲ τοξότας τε καὶ ἀκοντιστάς, τῷ παλαιῷ 10 αὐτῷ τρόπῳ ἀπειρότερον ἔτι παρεσκευασμένοι. ἦν τε ἡ ναυμαχία καρτερὰ, τῇ μὲν τέχνῃ οὐχ ὁμοίως, πεζομαχία δὲ τὸ πλέον 3 προσφερὴς οὖσα. ἐπειδὴ γὰρ προσβάλλοιεν ἀλλήλοις, οὐ βραδίως ἀπελύοντο ὑπὸ τε πλήθους καὶ ὄχλου τῶν νεῶν, καὶ 15 μᾶλλον τι πιστεύοντες τοῖς ἐπὶ τοῦ καταστρώματος ὀπλίταις ἐς τὴν νίκην, οἱ καταστάντες ἐμάχοντο ἡσυχάζουσιν τῶν νεῶν· διέκπλαι δ' οὐκ ἦσαν, ἀλλὰ θυμῷ καὶ ῥώμῃ τὸ πλέον 4 ἐναυμάχουν ἢ ἐπιστήμῃ. πανταχῇ μὲν οὖν πολὺς θόρυβος καὶ ταραχώδης ἦν ἡ ναυμαχία, ἐν ᾗ αἱ Ἀττικάι νῆες παρα- 20 γιγνόμεναι τοῖς Κερκυραίοις εἶ πῃ πιέζοντο, φόβον μὲν*

3. κορίνθιοι d. 4. alterum αἱ om. C.G.K.L.O.P.d.e. 7. καὶ] κατὰ I.K.e.i. καὶ κατὰ d. 10. ἔχ. ἀμφ.] ἀμφ. ἔχ. c. 11. τε] om. K.L.O.P.V. 12. κατεσκευασμένοι L.O. κατασκευασμένοι P. 14. προσβάλλοιεν c. " προσ-
" βάλλοιεν malim." BEKK. ἀλλήλοισι A. 15. ante πλήθους omisi articulum cum A.B.E.F.H.N.V.g.h. om. Bekk. Popp. Goell. καὶ] τε καὶ K. τῶν] om. Q. 18. διέκπλοι F.G. δ'] τε K. καὶ] τε καὶ K. 19. ἢ] ἢ καὶ g. οὖν] om. C.E.G.K.L.O.P.c.d.e. 20. παραγενόμεναι P.d.e.i. cum Schol. Soph. Antig. 133.

8. ἐπειδὴ τὰ σημεῖα ἦρθη] Compare c. 63, 2. VII. 34. 4. VIII. 95, 4.

14. ἐπειδὴ προσβάλλοιεν] "When-
" ever they happened to run on board
" one another." For this use of the
optative, see Matth. Gr. Gr. §. 521.
Jelf, 843. b.

18. διέκπλοι δ' οὐκ ἦσαν] The *diecplous*
line, in order by a rapid turn of the
vessel to strike the enemy's ship on the
side or stern, where it was most de-
fenceless, and so to sink it. See II. 83, 5.
89, 12. VII. 36, 3, 4. 70, 4.

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παρεῖχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἦρχον δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων. μάλιστα δὲ τὸ 5 δεξιὸν κέρας τῶν Κορινθίων ἐπόνει· οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες σπο- 5 ράδας ἐς τὴν ἡπειρον, μέχρι τοῦ στρατοπέδου πλεύσαντες αὐτῶν καὶ ἐπεκβάντες ἐνέπρησάν τε τὰς σκηναὺς ἐρήμους καὶ τὰ χρήματα διήρπασαν. ταύτῃ μὲν οὖν οἱ Κορίνθιοι καὶ οἱ 6 ξύμμαχοι ἡσσῶντό τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν· ἥ δὲ αὐτοὶ ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς 10 Κερκυραίοις τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς διώξεως οὐ παρουσῶν. οἱ δ' Ἀθηναῖοι ὀρώντες τοὺς Κερκυ- 7 ραίους πιεζομένους μᾶλλον ἤδη ἀπροφασίστως ἐπεκούρου, τὸ μὲν πρῶτον ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν τινί· ἐπεὶ δὲ ἡ τροπὴ ἐγένετο λαμπρῶς καὶ ἐνέκειντο οἱ Κορίνθιοι, τότε δὴ 15 ἔργου πᾶς εἶχετο ἤδη καὶ διεκέκριτο οὐδὲν ἔτι, ἀλλὰ ξυνέ- πεσεν ἐς τοῦτο ἀνάγκης ὥστε ἐπιχειρήσαι ἀλλήλοις τοὺς Κορινθίους καὶ Ἀθηναίους. L. τῆς δὲ τροπῆς γενομένης οἱ Κορίνθιοι τὰ σκάφη μὲν οὐχ εἰλκον ἀναδού- 16 μενοι τῶν νεῶν ὥς καταδύσειαν, πρὸς δὲ τοὺς

The Corinthians, when
preparing to follow up
their victory, are

Κορίνθιοι τὰ σκάφη μὲν οὐχ εἰλκον ἀναδού-
μενοι τῶν νεῶν ὥς καταδύσειαν, πρὸς δὲ τοὺς

1. οὐκ εἶργον F. 2. ἀθηνῶν c. 4. ἐς τὴν ἡπειρον σποράδας G. ἐς τὴν σποράδας ἡπ. L.O. 5. μέχρι] καὶ μέχρι C.G. omisi καὶ cum A.B.E.F.H.V.g.h. om. Bekk. Poppo. Goell. 6. ἀπεκβάντες H. ἐκβάντες d. 7. οὖν] om. C.G. K.L.O.e. κορίνθιοι] om. d. 13. ἐπεὶ A.B.C.F.H.V.c.d.g.h. Poppo. Goell. Bekk. C. et vulgo ἐπειδὴ. 14. ἐγένετο A.B.F.H.c.d.g.h. Poppo. Goell. Bekk. C. et ceteri ἐγένετο. ἐγένετο V.C. 15. ἤρχετο V. ξυνέπεσεν A.C.E.F.H.I. b.c.g.h. Haack. Poppo. Goell. Bekk. B. pr. G. et vulgo ξυνέπεσον. 19. κατα- δύσειαν I.

1. δεδιότες] For this nominative, compare Matth. Gr. Gr. §. 562. 1. not. Jelf, 708, 2.

7. οἱ Κορίνθιοι—ἡσσῶντό τε] i. e. οἱ τε Κορίνθιοι ἡσσῶντο καὶ οἱ Κερκυραῖοι ἐπεκράτουν. "Transpositum est τε sicut c. sæpe." Poppo, note on the passage. Compare Elmsley, Eurip. Heraclid. 622.

16. ἐς τοῦτο ἀνάγκης] Compare II. 97, 5. ἐπὶ μέγα ἦλθεν ἡ βασιλεία Ἰσχύος. III. 57, 3. ἐς τοῦτο ξυμφορᾶς. IV. 12, 3. ἐπὶ πολὺ τῆς δόξης. 100, 2. ἐπὶ μέγα τοῦ ἀλλου ξύλου. VII. 86, 5. ἐς τοῦτο δυστυ- χίας.

18. ἀναδούμενοι] Vid. Kuhniūm ad Pollucem I. 125. Æschylus Pers. 418. ὑπτιούτο δὲ ΣΚΑΦΗ ΝΕΩΝ. WASS.

19. καταδύσειαν] Καταδύειν ναῦν is synonymous with διαφθεῖρειν; compare c. 54, 4. II. 92, 6. VII. 34, 5. And the term ἀναδύσθαι is applied to ships which had been destroyed or spoiled, II. 92, 3. διαφθεῖραντες ἀνεδήσαντο. But κατα- δύειν ναῦν does not mean "to sink a "ship to the bottom," but to make her water-logged, so that she was useless, although she did not absolutely go down. The Greek triremes were so

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checked by a reinforcement of twenty fresh ships arriving from Athens to the enemy, *ἀνθρώπους ἐτράποντο φονεύειν διεκπλέοντες μάλλον ἢ ζῶργεῖν, τοὺς τε αὐτῶν φίλους, οὐκ αἰσθόμενοι ὅτι ἦσσηντο οἱ ἐπὶ τῷ δεξιῷ κέρα, ἀγνοοῦντες ἔκτεινον. πολλῶν γὰρ νεῶν οὐσῶν ἀμφοτέρων καὶ ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν, ἐπειδὴ ξυνέμειξαν ἅλλήλοις, οὐ ῥαδίως τὴν διάγνωσιν ἐποιοῦντο ὅποιοι ἐκράτουν ἢ ἐκρατοῦντο· ναυμαχία γὰρ αὕτη Ἑλληνισι πρὸς Ἑλληνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸ ἐαυτῆς γεγένηται. ἐπειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν γῆν, πρὸς τὰ ναυάγια καὶ τοὺς νεκροὺς τοὺς σφετέρους ἐτράποντο, καὶ τῶν πλείστων ἐκράτησαν ὥστε προσκομίσαι πρὸς τὰ Σύβοτα, οἱ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρβάρων προσεβεβηθήκει· ἔστι δὲ τὰ Σύβοτα τῆς Θεσπρωτίδος λιμὴν ἔρημος. τοῦτο δὲ ποιήσαντες αὖθις ἀθροισθέντες ἐπέπλεον τοῖς Κερκυραίοις· οἱ δὲ ταῖς πλοίοις καὶ ὅσαι ἦσαν λοιπαὶ μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ ἀντέπλεον, δέξαντες μὴ ἐς τὴν γῆν σφῶν πειρώσιν ἀποβαίνειν. ἥδη δὲ*

1. φονεύσειν C. 2. μάλλον] om. pr. G. τε] δὲ i. 3. αἰσθόμενοι A.B.E. F.N.d.g.h.i. Poppo. Goell. Bekk. αἰσθανόμενοι V. ἐσθόμενοι H. ἡσθημένοι C.G. et ceteri. ἦσσηντο P. ἦττοντο d. τῷ] om. B. 4. οὐσῶν νεῶν P.Q. 5. καὶ] om. d. 6. ἐκράτουν ἢ] om. G.I.L.O.P.Q.e. 8. ἐαυτῆς A.B.F.H.K.N.V. b.c.d.e.g. Goell. ceteri, et Poppo αὐτῆς. 11. κόμισαι G.I.L.O.P.Q.e. 12. οὐ C.G.K.L.O.P.d.i. δ] om. d. γῆς c. 14. ἐρήμος Bekk. 16. ἀντέπλεον A.B.E.F.H.N.P.V.c.h.i. Poppo. Goell. C. et ceteri ἀντεπέπλεον.

light and so shallow, that they would float in a manner under water, or rather with parts of the vessel still out of water, on which the crew used to take refuge. This appears from a passage in Herodotus, VIII. 90, 3, 4. where the crew of a ship that had been sunk as far as it would sink, were still able to throw their javelins from it with such effect, that they cleared the deck of the ship which had sunk them, and actually took her. And Gölter refers to the account of the well known battle of Arginusæ in Xenophon, Hellen. I. 6, 36. where it is proposed by some of the Athenian commanders after the action, πλείν ἐπὶ τὰς

καταδευκυίας ναῦς, καὶ τοὺς ἐπ' αὐτῶν ἀνθρώπους. "As καταδύσειαν signifies, "which they might happen to have "sunk." Comp. II. 97, 3. ἀ χρυσὸς καὶ ἀργυρὸς εἶη : and II. 52, 5. ἐπιβαλόντες ὃν φέροιεν, "The body which they "happened to carry." Compare Matth. Gr. Gr. §. 514, 5. and Kühner, Gr. Gr. §. 797, 3, 4. Jelf, 831, 3.

15. ὅσαι ἦσαν λοιπαὶ] Probabilis est opinio Porponis, τὰς λοιπὰς intelligi decem illas naves, quæ ex 120 navibus Corcyraeorum superabant; nam pugnam ingressi erant cum navibus 110. (vid. cap. 47, 1.) habebant autem universas 120. Vid. cap. 25, 5. GÖLLER.

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ἦν ὁψὲ καὶ ἐπεπαιώνιστο αὐτοῖς ὥς ἐς ἐπίπλουν, καὶ οἱ
Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο κατιδόντες εἴκοσι
ναῦς Ἀθηναίων προσπλεούσας· ἃς ὕστερον τῶν δέκα βοηθοῦς
ἐξέπεμψαν οἱ Ἀθηναῖοι, δείσαντες ὅπερ ἐγένετο, μὴ νικη-
σθῶσιν οἱ Κερκυραῖοι καὶ αἱ σφέτεραι δέκα νῆες ὀλίγα
ἀμύνειν ὦσι. LI. ταύτας οὖν προιδόντες οἱ Κορίνθιοι καὶ
ὕποτοπήσαντες ἀπ' Ἀθηνῶν εἶναι οὐχ ὅσας
ἑώρων ἀλλὰ πλείους ὑπανεχώρουν. τοῖς δὲ
Κερκυραίοις (ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς) οὐχ
ἰοεώρωντο, καὶ ἐθαύμαζον τοὺς Κορινθίους πρύμναν κρου-
μένους, πρὶν τινες ιδόντες εἶπον ὅτι νῆες ἐκείναι ἐπιπλέουσι.
τότε δὲ καὶ αὐτοὶ ἀνεχώρουν· ξυνεσκόταξε γὰρ ἤδη, καὶ οἱ
Κορίνθιοι ἀποτραπόμενοι τὴν διάλυσιν ἐποίησαντο. οὕτως
μὲν ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων, καὶ ἡ ναυμαχία ἐτελεῖτα

and retire to their own
station.

1. ἐπαιώνιστο H. pr. F. ἐπαιώνιστο corr. F. ἐπεπαιώνιστο f. ἐς] om. F. addidi
ex A.B.C.G.Q.V.e.f.g.h. sic etiam Bekk. Haack. Poppo. Goell. ἐπίπλουν] ἐπὶ
πλοῦν H. 3. προσπλεούσας pr. E. 4. ol] om. f. κινήσων H. 7. ἀθηναίων
P.Q. 8. ὑπανεχώρουν A.B.C.E.F.G.H.I.K.P.V.b.c.f.g. Haack. Poppo. Goell.
Bekk. vulgo ἐπανεχώρουν. 12. δέ] A.B.E.F.H.V.g.h. Poppo. Goell. Bekk.
C. et vulgo δῆ. καὶ οἱ αὐτοὶ B.E.F. συνεσκόταξε c. 13. ἀποτραπόμενοι A.F.H.
N.V.c.g. Poppo. ἀποτραπ. Bekk.

1. ἐπεπαιώνιστο] Etsi Græci non
παιῶνα, sed παιᾶνα ᾄδειν dicunt, tamen
promiscue παιωνίζω et παιανίζω usur-
pant. Stanl. ad Æschyl. Sept. cont.
Theb. v. 274. cui adsentior. Ita Æsch.
l. d. Aristoph. Equit. 1315. et Pac. 554.
Lucian. Zeux. p. 583. Thucyd. IV.
96, 1. et sæpe alibi. Vid. Ind. sed ta-
men apud eum omnibus locis scriptura
variatur. DUKER. V. Wessel. ad Diod.
13. 16. p. 554. GOTTL.

ὥς ἐς ἐπίπλουν] In these expressions
the MSS. continually omit either the
word ὥς or ἐς. Thus V. 17, 2. the com-
mon reading is ὥς ἐπιτελισμὸν, where
I have restored ὥς ἐς ἐπιτελισμὸν; and
VIII. 5, 1. in the words ὥς ἐς τὴν Εὐ-
βοίαν, ὥς is omitted in some MSS. and
ἐς in others.

2. πρύμναν ἐκρούοντο] The full ex-
pression is ἐπὶ πρύμναν κρούεσθαι, or
ἀνακρούεσθαι, "to row sternwards, or

"stern foremost." See Herodot. VIII.
84, 1, 4. The object of this way of re-
treating was to keep the head, the most
defended and most effective part of the
vessel, opposed to the enemy.

5. ὀλίγα ἀμύνειν] Naves pauciores,
quam ut vim propulsare possint. Hanc
loquendi formam illustrat Wytténb. ad
Julian. Orat. p. 217. ed. Schäf. BEK-
KER. "Few to aid." Compare II. 61,
2. ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν δ
ἐγνώτε; and Herodotus, VI. 109, 1.
ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμ-
βαλέειν.

11. νῆες ἐκεῖναι ἐπιπλέουσι] "There
"are ships yonder coming towards
"us."

14. ἐτελεῖτα ἐς νύκτα] A condensed
mode of speaking for ἐς νύκτα προελ-
θοῦσα ἐτελεῖτα. Comp. c. 71, 5. and III.
108, 4. ἡ μάχη ἐτελεῖτα ἐς ὄψε.

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4 ἐς νύκτα. τοῖς Κερκυραίοις δὲ στρατοπεδευομένοις ἐπὶ τῇ
 Λευκίμμῃ αἱ εἴκοσι νῆες αἱ ἀπὸ τῶν Ἀθηνῶν αὐται, ὧν ἦρχε
 Γλαύκων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου, διὰ τῶν
 νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι κατέπλεον ἐς τὸ
 5 στρατόπεδον οὐ πολλῶ ὕστερον ἢ ᾤφθησαν. οἱ δὲ Κερκυ- 5
 ραῖοι (ἦν γὰρ νύξ) ἐφοβήθησαν μὴ πολέμια ὦσιν, ἔπειτα
 δὲ ἔγνωσαν καὶ ὠρμίσαντο.

LII. Τῇ δὲ ὑστεραία ἀναγόμεναι αἱ τε Ἀττικάι τριάκοντα
 νῆες καὶ τῶν Κερκυραίων ὅσαι πλοῖμοι ἦσαν ἐπέπλευσαν
 ἐπὶ τὸν ἐν τοῖς Συβότοις λιμένα, ἐν ᾧ οἱ 10
 Κορίνθιοι ὥρμουν, βουλόμενοι εἰδέναι εἰ ναυ-
 2 μαχήσουσιν. οἱ δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ
 τῆς γῆς καὶ παραταξάμενοι μετεώρους ἡσύχαζον, ναυμαχίας
 οὐ διανοούμενοι ἄρχειν ἐκόντες, ὀρῶντες προσγεγενημένας τε
 ναῦς ἐκ τῶν Ἀθηνῶν ἀκραιφνεῖς καὶ σφίσι πολλὰ τὰ ἄπορα 15
 ξυμβεβηκότα, αἰχμαλώτων τε περὶ φυλακῆς οὗς ἐν ταῖς
 ναυσὶν εἶχον, καὶ ἐπισκευὴν οὐκ οὔσαν τῶν νεῶν ἐν χωρίῳ
 3 ἐρήμῳ. τοῦ δὲ οἵκαδε πλοῦ μᾶλλον διεσκόπουν ὅπη κομι-
 σθήσονται, δεδιότες μὴ οἱ Ἀθηναῖοι νομίσαντες λελύσθαι
 τὰς σπονδὰς διότι ἐς χεῖρας ἦλθον, οὐκ ἔωσι σφᾶς ἀποπλεῖν. 20
 But they are desirous rather of returning home, and try to gain

LIII. ἔδοξεν οὖν αὐτοῖς ἄνδρας ἐς κελήτην
 ἐμβιβάσαντας ἄνευ κηρυκείου προσπέμψαι τοῖς

1. κερκυραίοις δὲ A.C.E.H.V.c.f.g.h. δὲ κερκ. B.F. et ceteri. καταστρατοπε-
 δευομένοις P.g.h. 2. λευκίμμη B.F.c.f.g.h. Poppo. Goeller. Vulgo, et Bekk.
 λευκίμμη alterum ai om. A.B.E.F.H.K.N.V.g.h. ἀπὸ A.B.E.F.H.N.V.
 f.g.h. Poppo. Goell. Bekk. C. et vulgo ἐκ. τῶν] om. f.g. 3. ἀνδοκίδης g.
 λεογόρου K.N.Q. 4. ναυαγίων F. ναυαγίων A.C. 5. οὐ πολλὸν V. 6. πολέ-
 μοι unus Parisinus. 8 ἀναγαγόμεναι C.G.I.c. ἀναγκαζόμεναι h. 10. οἱ]
 om. F. 13. τῆς] om. N.V. 14. προγεγενημένας K. 15. ἀθηνῶν A.B.E.
 F.H.c.f. Poppo. Goell. Bekk. C.G. et ceteri ἀθηναίων. καὶ] τὰ f. 16. φυλα-
 κῇ d.i. 18. ὅποι c. ὅπου i. 19. οἱ] om. K.b.e. 21. ὥς i. κελλή-
 τιον G.c.i. 22. ἐμβιβάσαντας E.F.H. ἐμβιβάσαντας B.g. κηρυκείου A.B.g.h.
 Bekk. Goeller. vulgo κηρυκίου. προσπέμψαι A.B.E.F.H.N.V.f.g.h. Poppo.
 Goell. Bekk. vulgo et C. προσπέμψαι.

3. Λεωγόρου] Sic Andocides Orat. I. Plut. Vit. X. De Leogora Schol. Ari-
 pag. 246. Est hic Andocides Rhetor, stoph. ad Nub. v. 109. et ex eo Suidas
 cujus supersunt Orationes quaedam. in φασιανοῖ. DUKER.

their object by sound-
ing the intentions of
the Athenians.

Ἀθηναίους καὶ πείραν ποιήσασθαι. πέμψαντές 2
τε ἔλεγον τοιαύδε “ἀδικεῖτε, ὦ ἄνδρες Ἀθηναῖοι,
“πολέμου ἄρχοντες καὶ σπονδὰς λύοντες· ἡμῖν γὰρ πολε-
“μῖους τοὺς ἡμετέρους τιμωρομένοις ἐμποδὼν ἴστασθε ὄπλα
5 “ἀνταιρόμενοι. εἰ δ’ ὑμῖν γνώμη ἐστὶ κωλύειν τε ἡμᾶς ἐπὶ 3
“Κέρκυραν ἢ ἄλλοσε εἴ ποι βουλόμεθα πλεῖν, καὶ τὰς
“σπονδὰς λύετε, ἡμᾶς τοῦσδε λαβόντες πρῶτον χρήσασθε
“ὥς πολεμίοις.” οἱ μὲν δὴ τοιαῦτα εἶπον· τῶν δὲ Κερκυ- 4
ραίῳν τὸ μὲν στρατόπεδον ὅσον ἐπήκουσεν, ἀνεβόησεν εὐθὺς
10 λαβεῖν τε αὐτοὺς καὶ ἀποκτείνειν, οἱ δὲ Ἀθηναῖοι τοιαύδε
ἀπεκρίναντο “οὔτε ἄρχομεν πόλεμον, ὦ ἄνδρες Πελοπον-
“νήσιοι, οὔτε τὰς σπονδὰς λύομεν, Κερκυραίοις δὲ τοῖσδε
“ξυμμάχοις οὐσι βοηθοὶ ἦλθομεν. εἰ μὲν οὖν ἄλλοσέ ποι 5
“βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ ἐπὶ Κέρκυραν πλεу-
15 “σεῖσθε ἢ ἐς τῶν ἐκείνων τι χωρίων, οὐ περιοψόμεθα κατὰ
“τὸ δυνατόν.” LIV. τοιαῦτα τῶν Ἀθηναίων ἀποκρινα-
μένων οἱ μὲν Κορίνθιοι τὸν τε πλοῦν τὸν ἐπ’
οἴκου παρεσκευάζοντο καὶ τροπαῖον ἔστησαν
ἐν τοῖς ἐν τῇ ἡπείρῳ Συβότοις· οἱ δὲ Κερκυ- 2
20 ραῖοι τὰ τε ναυάγια καὶ νεκροὺς ἀνείλιντο τὰ κατὰ σφᾶς

Meantime both parties
erect a trophy, and
claim the victory.

2. τοιαῦτα g. ὦ ἄνδρες ὦ ἀθ. K. 5. τε] om. e. 6. εἶπη C.F.
G.I.K.d.e.i. 7. λαβόντες πρῶτον A.B.E.H.N.V.c.f.g.h. Poppo. Goell. Bekk.
C.G. et vulgo πρώτους λαβόντες. 9. ἐπήκουσεν A.B.C.E.F.H.V.c.g.h. Poppo.
Goell. Bekk. ἤκουσεν d. G. et ceteri ὑπήκουσεν. 10. τοιαῦτα N.V. 11. οὔτε
γὰρ ἀρχομεν E. 13. βοηθεῖν e. πη e. 14. βουλεύεσθε L. 15. χωρίων
A.B.E.H.c.h. Poppo. Goell. Bekk. C.F. et vulgo χωρίον. 16. ἀποκρινόμενων c.
17. μὲν om. G. pr. man. τὸν ante ἐπ’ om. e. 18. τροπαῖον V.

8. τῶν δὲ Κερκυραίων κ. τ. λ.] It is said that τὸ μὲν στρατόπεδον is not rightly opposed to οἱ δὲ Ἀθηναῖοι, and Dindorf therefore proposes to strike out the word Κερκυραίων, while Fritzsch reads, τῶν δὲ, Κερκυραίων μὲν τὸ στρατόπεδον, κ. τ. λ. Perhaps the present reading may be allowed, if we take τῶν Κερκυραίων as a general term for all on the Corcyraean side, including on the

one hand the mass of the fleet, τὸ μὲν στρατόπεδον, which did really consist of Corcyraeans, and also on the other hand the small Athenian squadron. So that the sense would be, “But on the “Corcyraean side, the fleet in general, “where they were within hearing, cried “out to kill them, but the Athenians “gave a different answer.”

ἐξενεχθέντα ὑπὸ τε τοῦ ῥοῦ καὶ ἀνέμου, ὃς γενόμενος τῆς
 νυκτὸς διεσκέδασεν αὐτὰ πανταχῇ, καὶ τροπαῖον ἀντέστησαν
 3 ἐν τοῖς ἐν τῇ νήσῳ Συβότοις ὡς νενικηκότες. γνώμη δὲ
 4 ἐκάτεροι τοιαῦδε τὴν νίκην προσεποιήσαντο. Κορίνθιοι μὲν
 κρατήσαντες τῇ ναυμαχίᾳ μέχρι νυκτὸς ὥστε καὶ ναυάγια 5
 πλείστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας ἔχοντες
 αἰχμαλώτους οὐκ ἐλάσσους χιλίων, ναῦς τε καταδύσαντες
 περὶ ἐβδομήκοντα, ἔστησαν τροπαῖον· Κερκυραῖοι δὲ τριά-
 κοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ Ἀθηναῖοι
 ἦλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς ναυάγια καὶ νεκροὺς, 10
 καὶ ὅτι αὐτοῖς τῇ τε προτεραίᾳ πρύμναν κρούμενοι ὑπεχώ-
 ρησαν οἱ Κορίνθιοι ἰδόντες τὰς Ἀττικὰς ναῦς, καὶ ἐπειδὴ
 ἦλθον οἱ Ἀθηναῖοι οὐκ ἀντέπλεον ἐκ τῶν Συβότων, διὰ
 5 ταῦτα τροπαῖον ἔστησαν. οὕτω μὲν ἐκάτεροι νικᾶν ἤξιουν.

After which the Co- LV. οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ' οἴκου 15
 rinthians return home,
 with their prisoners;
 the better class of whom
 they treat kindly, hop-
 ing through their inter-
 est to win over Cor-
 cyra to the oligarchical
 and Peloponnesian
 cause.
 Ἀνακτόριον, ὃ ἐστὶν ἐπὶ τῷ στόματι τοῦ
 Ἀμπρακικοῦ κόλπου, εἶλον ἀπάτη (ἣν δὲ
 κοινὸν Κερκυραίων καὶ ἐκείνων), καὶ καταστή-
 σαντες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώ-
 ρησαν ἐπ' οἴκου, καὶ τῶν Κερκυραίων ὀκτακο- 20
 σίους μὲν οἱ ἦσαν δοῦλοι ἀπέδοντο, πεντήκοντα
 δὲ καὶ διακοσίους δήσαντες ἐφύλασσαν καὶ ἐν θεραπείᾳ εἶχον

1. ἐξενεχθέντων C. τε] om. B.F.H.N.V.g.h. Porpo. καὶ τοῦ ἀνέμου
 K.g.h. 2. πανταχοῦ g. ἀνέστησαν A.B.H.N.V.c.g.h. 4. τοιαῦδε
 ἐκάτεροι C.G.K.L.O.P.d.e. ἐκάτερος τοιαῦδε B. προσεποιήσατο b. 5. ναυ-
 μαχία d. 8. ναῦς τριακ. c. 9. ἀθηναῖοι ἦλθον] ἦλθον οἱ ἀθηναῖοι c. ἦλθον
 ἀθηναῖοι f. ἀθηναῖοι e. 13. ἦλθον οἱ ἀθηναῖοι A.B.C.E.F.G.H.I.L.O.P.c.e.g.h.
 ἦλθον ἀθηναῖοι N.V. vulgo ἦλθον nude ponunt. Verba οἱ Ἀθηναῖοι uncis inclus.
 Porpo. et Goell. οὐκ ἀντεπέπλεον C.G. οὐ κατέπλεον A.B.F.N.V.g.h. οὐκ ἀν-
 τεπλεονέκτων E. διὰ ταῦτα] om. b. 15. ἀναπλέοντες f. 21. μὲν] om. P.
 22. ἐφύλασσαν C.K.L.O.d.e.i. Porpo. Goeller. Bekk. vulgo ἐφύλαττον.

12. καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι]
 Comp. chap. 52, 2. which decides, I
 think, that the words οἱ Ἀθηναῖοι are
 rightly inserted, and that the Athenians

are the real subject of the verb ἦλθον.
 16. De Anactorio Palmer. Græc. An-
 tiq. 3, 3. DUKER.
 22. δήσαντες κ. τ. λ.] See III. 70, 1.

πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποι-
ήσεIAN' ἐτύγχανον δὲ καὶ δυνάμει αὐτῶν οἱ πλείους πρῶτοι
ὄντες τῆς πόλεως. Ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται 2
τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ νῆες τῶν Ἀθηναίων
5 ἀνεχώρησαν ἐξ αὐτῆς. αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ 3
πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν
σπονδαῖς μετὰ Κερκυραίων ἐναυμάχουν.

LVI. Μετὰ ταῦτα δ' εὐθὺς καὶ τάδε ξυνέβη γενέσθαι
'Αθηναίους καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμεῖν. τῶν 2
10 SECOND AVOWED γὰρ Κορινθίων πρᾶσσόντων ὅπως τιμωρή-
CAUSE of the WAR.
AFFAIR
OF POTIDÆA.
(Chapp. 56—65.
Potidæa, a Corinthian
colony, and one of the
allies of Athens, be-
coming suspected by
15 the Athenians, is com-
manded to give cer-
tain securities for its
fidelity.

αὐτῶν, ὑποτοπήσαντες τὴν ἔχθραν
αὐτῶν οἱ Ἀθηναῖοι Ποτιδαίτας, οἱ οἰκοῦσιν
ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων
ἀποίκους, ἐαυτῶν δὲ ξυμμάχους φόρου ὑπο-
τελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθε-
λεῖν καὶ ὁμήρους δοῦναι, τοὺς τε ἐπιδημι-
ουργοὺς ἐκπέμπειν καὶ τὸ λοιπὸν μὴ δέχεσθαι

2. δὲ αὐτῶν καὶ δυνάμει V. 3. ὄντες] om. d. 4. τῷ] om. c. 5. ἐγένετο
πρῶτη f. 6. τοῖς] om. f. ἀθηναίους ἐς τοὺς Κορινθίους c. 8. ταῦτα
δ'] δὲ ταῦτα Q. δὲ ταῦτα δ' d. 9. τοῖς ἀθηναίοις C. et pr. G. omisi articulum
cum A.B.F.H.V.g.h. om. Bekk. Poppo. Goell. 10. τιμωρήσονται B.C.K.g.h.
Bekk. τιμωρηθήσονται c. ceteri τιμωρήσονται. 13. παλλήνης F.H. post hoc
vocabulum omisi ὄντας cum A.B.E.F.H.N.V.g.h. om. Bekk. Poppo. Goell.
κορ.] κορ. μὲν L.P. 15. παλλήνην F. (qui similiter c. 64.) H.N.

3. οὕτω περιγίγνεται τῷ πολέμῳ]
“Thus came out of the contest with
“the Corinthians undestroyed;” liter-
ally, “thus overlived the war of the
“Corinthians.”

10. πρᾶσσόντων] This word is used
in a sort of technical sense to signify,
“contriving, trying various means;”
like our own words “practice and to
“practise,” which often occur in our
“older writers in the sense of *intrigue*,
contrivance, *scheming*.

13. ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης] The
peninsula of Pallene, more anciently
called Phlegra; it contained about seven
towns, Aphytis, Neapolis, Æga,

Therambo, Scione, Mende, and Sane.
See Herodot. VII. 123, 1, 2.

16. τοὺς ἐπιδημιουργοὺς] The term *Δη-
μουργοί*, or *Δαμουργοί*, was a title ap-
plied to the chief magistrates of the
Peloponnesians, expressive of their do-
ing “the service of the people.” See
Livy, XXXII. 22. and Aristot. Politic.
IV. 4, 16. ed. Oxon. and Thucyd. V.
47, 9. Asclepiades, as quoted by the
Scholiast, considers the preposition *ἐπὶ*
superfluous. Göller understands it to
express an *additional* or *extra* magis-
trate, sent by the mother country to
act as a colleague to the demiurgi ap-
pointed by the colonists themselves.

οὓς κατὰ ἔτος ἕκαστον Κορίνθιοι ἔπεμπον, δέισαντες μὴ ἀποστῶσιν ὑπὸ τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τοὺς τε ἄλλους τοὺς ἐπὶ Θράκης ξυναποστήσωσι ξυμμαχούς. LVII. ταῦτα δὲ πρὸς τοὺς Ποτιδαίτας οἱ Ἀθηναῖοι προ-
 παρεσκευάζοντο εὐθὺς μετὰ τὴν ἐν Κερκύρα ναυμαχίαν· οἱ 5

At the same time, *τε γὰρ Κορίνθιοι φανερώς ἤδη διάφοροι ἦσαν, Περδίκκας τε ὁ Ἀλεξάνδρου Μακεδόνων βασιλεὺς ἐπεπολέμωτο ξύμμαχος πρότερον καὶ φίλος ὤν. ἐπολεμώθη δὲ ὅτι Φιλίππῳ τῷ ἑαυτοῦ ἀδελφῷ καὶ Δέρδῃ κοινῇ πρὸς αὐτὸν 10 ἐναντιουμένοις οἱ Ἀθηναῖοι ξυμμαχίαν ἐποιή-σαντο. δεδιώς τε ἔπρασσεν ἔς τε τὴν Λακεδαίμονα πέμπων ὅπως πόλεμος γένηται αὐτοῖς πρὸς Πελοποννησίους, καὶ τοὺς Κορινθίους προσεποιεῖτο τῆς Ποτιδαίας ἕνεκα ἀποστάσεως· προσέφερε δὲ λόγους καὶ τοῖς ἐπὶ Θράκης Χαλκιδεῦσι καὶ 15 Βοττιαίοις ξυναποστήναι, νομίζων, εἰ ξύμμαχα ταῦτα ἔχοι ὁμορα ὄντα τὰ χωρία, ῥᾶον ἂν τὸν πόλεμον μετ' αὐτῶν*

2. *περδίκου c.* 3. *Ante ἐπὶ Θράκης omitt. τοὺς A.B.E.F.H.N.V.g.h. et Poppo. ξυναποστήσουσι A.B.E.F.H. συμμαχούς F.* 4. *περὶ C.F.H.I. c.e.f.g.h. Poppo.* 5. *παρασκευάζοντο c.* 6. *ἡδη] om. C. et pr. G. sumpsit ex A.B.E.F.H.N.V.f.g. habent Bekk. Poppo. Goeller.* 7. *περδίκας V.b.c.g. τε ὁ τοῦ φιλέλληνος καλουμένου ὃς ἐν τοῖς μηδικαῖς ἠκμαζεν ἀλεξ. I.* 8. *πρότερος B.* 10. *δάρδαι E.* 12. *ἔπραττεν f.* 13. *αὐτοῖς καὶ πελοποννησίοις πρὸς ἀθηναίους f.* 14. *προσεποιεῖτο E.* 15. *δὲ καὶ λόγους K.* 16. *βοττιαίοις B.g. ποτιδαίταις e. συναποστήναι g.* 17. *τὰ] om. A.B.E.F.H.V.g.h. uncia inclusit Poppo.*

7. *Περδίκκας]* The line of the kings of Macedon, from their founder Perdiccas, may be seen in Herodotus, VIII. 139. They were reputed to be descended from Temenus, that one of the chiefs of the Heraclidæ who at the return of his family with the Dorians obtained possession of Argolis; and on the strength of this descent they were allowed to be Greeks; (Herod. V. 22.) but the Macedonian people were regarded as at best half barbarians. See Thucyd. IV. 124, 1. 126, 3.

15. *τοῖς ἐπὶ Θράκης]* "The people

"Thrace-ward," or living in the direction of Thrace; a general term applied to the Greek states which lined the northern coast of the Ægean from Thessaly to the Hellespont. The Chalcidian colonies in this quarter, amongst which were Olynthus, Torone, Sermyle, and Arne, were founded from Chalcis in Eubœa, owing it is said to a revolution in the government there, by which the nobles, called Hippobotæ, (Herodot. V. 77, 3.) enslaved the commons, and drove numbers of them to emigrate. See Strabo, X. 1, 8.

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ποιεῖσθαι. ὧν οἱ Ἀθηναῖοι αἰσθόμενοι καὶ βουλόμενοι προ-
καταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις (ἔτυχον γὰρ
τριάκοντα ναῦς ἀποστέλλοντες καὶ χιλίους ὀπλίτας ἐπὶ τὴν
γῆν αὐτοῦ, Ἀρχεστράτου τοῦ Λυκομήδους μετ' ἄλλων δέκα
στρατηγούντος), ἐπιστέλλουσι τοῖς ἄρχουσι τῶν νεῶν Ποτι-
δαιατῶν τε ὁμήρους λαβεῖν καὶ τὸ τεῖχος καθελεῖν, τῶν τε
πλησίον πόλεων φυλακὴν ἔχειν, ὅπως μὴ ἀποστήσονται.
LVIII. Ποτιδαιᾶται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους
πρέσβεις, εἴ πως πείσειαν μὴ σφῶν πέρι νεωτερίζειν μηδὲν,
ἐλθόντες δὲ καὶ ἐς τὴν Λακεδαίμονα μετὰ
Κορινθίων, [ἔπρασσον] ὅπως ἐτοιμάσαιτο
τιμωρίαν, ἣν δέη, ἐπειδὴ ἕκ τε Ἀθηναίων ἐκ
πολλοῦ πράσσοντες οὐδὲν εὔροντο ἐπιτήδειον,
ἀλλ' αἱ νῆες αἱ ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς

10 The Potidæans, hav-
ing tried in vain to
satisfy Athens with-
out giving the securi-
ties required, revolt
openly, with the Chal-
cians and Bottians.

1. οἱ] om. L.O. 2. γὰρ om. V. 4. τοῦ] om. g. 5. ἐπιστέλλουσι] om.
H. inter versus habet F. 6. τὸ] om. C. 7. ἀποστήσονται C.K.g. Poppo.
Goell. Bekk. vulgo ἀποστήσονται. 8. μὲν] om. C.e. πρὸς g. 11. Verbum
ἐπρασσον melius abesse vidit Poppo. uncis inclusit Bekker. 12. τιμωρίαν om.
E. pr. man. δέοι e. ἐπειδὴ δὲ ἕκ correct. G. ἀθηνῶν C. 13. εὔροντο C.G.
ἤυροντο A.B.E.F.H.V.g.h. Bekker. εὔρον τὸ I. 14. νῆες αἱ] αἱ om. A.B.g.h.

4. μετ' ἄλλων δέκα] The number of eleven generals at Athens at this period is very unusual, nor can we conceive, it is said, how it can possibly be correct. The polemarch who at the time of the battle of Marathon was still chosen to act with the ten generals of the commonwealth, and who had an equal vote with them in the council, cannot be supposed to have had the same power now. Nor can we believe that the ten generals of the commonwealth would all be sent together when the army consisted only of a thousand men. Besides, five other generals are sent out shortly after with a second army: (ch. 61, 1.) and surely the government would not have employed sixteen generals at one time in the same expedition. Krüger therefore proposes to read μετ' ἄλλων ὄ, i. e. "with four others." With regard to the number, however, it would appear that fifteen generals were employed at once in the Samian war: for the first fleet sent

out was commanded by Pericles with nine colleagues; (Thucyd. I. 116, 1.) and afterwards a reinforcement arrives of forty ships, and subsequently two more reinforcements, one of which had three commanders, and the other two. It would seem, therefore, that besides the ten generals of the commonwealth properly so called, other commanders were sometimes employed, either with them, or in detached commands, like the proconsuls at Rome. Still the odd number of eleven, and the circumstance of so many commanders being sent with so small a force, cannot but appear suspicious. Mr. Thirlwall follows the text of Thucydides without any remark; possibly from not having had his attention drawn to the point, as was my own case when the first edition of this work was published; but possibly also from his not thinking the statement questionable; which certainly would be no light argument in its favour.

ὁμοίως ἔπλεον, καὶ τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχετο αὐτοῖς, ἣν ἐπὶ Ποτιδαίαν ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν, τότε δὴ κατὰ τὸν καιρὸν τοῦτον ἀφίστανται μετὰ 2 Χαλκιδέων καὶ Βοττιαίων κοινῇ ξυνομόσαντες. καὶ Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάσση πόλεις ἐκλιπόντας 5 καὶ καταβαλόντας ἀνοικίσασθαι ἐς Ὀλυνθον, μίαν τε πόλιν ταύτην ἰσχυρὰν ποιήσασθαι τοῖς τε ἐκλιποῦσι τούτοις τῆς ἑαυτοῦ γῆς τῆς Μυγδονίας περὶ τὴν Βόλβην λίμνην ἔδωκε 3 νέμεσθαι, ἕως ἂν ὁ πρὸς Ἀθηναίους πόλεμος ᾗ. καὶ οἱ μὲν ἀνγκίζοντό τε καθαιρούντες τὰς πόλεις καὶ ἐς πόλεμον 10 παρεσκευάζοντο. LIX. αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνούνται ἐς τὰ ἐπὶ Θράκης, καὶ καταλαμβάνουσι τὴν Ποτιδαίαν καὶ τὰλλα ἀφεστηκότα. νομίσαντες δὲ οἱ στρατηγοὶ ἀδύνατα εἶναι πρὸς 15 τε Περδίκκαν πολεμεῖν τῇ παρούσῃ δυνάμει

The Athenian forces
in the neighbourhood
are at first too weak
2 to act against the re-
volted states.

1. ὑπέσχετο A.B.C.E.F.H.N.h. Poppo. Goell. Bekk. G. et vulgo ὑπέσχοντο.
3. ἐμβαλεῖν d.i. προσβαλεῖν c. 4. περδίκκας c. 5. τοὺς correctus K. 6. κατα-
βάλλοντας K. καταλαβόντας A.B.E.F.i. ἀνοικήσασθαι E. ἐς] om. F.
7. ἰσχυρὰν ταύτην f. ἐκλιποῦσι A.B.C.F.G.K.N.V.b.c.f.g.i. Poppo. Goell. Bekk.
ἐκλειποῦσι H. E. et vulgo ἐκλείπουσι. 8. ἑαυτοῦ] τε αὐτοῦ K. Post τῆς omisi
te cum A.B.E.F.G.H.K.L.O.P.V.d.g.h.i. om. Bekk. Haack. Poppo. Goell. βόλ-
βην A.B.E.F.H.K.V. Poppo. Goell. Bekk. C. et vulgo βολβήν. 9. ἣν c.
11. τῶν Ἀθ.] om. K.i. 13. Post τὴν omisi τε cum A.B.E.F.H.V.g.h. om. Bekk.
Poppo. Goell. 14. ἀδύνατοι e. ἀδύνατα εἶναι post πολεμεῖν ponit f. 15. τε]
om. L.P.V.

1. τὰ τέλη τῶν Λακεδαιμονίων] The origin and various meanings of the words τέλλω and τελέω are attempted to be traced by Damm, Lexic. Homeric., and by Wachsmuth in his *Hellenische Alterthumskunde*, vol. I. Append. 14. The words are connected with our verb "to tell," and with the German *stellen*, *zahlen*, and *ziel*. Τέλλειν is "to put, or to settle;" thence τελεῖν is "to settle, complete, or perfect," and τέλος the "settlement or perfecting" of a thing; hence the expressions γάμοιο τέλος and θαντάοιο τέλος; both being the settlement or crown of life, though in a different sense. Hence

τέλος, like ἀρχή, is applied to magistrates and powers, οἱ κύριοι; and thus I should translate the words τέλος ἀγῶν in Æschylus, 'Ἐπρ. ἐπὶ Θήβ. v. 164. ed. Schütz, "Thou virgin Power!" i. e. Minerva. Then again τέλη, applied to the divisions of an army, signifies apparently the same as τάγματα, i. e. "the sets or orders" of an army. Lastly, τελεῖν signifies, "to settle an account;" and thence generally, "to pay," (*Zahlen* in German, and the old sense of "tale" in English, and the modern word "toll.") Τὰ τέλη are "tolls;" ἀτέλης, "toll or tax free." The meaning of the expres-

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καὶ τὰ ξυναφεστῶτα χωρία τρέπονται ἐπὶ τὴν Μακεδονίαν,
 ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάνας
 ἐπολέμουν μετὰ Φιλίππου καὶ τῶν Δέρδου ἀδελφῶν ἄνωθεν
 στρατιᾷ ἐσβεβληκότων. LX. Καὶ ἐν τούτῳ οἱ Κορίνθιοι,
 5 Which gives the Co- τῆς Ποτιδαίας ἀφεστηκυίας καὶ τῶν Ἀττικῶν
 rinthians time to send νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ
 succours to Potidæa. τῷ χωρίῳ καὶ οἰκείον τὸν κίνδυνον ἡγούμενοι
 πέμπουσιν ἑαυτῶν τε ἐβελοντάς καὶ τῶν ἄλλων Πελοπον-
 νησιῶν μισθῷ πείσαντες, ἑξακοσίους καὶ χιλίους τοὺς πάντας
 10 ὀπλίτας καὶ ψιλοὺς τετρακοσίους. ἐστρατήγει δὲ αὐτῶν ἃ
 Ἀριστεὺς ὁ Ἀδειμάντου, κατὰ φιλίαν τε αὐτοῦ οὐχ ἥκιστα
 οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐβελονταὶ ξυνέσποντο·
 ἦν γὰρ τοῖς Ποτιδαίαταις αἰεὶ ποτε ἐπιτήδειος. καὶ ἀφι- 3
 κνούνται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θράκης ἢ Ποτί-
 15 δαμα ἀπέστη. LXI. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ
 ἀγγελία τῶν πόλεων ὅτι ἀφεστᾶσι· καὶ πέμ-
 But the Athenians being reinforced from
 home, conclude a πουσιν, ὥς ᾗσθοντο καὶ τοὺς μετὰ Ἀριστέως
 hasty peace with Per-
 dicæas, (which he ἐπιπαρόντας, δισχιλίους ἑαυτῶν ὀπλίτας καὶ
 breaks immediately τεσσαράκοντα ναῦς πρὸς τὰ ἀφεστῶτα, καὶ
 afterwards) and ad-
 20 vance against Potidæa. Καλλιᾶν τὸν Καλλιᾶδου πέμπτον αὐτὸν στρα-
 τηγόν, οἱ ἀφικόμενοι ἐς Μακεδονίαν πρῶτον καταλαμβάνουσι
 τοὺς προτέρους χιλίους Θέρμην ἄρτι ἡρηκότας καὶ Πύδναν

1. ἀφεστῶτα I. 2. τὸ πρῶτον C.G.I.L.O.Q.f.g. 3. δέρδα H. et cor-
 rectus F. 4. ἐσβεβληκότα C. ἐμβεβληκότων L. 6. μακεδονίας c. 7. τῶν
 χωρίων c.h. 11. τε] δὲ c. οὐχ ἥκιστα om. pr. G. 12. ξυνέσποντο N.g.
 13. ποτε] om. N.V. 14. ἡμέρᾳ] om. K. d. ἢ correctus F. Poppo. Goeller.
 Bekk. ἢ G. ceteri ᾗ. 20. δὲ τὸν G. αὐτῶν K.b.d.e. 21. πρῶτον]
 om. B.

sion τελεῖν ἐς ἀστούς (Soph. Œd. Ty-
 ran. 222. Compare Herodotus, II. 51, 2.)
 is apparently "to be a full or com-
 plete citizen;" "to arrive at a place
 among citizens." Compare the ex-
 pression, Thucyd. IV. 78, 5. ἐς Φάρσα-
 λον ἐτέλεσε.

3. Δέρδου] Δέρδα secundo casu in
 Cass. ut Πυθαγόρα, Ἀρχύτα et alia, quæ

etiam communiter per ου et a efferun-
 tur. DUKER.

22. Θέρμην] Thessalonica, the name
 of this town at a later period, was given
 it by Cassander, the son of Antipater,
 who restored and enlarged it, in honour
 of his wife Thessalonica, the daughter
 of Philip. Strabo, Fragm. VII. Fragm.
 10.

2 πολιορκούντας. προσκαθεζόμενοι δὲ καὶ αὐτοὶ τὴν Πύδναν ἐπολιόρκησαν μὲν, ἔπειτα δὲ ξύμβασιν ποιησάμενοι καὶ ξυμμαχίαν ἀναγκαίαν πρὸς τὸν Περδίκκαν, ὥς αὐτοὺς κατήπειγεν ἡ Ποτίδαια καὶ ὁ Ἀριστεὺς παρεληλυθὼς, ἀπανίστανται ἐκ τῆς Μακεδονίας, καὶ ἀφικόμενοι ἐς Βέροιαν 5 κάκειθεν ἐπιστρέψαντες, καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες, ἐπορεύοντο κατὰ γῆν πρὸς τὴν Ποτίδαιαν, τρισχιλίοις μὲν ὀπλίταις ἑαυτῶν, χωρὶς δὲ τῶν ξυμμάχων πολλοῖς, ἱππεῦσι δὲ ἑξακοσίοις Μακεδόνων τοῖς μετὰ Φιλίππου καὶ Πausανίου· ἅμα δὲ νῆες παρέπλεον ἐβδομή- 10 κοντα. κατ' ὀλίγον δὲ προϊόντες τριταῖοι ἀφίκοντο ἐς Γίγωνον καὶ ἐστρατοπεδεύσαντο. LXII. Ποτιδαῖται δὲ καὶ οἱ μετὰ

The Potidaeans and
their allies give them
battle before Potidæa, Ἀριστέως Πελοποννήσιοι προσδεχόμενοι τοὺς
battle before Potidæa, Ἀθηναίους ἐστρατοπεδεύοντο πρὸς Ὀλύνθου

1. καὶ προσκαθ. c. 2. δὲ post ἔπειτα om. C. 3. ὥς δὲ αὐτοὺς c.
4. ἡ Ποτίδαια] om. d.i. ἀπανίσταται E. 5. Βέροιαν A.C.E.F.G.H.V. Haack.
Poppo. Goell. Bekk. B. et vulgo βέρροιαν. 6. τὸ χωρίον L. 11. γίγωνον f.
13. Πελοπ.] om. f. 14. ἐστρατοπεδεύσαντο c. πρὸς Ὀλύνθου C. Poppo.
Goeller. πρὸ Ὀλύνθου G.H.I.K.L.O.P.Q.d. et corr. F. Vulgo Haack. Bekker.
πρὸς Ὀλύνθου. πρὸ Ὀλύνθου legit Valla. πρὸ Ὀλύνθου V.

2. ξυμμαχίαν ἀναγκαίαν] i.e. "which they only made because they could not help it." Comp. II. 70, 1. βρώσεως περί ἀναγκαίας, "Food which none but a starving man would have eaten."

6. κάκειθεν ἐπιστρέψαντες, κ. τ. λ.] The Athenians raised the siege of Pydna, and concluded a hasty peace with Perdicas, in order to hasten to lay siege to Potidæa. But this peace was soon broken, and Perdicas again joined the enemies of Athens; for what reason, is not stated, but possibly on account of the perfidious attempt to get possession of Berœa, which Thucydides here mentions. The natural route from Pydna to Potidæa lay along the coast, and Berœa was quite out of the way, at some distance to the westward, near the fort of the Bermian mountains. But the hope of surprising Berœa induced the Athenians to deviate from their direct line of march; then, after the failure of this treacherous attempt,

they returned again to the sea-coast, and continued to follow it till they arrived at Gignonus. Thus the words καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες are a sort of parenthesis, and are intended to tell us that the Athenians, before they returned to the coast, had made a fruitless attempt upon Berœa, which had been the object that first induced them to deviate from their direct road from Pydna.

14. πρὸς Ὀλύνθου] I have adopted this reading with Poppo and Göller from the Laurentian MS. (C.), for, as Poppo well observes, "the allies were neither encamped in front of Olynthus, πρὸς Ὀλύνθου, nor yet close to Olynthus, πρὸς Ὀλύνθου, but under the walls of Potidæa, on the side of the town that looked towards Olynthus; that is, πρὸς Ὀλύνθου." Compare III. 21, 2. πρὸς Πλαταιῶν. IV. 31, 1. πρὸς τοῦ λιμένος. IV. 130, 1. τὸ πρὸς Σκιώνης.

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and are defeated and driven into the town. ἐν τῷ ἰσθμῷ, καὶ ἀγορὰν ἔξω τῆς πόλεως
ἐπεποίηντο. στρατηγὸν μὲν τοῦ πεζοῦ παντὸς α
οἱ ξύμμαχοι ἦρηντο Ἀριστέα, τῆς δὲ ἵππου Περδίκκαν
ἀπέστη γὰρ εὐθὺς πάλιν τῶν Ἀθηναίων καὶ ξυνεμάχει τοῖς
5 Ποτιδαῖταις, Ἰόλαον ἀνθ' αὐτοῦ καταστήσας ἄρχοντα. ἦν 3
δὲ ἡ γνώμη τοῦ Ἀριστέως τὸ μὲν μεθ' αὐτοῦ στρατόπεδον
ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους, ἣν ἐπίωσι,
Χαλκιδέας δὲ καὶ τοὺς ἔξω ἰσθμοῦ ξυμμάχους καὶ τὴν παρὰ
Περδίκκου διακοσίαν ἵππον ἐν Ὀλύνθῳ μένειν, καὶ ὅταν
10 Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ νότου βοηθοῦντας ἐν
μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. Καλλίας δ' αὖ ὁ τῶν 4
Ἀθηναίων στρατηγὸς καὶ οἱ ξυνάρχοντες τοὺς μὲν Μακε-
δόνας ἱππέας καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύνθου ἀπο-
πέμπουσιν, ὅπως εἴργωσι τοὺς ἐκείθεν ἐπιβοηθεῖν, αὐτοὶ δ'
15 ἀναστήσαντες τὸ στρατόπεδον ἐχώρουν ἐπὶ τὴν Ποτίδαιαν.
καὶ ἐπειδὴ πρὸς τῷ ἰσθμῷ ἐγένοντο καὶ εἶδον τοὺς ἐναντίους 5
παρασκευαζομένους ὥς ἐς μάχην, ἀντικαθίσταντο καὶ αὐτοὶ,
καὶ οὐ πολὺ ὕστερον ξυνέμισγον. καὶ αὐτὸ μὲν τὸ τοῦ 6
Ἀριστέως κέρας, καὶ ὅσοι περὶ ἐκείνον ἦσαν Κορινθίων τε
20 καὶ τῶν ἄλλων λογάδες, ἔτρεψαν τὸ καθ' αὐτοὺς καὶ

2. μὲν] μὲν οὖν G. δὲ c.f. Ante τοῦ omisi οὖν cum A.B.C.E.F.H.V.c.g.h.
om. Bekk. Poppo. Goell. Post τοῦ omisi δὴ cum A.B.E.F.H.L.V.c.g.h.i. pro
quo δὲ habet C, μὲν c.f. om. Bekk. Poppo. Goell. 3. ἦρηνται G. 4. συνε-
μάχει f. τοῖς] om. g. 5. ποτιδαῖταις V. 6. μεθ' ὅ i. 7. ἔχοντι
A.B.C.E.F.H.V.f.g.h. Poppo. Goeller. Bekk. ἔχοντες c. G. et vulgo ἔχοντα.
8. παρὰ] om. i. 9. περδίκου V. 10. νότου I. νότα V. βοηθοῦντες F.
11. αὐτῶν Poppo. αὖ] om. d.i. 12. μακεδόνων correct. F.H.f. 13. δυνθον K.c.f.
18. ὕστερον] ὕστερον καὶ K. συνέμισγον B.V. ξυνέμισγον c.i. συνέμισγον d.h.
19. ἐκείνου Q. ἦσαν] om. d. τε] om. f. 20. ἔτρεψαν G.H.K. Poppo.
Goeller. Bekk. vulgo ἐτρέψαντο. τὸ] om. A.B.C.F.N.V.c.

1. ἀγορὰν ἔξω τῆς πόλεως] The object of having a market outside the town was to deprive the men of all excuse for straggling into the town to get provisions, and so being off their posts in case of a sudden attack. Compare VI.

69. 100. and VIII. 95, 4.
7. ἔχοντι] Constructio ad sensum facta: nam verborum τοῦ Ἀριστέως γνώμη ἦν idem sensus, ac si dixisset τῷ Ἀριστεῖ ἔδοξε. GÖLL.

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ἐπεξήλθον διώκοντες ἐπὶ πολὺ· τὸ δὲ ἄλλο στρατόπεδον τῶν
τε Ποτιδαιατῶν καὶ τῶν Πελοποννησιῶν ἥσσαντο ὑπὸ τῶν
Ἀθηναίων καὶ ἐς τὸ τεῖχος κατέφυγεν. LXIII. ἐπαναχωρῶν

Aristeus, the leader of the Corinthian auxiliaries, escapes from the action into Potidæa with difficulty. Amount of the loss on both sides.

δὲ ὁ Ἀριστεὺς ἀπὸ τῆς διώξεως, ὡς ὁρᾷ τὸ ἄλλο στρατεύμα ἥσσημένον, ἠπόρησε μὲν ὅποτέρωσε διακινδυνεύσῃ χωρήσας, ἥ ἐπὶ τῆς Ὀλύνθου ἢ ἐς τὴν Ποτίδαιαν, ἔδοξε δ' οὖν ξυναγαγόντι τοὺς μεθ' ἑαυτοῦ ὡς ἐς ἐλάχιστον χωρίον δρόμῳ βιάσασθαι ἐς τὴν Ποτίδαιαν· καὶ παρήλθε παρὰ τὴν χηλὴν διὰ τῆς θαλάσσης βαλλόμενός τε καὶ χαλεπῶς, ὀλίγους μὲν τινὰς ἀποβαλὼν, τοὺς δὲ πλείους σώσας. οἱ δ' ἀπὸ τῆς Ὀλύνθου τοῖς Ποτιδαιαταῖς βοηθοὶ (ἀπέχει δὲ ἐξήκοντα μάλιστα σταδίου καὶ ἔστι καταφανὲς) ὡς ἡ μάχῃ ἐγίνετο καὶ τὰ σημεῖα ἦρθη, βραχὺ μὲν τι προήλθον ὡς βοηθήσοντες, καὶ οἱ Μακεδόνες ἱππῆς ἀντιπαρε-

1. ἄλλων i. τῶν τε ποτιδ. A.B.E.F.c.f.g. Poppo. Goeller. Bekk. τῶν ποτιδ. H.N.V.g. C.G. et vulgo ποτιδαιατῶν. 2. τῶν πελοπ. A.B.E.F.H.N.V.c.f.g.h. Poppo. Goeller. Bekk. C.G. et vulgo πελοπ. ἠτῆτο d. 3. κατέφηνεν f. 4. ἀριστεὺς τῆς ποτιδαίας ἀπὸ A.F.g. ὁρᾷ A.B.C.E.F.H.V.g.h. Poppo. Goell. G. et vulgo ἔωρα. 5. ἠττημένον d.i. 6. διακινδυνεύσῃ A.C. Bekker. Goell. διακινδυνεύσαι B.h. F. et vulgo διακινδυνεύσει. 7. τὴν] om. K. ἔδοξε— Ποτίδαιαν] om. G. οὖν K.d.i. ceteri γοῦν. Correx. Poppo (Observ. crit. in Thucyd. p. 222.) δ' οὖν Goeller. Bekk. 8. συναγαγόντι V.e. αὐτοῦ C. ἐς] G. om. A.B.C.E.F.P.e.g.h. 9. χωρίον P. 12. ποτιδαιατῶν F. 13. ἀπέχει A.B.E.F.H.N.V.g.h. μάλιστα ἐξήκοντα V. ἔστι E. 14. ἐγίνετο A.B.E.F.H.c.f.g. Poppo. Goeller. Bekk. C. et vulgo ἐγένετο. 15. ἀντιπαρετάξαντο C.E.F.V. 11] τοι b.i. om. d.

8. ὡς ἐς ἐλάχιστον χωρίον] "Into "as small a space as possible;" i.e. in order to cut their way more easily through the enemy, by being in a denser mass. Ὡς ἐς ἐλάχιστον is a transposition for ἐς ὡς ἐλάχιστον. Compare III. 46, 1. οἱ ἐν βραχυτάτῳ. This is Göller's observation.

10. τὴν χηλὴν] The bottom of the sea-wall in the ancient sea-port towns was strengthened by a sort of break-water of large stones, which at last left the line of the wall, and was continued as a mole to narrow the entrance of the

harbour. The walls of Potidæa reached down to the sea on both sides of the isthmus, and as the gates on the outer front of the town towards Olynthus could not be opened, lest the Athenians should force their way in with the fugitives, Aristæus was obliged to get along under the sea-wall upon this break-water, in order to be admitted at one of the gates on the inner front towards Pallene. In doing this he was exposed to the missiles of the Athenians, whose ships were blockading the town, and thus sustained some loss.

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τάξαντο ὡς κωλύσοντες· ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν Ἀθηναίων ἐγίνετο καὶ τὰ σημεῖα κατεσπᾶσθη, πάλιν ἐπανεχώρου ἐς τὸ τεῖχος καὶ οἱ Μακεδόνες παρὰ τοὺς Ἀθηναίους· ἰππῆς δ' οὐδετέροις παρεγένοντο. μετὰ δὲ τὴν μάχην 3 5 τροπαῖον ἔστησαν οἱ Ἀθηναῖοι, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν τοῖς Ποτιδαῖαταις· ἀπέθανον δὲ Ποτιδαιατῶν μὲν καὶ τῶν ξυμμάχων ὀλίγῳ ἐλάσσους τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλλίας ὁ στρατηγός. LXIV. τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος εὐθὺς οἱ Ἀθηναῖοι ἀποτείχισαντες ἐφρούρου. τὸ δ' ἐς 2 τὴν Παλλήνην ἀτείχιστον ἦν· οὐ γὰρ ἱκανοὶ ἐνόμιζον εἶναι ἔν τε τῷ ἰσθμῷ φρουρεῖν καὶ ἐς τὴν Παλλήνην διαβάντες τειχίζειν, δεδιότες μὴ σφίσιν οἱ Ποτιδαῖαται καὶ οἱ ξύμμαχοι γιγνο-

10 Potidea is blockaded first on the side of the main land, and afterwards, when fresh troops arrive from Athens, on the side of Pallene also.

1. ἐπειδὴ A.B.E.F.H.L.N.V.c.f.g.h. Poppo. Goell. Bekk. C. et vulgo ἐπεὶ. 5. οἱ] om. N. et pr. G. 11. ἀτείχιστος g. 14. γενομένοις G.L.O.P.Q.V.

6. ἀπέθανον δὲ—Ἀθηναίων κ. τ. λ.] The Inscription in honour of the Athenians who were killed in this battle is now in the British Museum. It was found in the plain of the Academy near Athens, and brought to England by lord Elgin. The four first lines are so effaced that nothing can be made out of them except by mere conjecture; and the several endings of the remaining eight are also broken off, and have been restored conjecturally by Thiersch and Böckh, who have successively edited the inscription; the first in a separate work, published at Munich in 1816; the latter in his Collection of Greek Inscriptions, No. 1. p. 300. from whence I have copied it. The words added from conjecture are inclosed in brackets.

Αἰθὴρ μὲν ψυχὰς ὑπεδέξατο, σῶ[ματα δὲ χθών]
Τῶνδε Ποτειδαίας δ' ἀμφὶ πύλας
ἔ[πεσον]
Ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ
[δὲ φυγόντες]
Τεῖχος πιστοτάτην ἐλπίδ' ἔθεντο [βίου]

Ἄνδρας μὲν πόλις ἦδε ποθεῖ καὶ δῆμος
Ἐρεχθέως]

Πρόσθε Ποτειδαίας οἱ θάνον ἐμπρ[ο-
μάχοις,]

Παῖδες Ἀθηναίων ψυχὰς δ' ἀντίρρο[πα
θέντες]

Ἡ[λλ]ᾶξαν ἀρετὴν καὶ πατ[ρίδ'] εὐ-
κλ[είσαν.]

9. τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος] The wall on the side of the isthmus, i. e. the outer wall looking towards Olynthus; as τὸ ἐκ τῆς Παλλήνης τεῖχος is the wall on the side of Pallene, or the inner wall, which had been before called τὸ ἐς τὴν Παλλήνην, i. e. looking towards Pallene. Thus the two opposite prepositions appear to be used indiscriminately to express the same idea; but they do not express the same part of it: τὸ ἐκ τῆς Παλλήνης τεῖχος is the wall which presented itself to the eye or the mind from Pallene, or from the side of Pallene; τὸ ἐς τὴν Παλλήνην is the wall looking from the city towards Pallene. Ἐκ corresponds with our word "of," and denotes "of, or belonging to." Thus in Herodot. III. 126, 2. τὸν ἐκ Δα-

3 μένοις δίχα ἐπιθῶνται. καὶ πυνθανόμενοι οἱ ἐν τῇ πόλει
 Ἰθνηναῖοι τὴν Παλλήνην ἀτείχιστον οὖσαν, χρόνῳ ὕστερον
 πέμπουσιν ἑξακοσίους καὶ χιλίους ὀπλίτας ἑαυτῶν καὶ Φορ-
 μίωνα τὸν Ἀσωπίου στρατηγόν· ὃς ἀφικόμενος ἐς τὴν Παλ-
 λήνην καὶ ἐξ Ἀφύτιος ὁρμώμενος προσήγαγε τῇ Ποτιδαίᾳ 5
 τὸν στρατὸν κατὰ βραχὺ προῖδων καὶ κείρων ἅμα τὴν γῆν·
 ὡς δὲ οὐδεὶς ἐπέξῃει ἐς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλ-
 4 λήνης τείχος. καὶ οὕτως ἤδη κατὰ κράτος ἡ Ποτίδαια ἀμφο-
 τέρωθεν ἐπολιορκεῖτο, καὶ ἐκ θαλάσσης ναυσὶν ἅμα ἐφορ-
 μούσαις. LXV. Ἀριστεὺς δὲ ἀποτειχισθείσης αὐτῆς, καὶ 10
 ἐλπίδα οὐδεμίαν ἔχων σωτηρίας ἦν μὴ τι ἀπὸ
 Πελοποννήσου ἢ ἄλλο παρὰ λόγον γίγνηται,
 ξυμβούλευε μὲν πλὴν πεντακοσίων ἄνεμον
 τηρήσασιν τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλεόν ὁ σῖτος 15
 ἀντισχῇ, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι ὡς δ' οὐκ 15
 ἔπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν, καὶ ὅπως
 τὰ ἔξωθεν ἔξει ὡς ἄριστα, ἐκπλουν ποιεῖται λαθὼν τὴν
 2 φυλακὴν τῶν Ἀθηναίων. καὶ παραμένων ἐν Χαλκιδεῦσι τά
 τε ἄλλα ξυνεπολέμει καὶ Σερμυλίων λοχίσας πρὸς τῇ πόλει

1. ἐπιθῶνται C.F.K. Bekk. Goell. vulgo ἐπίθωνται. 7. τὴν μάχην G.K.L.O.
 P.Q.e.i. 10. καὶ] om. c. 12. παράλογον Bekk. γίγνεται C. γίγναιτο c.
 13. ξυμβούλευσε N.V. 14. post ὅπως deletas litteras duas vel tres F. ὁ σῖτος]
 post ἀντισχῇ ponit f. 15. ἀντισχῇ C.E. Bekk. Goeller. ἀντίχοι Tusanus. vulgo
 ἀντίσχη. 17. ἔξῃ d.i. 19. ξυνεπολέμει A.B.E.F.H.N.V.c.f.g.h. Poppo.
 Goeller. Bekk. C.G. et vulgo ἐπολέμει. σερμυλίων C.E.G. ἐρμυλίων

σκυλείου ὑπαρχόν, "The governor from, or belonging to, Dascylium;" IV. 145. 2. τῶν ἐκ τῆς Ἀργούε ἐπιβατέων, "The soldiers of, or belonging to, the Argo." And the Latin writers use "ab" in a similar sense: "Ab cornibus elephantos statuit," Livy, XXI. 55. i. e. to oppose the enemy from the wings.

2. ἀτείχιστον οὖσαν] "Without any works raised upon it." That Potidæa completely occupied the isthmus from sea to sea, so as to cut off all communication by land between an enemy attacking it on the side of Pallene and one encamped on the outside of the

isthmus, is plain not only from the narration of Thucydides, but from the account in Herodotus, VIII. 129. that the Persians, when besieging the place on the side towards Olynthus, endeavoured to get across into the peninsula of Pallene by passing over the usual bed of the sea, which an extraordinary efflux of the water had left for some hours dry.

16. τὰ ἐπὶ τούτοις] "What was the next best thing to be done." Τὸ λεγόμενον, τὸν δευτέρον πλοῦν. Aristot. Ethic. II. 9, 4. Comp. Thucyd. VII. 73, 3. αὐτὸς ἐπὶ τούτοις τάδε μηχανᾶται.

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πολλοὺς διέφθειρεν, ἔς τε τὴν Πελοπόννησον ἔπρασεν ὅπη
ὠφέλειά τις γενήσεται. μετὰ δὲ τῆς Ποτιδαίας τὴν ἀποτεί- 3
χισιν Φορμίων μὲν ἔχων τοὺς ἑξακοσίους καὶ χιλίους τὴν
Χαλκιδικὴν καὶ Βοττικὴν ἐδήου, καὶ ἔστιν ἂ καὶ πολίσματα
5 εἶλε.

LXVI. Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν
αὗται προεγεγένηντο ἐς ἀλλήλους, τοῖς μὲν Κορινθίοις ὅτι
τὴν Ποτίδαιαν ἑαυτῶν οὖσαν ἀποικίαν καὶ
The Corinthians, thus
doubly incensed against
10 Athens, ἀνδρας Κορινθίων τε καὶ Πελοποννησίων ἐν
αὐτῇ ὄντας ἐπολιόρκουν, τοῖς δ' Ἀθηναίοις ἐς
τοὺς Πελοποννησίοις ὅτι ἑαυτῶν τε πόλιν ξυμμαχίδα καὶ
φόρου ὑποτελῇ ἀπέστησαν, καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ
προφανοῦς ἐμάχοντο μετὰ Ποτιδαιατῶν. οὐ μέντοι ὃ γε 2
πόλεμος πω ξυνερρώγει, ἀλλ' ἔτι ἀνακωχὴ ἦν· ἰδίᾳ γὰρ
15 ταῦτα οἱ Κορινθιοὶ ἔπραξαν. LXVII. πολιορκουμένης δὲ
τῆς Ποτιδαίας οὐχ ἡσύχαζον, ἀνδρῶν τε σφί-
σιν ἐόντων καὶ ἅμα περὶ τῷ χωρίῳ δεδιότες·
παρεκάλουν τε εὐθὺς ἐς τὴν Λακεδαίμονα τοὺς
ξυμμάχους, καὶ κατεβῶν ἐλθόντες τῶν Ἀθη-
ναίων ὅτι σπονδὰς τε λελυκότες εἶεν καὶ ἀδι-
κοῦεν τὴν Πελοπόννησον. Αἰγινῆται τε φα- 2

induce the Lacedæ-
monians to call a ge-
neral congress of their
allies at Sparta, where,
after several states had
complained of the am-
bition of Athens, the
Corinthians begin to
urge the Lacedæmoni-
ans to declare war im-
mediately.

20

A.B.F.H.g. Bekk. At vide V. 18, 8. et inscription. apud Boeckhium, corp.
inscriptionn. Græcar. tom. I. Fascicul. 2. p. 302. ubi ἐν Σερμυλίᾳ scriptum est.
1. ὅπη] ὅπως Tusanus. 2. ὠφέλῖα Bekk. 3. μὲν] om. e. 4. καὶ Βοττικὴν]
om. d. 7. προεγεγένηντο E. προγεγένηντο c. προσγεγένηντο i. Bekk. Goell.
9. τε] μὲν C.e. om. c. 10. δ'] om. d. ἐς] αἰτία ἐς K. 14. πῶ] γε d.
ἐξυνερρώγη e. ἀνακοχή g. 17. ἐόντων V. 20. εἶεν om. E. 21. τε A.B.
C.E.F.H.L.O.V.c.e.g.h. Poppo. Goell. Bekk. vulgo dé.

1. ἔς τε τὴν Πελοπόννησον ἔπρασεν]
A condensed expression for ἐς τὴν Πε-
λοπ. πένμφας ἔπρασεν. See note on
c. 51, 3. ἐτελεύτα ἐς νύκτα.

4. Βοττικῇ] Bottice, or Bottica, de-
notes the new country of the Bottiæ-
ans, to the east of Potidæa and the gulf
of Therma, where they had settled after
they had been driven out of their old

country by the Macedonians. (See Thu-
cyd. II. 99, 3.) But Bottiæa denotes
their old country, situated much more
to the westward, between the rivers
Axius and Lydias, of which Herodotus
speaks, VII. 123, 4. 127, 1. In the Thra-
cian invasion Sitalces overran Bottica,
but never penetrated as far as Bottiæa.
See II. 99. 100, 5. 101, 1, 5.

SPARTA. A. C. 432. Olymp. 87. 1.

νερῶς μὲν οὐ πρεσβευόμενοι, δεδιότες τοὺς Ἀθηναίους, κρύφα δὲ οὐχ ἥκιστα μετ' αὐτῶν ἐνῆγον τὸν πόλεμον, 3 λέγοντες οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδάς. οἱ δὲ Λακεδαιμόνιοι προσπαρακάλεσαντες τῶν ξυμμάχων καὶ εἴ τις τι ἄλλο ἔφη ἡδικῆσθαι ὑπὸ Ἀθηναίων, ξύλλογον 5 4 σφῶν αὐτῶν ποιήσαντες τὸν εἰωθότα λέγειν ἐκέλευον. καὶ ἄλλοι τε παριόντες ἐγκλήματα ἐποιοῦντο ὥς ἕκαστοι καὶ Μεγαρῆς, δηλοῦντες μὲν καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἶργεσθαι τῶν ἐν τῇ Ἀθηναίων ἀρχῇ 5 καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπονδάς. παρελθόντες δὲ 10 τελευταῖοι Κορίνθιοι, καὶ τοὺς ἄλλους ἐάσαντες πρῶτον παροξύναι τοὺς Λακεδαιμονίους, ἐπέειπον τοιαύδε.

LXVIII. “ΤΟ ΠΙΣΤΟΝ ὑμᾶς, ὦ Λακεδαιμόνιοι, τῆς “καθ’ ὑμᾶς αὐτοὺς πολιτείας καὶ ὁμιλίας ἀπιστοτέρους ἐς SPEECH OF THE “τοὺς ἄλλους, ἦν τι λέγωμεν, καθίστησι· καὶ 15 CORINTHIANS. “ἀπ’ αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμαθία δὲ Chapp. 68—71.

3. τὰς] om. N.V. 4. προσκαλέσαντες g. τε post ξυμμάχων omisi cum B.E.F.H.V.f.g.h. Porpone, Haack. et Goellero. Vulgo, et Bekker. ξυμμάχων τε. 5. ἔφη ἄλλο f. ἄλλος ἔφη Tusanus. ὑπὸ τῶν ἀθ’ d.i. 7. ἄλλα τε C.G.I.K.c.d.e. ἄλλοτε B.F. παρόντες L.P. 9. εἶργεσθε E. τῶν] om. K. 11. τελευταῖον L.O.P.Q. οἱ κορ. c.d.g.h.i. 13. ὑμῶν G.

3. κατὰ τὰς σπονδάς] This must mean, I think, the last treaty concluded between Athens and the Peloponnesians, i. e. the thirty years’ peace, which determined the actual relations of the contracting powers. Thus when Sthenelaidas persuades the Spartans to vote “that the treaty had been violated,” τὰς σπονδάς λελύσθαι, he means the thirty years’ peace, and no other, as is evident from the context. See chap. 87. It does not indeed appear in what manner this treaty had provided for the independence of Ægina, nor is it at all necessary to suppose that the Æginetans interpreted it justly; but it seems quite clear that they did appeal to it, and urged that according to its spirit or its letter they ought to be independent. What was the reply of the Athe-

nians on this particular point, Thucydides has not informed us.

5. ξύλλογον τὸν εἰωθότα] “Their “ordinary assembly,” consisting of all Spartan citizens who had attained to the age of thirty years. Whether it was called τὸν εἰωθότα to distinguish it from what Xenophon calls τὴν μικρὰν ἐκκλησίαν, Hellen. III. 3, 8. or from some other more aristocratical assembly which might be convened on extraordinary occasions, we have no means of deciding.

9. εἶργεσθαι] De hoc Periclis decreto vid. Aristoph. B. 1337. A. 531. et Tzetzen Chil. XI. 955. versum 961. ex MS. ita supplicat, τὴν Ἀσπασίας οὐσαν γὰρ Μεγαρικὴν ἑταίραν, et legendum συνεννέτω. WASS.

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They complain of the “ πλέονι πρὸς τὰ ἔξω πράγματα χρῆσθε.

systematic ambition of the Athenians,

“ πολλάκις γὰρ προαγορευόντων ἡμῶν ἃ ἐμέλ- 2

“ λομεν ὑπὸ Ἀθηναίων βλάπτεσθαι, οὐ περὶ ὧν ἐδιδάσκομεν

“ ἐκάστοτε τὴν μάθησιν ἐποιεῖσθε, ἀλλὰ τῶν λεγόντων

5 “ μᾶλλον ὑπενοεῖτε ὥς ἔνεκεν τῶν αὐτοῖς ἰδία διαφόρων

“ λέγουσι· καὶ δι’ αὐτὸ οὐ πρὶν πάσχειν, ἀλλ’ ἐπειδὴ ἐν τῷ

“ ἔργῳ ἐσμέν, τοὺς ξυμμάχους τούσδε παρεκαλέσατε, ἐν οἷς

“ προσήκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν, ὅσφ καὶ μέγιστα ἐγκλή-

“ ματα ἔχομεν ὑπὸ μὲν Ἀθηναίων ὑβριζόμενοι, ὑπὸ δὲ ὑμῶν

10 “ ἀμελούμενοι. καὶ εἰ μὲν ἀφανεῖς που ὄντες ἡδίκουν τὴν 3

“ Ἑλλάδα, διδασκαλίας ἂν ὥς οὐκ εἰδόσι προσέδει· νῦν δὲ

“ τί δεῖ μακρηγορεῖν, ὧν τοὺς μὲν δεδουλωμένους ὁρᾶτε, τοῖς

“ δ’ ἐπιβουλεύοντας αὐτοὺς, καὶ οὐχ ἥκιστα τοῖς ἡμετέροις

“ ξυμμάχοις, καὶ ἐκ πολλοῦ προπαρεσκευασμένους, εἴ ποτε

15 “ πολεμήσονται ; οὐ γὰρ ἂν Κέρκυραν τε ὑπολαβόντες βιά 4

1. πλέονι A.B.C.F.H.K.N.O.P.Q.V.c.d.e.f.g.h.i. Poppo. Goeller. Bekk. vulgo πλείονι. 2. μέλλομεν e. 3. ἀπὸ K. om. cum ipso ἀθηναίων g. 5. ὑπενοεῖτε b. ἔνεκεν A.B.C.F.H.V.f.g. 7. παρεκαλέσατε P. 8. προσήκει] προσ E. ἡμᾶς] om. L. post καὶ deletas duas F. 9. ἀθηναίων μὲν A. 11. ὥς] om. K.P. 12. τοὺς δ’ O.c.h. 13. αὐτοῖς F. ὑμετέροις f. 14. προπαρεσκευασμένους F.V. post ποτε omisi ἄρα cum A.B.C.E.F.G.N.V.c.e.f.g.h. om. Bekk. Goeller. uncis inclusit Poppo. 15. τε] om. K.d.

4. τῶν λεγόντων ὑπενοεῖτε] Poppo makes the genitive λεγόντων to depend upon the latter part of the sentence; the words ὥς λέγουσι signifying exactly the same as if it were written τὸ λέγειν. “ You suspected the speakers’ speaking from private interest.” And he quotes a passage in Xenophon, *Cyropæd.* V. 2, 18. ἐπενόησε δὲ αὐτῶν ὥς ἐπηρώτων ἀλλήλους, where ὥς ἐπηρώτων is exactly the same as τὸ ἐπερωτῆσαι. “ He noticed their asking one another.” It should be remembered that the Greek language uses the genitive case to express that connection of the subject spoken of with the verb which in English is more commonly expressed by the preposition “in.” “Ye rather suspected this thing of or belonging to the speakers,” or, as we should say, “in the speakers,” namely, that “they spoke from private interest.” This explanation will suit a great proportion of those instances where a ge-

nitive case in Greek follows verbs of hearing, understanding, thinking, noticing, &c. As for instance in Xenoph. *Memor.* III. 6, 17. (to take one of the examples given by Kühner, *Gr. Gr.* §. 528. Jelf, 485.) ἐνθυμοῦ τῶν εἰδόντων ὅ τι λέγουσι. “Consider this thing of or belonging to men who have knowledge, namely, what they say.” In English, “Consider in men who have knowledge what they say.” And the position of the genitive, when as in the present passage it precedes the verb, is merely intended to put the subject in a prominent place, where the hearer or reader may at once perceive what is going to be spoken about. Compare III. 105, 2. note. and VIII. 96, 3. note.

15. οὐ γὰρ ἂν κ. τ. λ.] “They would not else have detached Corcyra from us,” i. e. they would not, if they were not proceeding on a systematic design against the liberty of Greece.

ὑπολαβόντες] Thom. Mag. in ὑπάγω

SPARTA. A. C. 432. Olymp. 87. 1.

- “ ἡμῶν εἶχον καὶ Ποτίδαιαν ἐπολιόρκουν, ὦν τὸ μὲν ἐπι-
 “ καιρότατον χωρίον πρὸς τὰ ἐπὶ Θράκης ἀποκρῆσθαι,
 “ ἢ δὲ ναυτικὸν ἂν μέγιστον παρέσχε Πελοποννησίοις.
 “ LXIX. καὶ τῶνδε ὑμεῖς αἴτιοι, τό τε πρῶτον ἐάσαντες
 “ αὐτοὺς τὴν πόλιν μετὰ τὰ Μηδικὰ κρατῦναι καὶ ὕστερον 5
 “ τὰ μακρὰ στήσαι τείχη, ἐς τόδε τε αἰεὶ ἀπο-
 “ στεροῦντες οὐ μόνον τοὺς ὑπ’ ἐκείνων δεδου-
 “ λωμένους ἐλευθερίας, ἀλλὰ καὶ τοὺς ὑμετέ-
 “ ρους ἤδη ξυμμάχους· οὐ γὰρ ὁ δουλωσά-
 “ μενος, ἀλλ’ ὁ δυνάμενος μὲν παῦσαι περι- 10
 “ ορῶν δὲ ἀληθέστερον αὐτὸ δρᾶ, εἴπερ καὶ τὴν ἀξίωσιν τῆς
 2 “ ἀρετῆς ὥς ἐλευθερῶν τὴν Ἑλλάδα φέρεται. μόλις δὲ νῦν
 3 “ τε ξυνήλθομεν, καὶ οὐδὲ νῦν ἐπὶ φανεροῖς. χρῆν γὰρ οὐκ
 4 “ εἰ ἀδικοῦμεθα ἔτι σκοπεῖν, ἀλλὰ καθ’ ὅτι ἀμυνοῦμεθα. οἱ
 “ γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ διεγνώκοντας ἤδη καὶ 15

2. ἀποκρῆσθαι A.B.C.E.F.G.H.K.L.N.O.b.c.d.e.g.h.i. Haack. Poppo. Goell. Bekk. χρῆσθαι f. ἀποκρῆσθε V. vulgo ἐπιχρῆσθαι. 3. τοῖς πελ. B.C.G.L.N. O.Q.V.e.g.h. 6. τείχη στήσαι C.c.e.f. ἀποροῦντες e. 7. ἐκείνῳ A. 8. ἡμετέρους C.G. 12. φαίνεται A.B.E.F.h. 14. ἔτι σκοπεῖν] ἐπισκοπεῖν F. ὅτι] ὅ τι Bekk.

h. l. adferens τε omittit. In Cass. est interpretatio δεξάμενοι. Eodem modo ὑπολαβόντες exponit Scholiastes vulgatus VIII. 105, 3. et I. 121, 3. ὑπολαβεῖν, δεξασθαι. Stephanus putat præpositione ὑπὸ hic indicari Athenienses Corcyram clam et per insidias partibus suis adjunxisse, non aperto Marte occupasse: nam et eandem vim habere in hoc verbo VI. 58, 2. τοῖς ἐπικούροις φράσας τὰ πᾶσα ὑπολαβεῖν. Habet omnino significationem occultæ et clandestinæ molitionis. I. 143, 1. Εἰ τε—μισθὸν μείζονι πειρῶντο ἡμῶν ὑπολαβεῖν τοὺς ξένους τῶν ναυτῶν id est, ut Scholiastes, ὑποκλέπτειν. DUKER.

2. ἀποκρῆσθαι] “To make use of,” according to Göeller; like ἀπορῆν, “to live upon.” But I do not know whether it does not rather signify, ὥστε ἀποκρῆσθαι, i. e. τοῖς ἐπὶ Θράκης; “so “as to give you the full benefit of your “dominion in the neighbourhood of “Thrace.” Ἀποκρῆσθαι is “to use “out, to use thoroughly.” Comp. VI.

17, 1. VII. 42, 3.

11. εἴπερ καὶ τὴν ἀξίωσιν κ. τ. λ.] “Εἴπερ δοκεῖ σοι dicimus ei de quo non “certo scimus quid ei placeat, aut de “quo id nescire simulamus. Εἴγε δοκεῖ “σοι dicimus ei de quo scimus quid ei “placeat.” Hermann ad Viger. not. 310. The sense then is, “If he makes “a pretension to the merit of being “the deliverer of Greece, we cannot “say whether he does make it, but if “he does, then, &c.” Comp. VIII. 92, 10. εἴπερ καὶ ἐκείνους δοκεῖ καθαιρεῖν, καὶ ἑαυτῷ ξυνδοκεῖν. For the sentiment, compare the words of Brasidas, IV. 86, 3. οἷς τε τοὺς Ἀθηναίους ἐγκλήμασι καταπολεμούμεν, αὐτοὶ δὲ φανοίμεθα ἔχθιστοι ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτάμενοι.

12. μόλις δὲ νῦν τε ξυνήλθομεν] Poppo and Stephanus read νῦν γε. But τε refers to the following, καὶ οὐδὲ νῦν. “It has both been a difficult matter to “bring us together, and even now that “we are met we do not see what we “ought to vote about.”

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“ οὐ μέλλοντες ἐπέρχονται. καὶ ἐπιστάμεθα οἷα ὁδῶ οἱ 5
 “ Ἀθηναῖοι καὶ ὅτι κατ’ ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας.
 “ καὶ λανθάνειν μὲν οἰόμενοι διὰ τὸ ἀναίσθητον ὑμῶν ἦσσαν 6
 “ θαρσοῦσι, γνόντες δὲ εἰδότες περιορᾶν ἰσχυρῶς ἐγκεί-
 5 “ σονται. ἡσυχάζετε γὰρ μόνον Ἕλλήνων, ὃ Λακεδαιμόνιοι, 7
 “ οὐ τῇ δυνάμει τινὰ ἀλλὰ τῇ μελλήσει ἀμυνόμενοι, καὶ
 “ μόνον οὐκ ἀρχομένην τὴν αὔξεισιν τῶν ἐχθρῶν διπλασιου-
 “ μένῃν δὲ καταλύοντες. καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι, ὧν 8
 “ ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. τὸν τε γὰρ Μῆδον αὐτοὶ 9
 10 “ ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον
 “ ἐλθόντα ἢ τὰ παρ’ ὑμῶν ἀξίως προαπαντῆσαι, καὶ νῦν
 “ τοὺς Ἀθηναίους οὐχ ἐκὰς ὥσπερ ἐκείνων ἀλλ’ ἐγγὺς ὄντας
 “ περιορᾶτε, καὶ ἀντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεσθε
 “ μᾶλλον ἐπιόντας, καὶ ἐς τύχας πρὸς πολλῷ δυνατωτέρους
 15 “ ἀγωνιζόμενοι καταστήναι· ἐπιστάμενοι καὶ τὸν βάρβαρον
 “ αὐτὸν περὶ αὐτῷ τὰ πλείω σφαλέντα, καὶ πρὸς αὐτοὺς
 “ τοὺς Ἀθηναίους πολλὰ ἡμᾶς ἤδη τοῖς ἀμαρτήμασιν αὐτῶν
 “ μᾶλλον ἢ τῇ ἀφ’ ὑμῶν τιμωρία περιγεγενημένους, ἐπεὶ αἱ

1. μελλοντας e.g. om. F. 3. ἡμῶν G. 4. θαρσοῦσι E. Bekk.
 in Ed. min. A.B.C.F.G. et vulgo θαρροῦσι. Vid. Kühner, Gr. Gr. §. 38. Jelf,
 22. 2. b. 5. ἡσυχ. μὲν γὰρ F.H.N.V. Haack. Poppo. 6. μελήσει F.
 7. μόνον G. ἀρχομένην] litteras ἀρχ corr. F. quasi fuerit εἰργομένην. B.E.K.K.
 αὔξεισιν] δύναμιν C.G.I.K.L.O.P.Q.c.d.e.i. 8. δὲ καταλύοντες] καταλύετε I.
 λέγεσθε C.c.d. ὧν] ἂν E. et γρ. A. 10. ἴσμεν etiam post γῆς G. πρότερον
 post ἐλθόντα V. 11. ἢ τὰ] εἰτα A.I. προαπαντῆσαι c. καὶ τοὺς νῦν L.P.Q.
 15. καταστήναι h. 16. αὐτῷ] αὐτὸν K.

6. τῇ μελλήσει] “By threatening
 “demonstrations.” Μελλῆσις implies
 the holding the stick constantly lifted
 up, but never striking.

14. ἐς τύχας, πρὸς πολλῷ δυνατ. κ.τ.λ.]
 “To expose yourselves to hazard by
 “waiting till your enemy’s power is
 “far greater than it ever was before.”
 He alludes to what had been said just
 above, οὐκ ἀρχομένην τὴν αὔξεισιν τῶν
 ἐχθρῶν, διπλασιουμένην δὲ καταλύοντες.

16. αὐτὸν περὶ αὐτῷ σφαλέντα] “Being
 “wrecked upon himself,” i.e. being
 himself as it were the rock on which

his fortune split. “Perishing by his
 “own folly.” So VI. 33, 5. ἦν τε—
 σφαλῶσι,—καὶ περὶ σφίσιν αὐτοῖς τὰ
 πλείω πταίωσιν. And Herodotus, IX.
 101, 4. μὴ περὶ Μαρδονίῳ πταίσῃ ἢ
 Ἑλλάς. “Lest Greece should stumble
 “as it were over Mardonius,” i.e.
 “Lest he should be an impediment
 “which she could not remove or sur-
 “mount, but which would overthrow and
 “ruin her.” Compare also Dionysius
 Halic. Rom. Antiquit. VII. 4. ὁ μὲν
 περὶ αὐτῶν στρατὸς περὶ αὐτῷ σφαλεῖς
 —ἔφυγεν.

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“ γε ὑμέτεροι ἐλπίδες ἤδη τινάς που καὶ ἀπαρασκεύους δια
 10 “ τὸ πιστεῦσαι ἔφθειραν. καὶ μηδεὶς ὑμῶν ἐπ’ ἔχθρα τὸ
 “ πλεόν ἢ αἰτία νομίσῃ τάδε λέγεσθαι· αἰτία μὲν γὰρ φίλων
 “ ἀνδρῶν ἐστὶν ἀμαρτανόντων, κατηγορία δὲ ἐχθρῶν ἀδικη-
 “ σάντων. LXX. καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, ἄξιοι 5
 “ νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν,
 “ ἄλλως τε καὶ μεγάλων τῶν διαφερόντων
 “ καθεστῶτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν
 “ γε δοκεῖτε, οὐδ’ ἐκλογίσασθαι πόποτε πρὸς
 “ οἴους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὑμῶν 10
 “ καὶ ὡς πᾶν διαφέροντας ὁ ἀγὼν ἔσται. οἱ
 “ μὲν γε νεωτεροποιοὶ καὶ ἐπινοῆσαι ὀξεῖς καὶ
 “ ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν· ὑμεῖς δὲ τὰ ὑπάρχοντά τε
 “ σώζειν καὶ ἐπιγνῶναι μηδὲν καὶ ἔργῳ οὐδὲ τὰναγκαῖα
 3 “ ἐξικέσθαι. αὖθις δὲ οἱ μὲν καὶ παρὰ δύναμιν τολμηταὶ καὶ 15
 “ παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς εὐέλπιδες·
 “ τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πράξαι, τῆς τε
 “ γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι, τῶν τε δεινῶν μηδέ-
 4 “ ποτε οἶεσθαι ἀπολυθήσεσθαι. καὶ μὴν καὶ ἄοκνοι πρὸς
 “ ὑμᾶς μελλήτας καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους· οἴονται 20
 “ γὰρ οἱ μὲν τῇ ἀπουσίᾳ ἂν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν
 5 “ καὶ τὰ ἐτοῖμα ἂν βλάψαι. κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ

1. γε] τε A.E.F.H.V.c.f.g. ὑπέρτεροι pr. E. 2. τὸ πλεόν g. 3. γενέσθαι
 pr. K. 5. ἄξιοι νομίζομεν A.B.E.F.H.V.c.g.h. Haack. Poppo. Goell. Bekk.
 C.G. et vulgo νομίζομεν ἄξιοι. 8. καθεστῶτων] om. C.e. 9. γε] om. d.e.g.
 ἐκλογίσασθαι V. 13. ἔργων c. et omisso ἂν d. τε] om. L.P.Q.c. 16. ἐπὶ
 A.B.F.H.K.N.V.d.g.h.i. Haack. Poppo. Goell. Bekk. C.E. et vulgo ἐν. 19. οἶσαθε
 E. 20. post ὑμᾶς deletas tres quattuorve G. BEKK. καὶ ante ἄοκνοι om. L.O.
 P.d. 21. ἀπελθεῖν d. cum Tusano. 22. ἐτοίμ corr. F. τε] δὲ K. om. g.

2. μηδεὶς ὑμῶν ἐπ’ ἔχθρα τὸ πλεόν
 κ.τ.λ.] Compare Isocrates Panegyric.
 p. 67. (§. 149. ed. Bekker.) χρὴ δὲ κα-
 τήγορεύειν μὲν ἡγεῖσθαι τοὺς ἐπὶ βλάβῃ
 τοιαῦτα λέγοντας, νοουθετεῖν δὲ τοὺς ἐπ’
 ἀφελείᾳ λουδοροῦντας.

17. τοῖς βεβαίοις τῆς γνώμης] “Those
 “ counsels and plans on which men

“ may surely calculate.” Such as can
 hardly by possibility have a disastrous
 issue. Comp. IV. 55. 3. where he again
 says of the Lacedæmonians, τὴν γνώμην
 ἀνεχέγγνουν γεγενῆσθαι, they could not
 rely upon their own judgment.

22. κρατοῦντές τε τῶν ἐχθρῶν κ.τ.λ.]
 An epigram, descriptive of the unbroken

“ πλείστον ἐξέρχονται, καὶ νικώμενοι ἐπ’ ἐλαχιστον ἀνα-
 “ πίπτουσιν. ἔτι δὲ τοῖς μὲν σώμασιν ἀλλοτριωτάτοις ὑπὲρ 6
 “ τῆς πόλεως χρώνται, τῇ γνώμῃ δὲ οἰκειοτάτῃ ἐς τὸ πράσ-
 “ σειν τι ὑπὲρ αὐτῆς. καὶ ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλ- 7
 5 “ θωσιν, οἰκεῖα στέρεσθαι ἡγοῦνται, ἃ δ’ ἂν ἐπελθόντες
 “ κτήσωνται, ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες.
 “ ἦν δ’ ἄρα καὶ του πείρα σφαλῶσιν, ἀντελπίσαντες ἄλλα 8
 “ ἐπλήρωσαν τὴν χρεῖαν· μόνοι γὰρ ἔχουσί τε ὁμοίως καὶ
 “ ἐλπίζουσιν ἃ ἂν ἐπινοήσωσι, διὰ τὸ ταχίαν τὴν ἐπιχεί- 9
 10 “ ρησιν ποιεῖσθαι ὧν ἂν γνῶσι. καὶ ταῦτα μετὰ πόνων
 “ πάντα καὶ κινδύνων δι’ ὅλου τοῦ αἰῶνος μοχθοῦσι, καὶ

1. ἐπεξέρχονται L.O.P. 3. γνώμῃ δι’ A.B.E.F.H.V.c.f.g.h. Poppo. Haack.
 Goeller. Bekk. vulgo δι’ γνώμῃ. οἰκειοτάτῃ—ἀδυνάτων c. 73, 4.] om. e. 4. ἐξ-
 ἔλθωσιν A.B.F.g.h. vulgo ἐπεξέλθωσιν. Cf. III. 108, 2. ἐξέλθωσιν Poppo. Goell.
 Bekk. 5. οἰκεῖα A.B.E.F.K.V.d.g.h.i. Poppo. Goeller. Bekk. vulgo οἰκεῖαν.
 7. καίτου A.B.g.h. του καὶ C.G.H.K.L.O.b.c.f.i. τοῦ καὶ E.F.V. vulgo που καὶ.
 του καὶ Poppo. Haack. καὶ του Goeller. Bekk. ἄλλα] ἄμα O. 8. ὁμοίως καὶ
 A.B.C.F.H.K.L.M.N.O.V.b.c.d.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo καὶ
 ὁμοίως. 9. ποιεῖσθαι τὴν ἐπιχείρησιν c. 10. πόνων K.

self-confidence which the French, like the Athenians, have ever retained amidst the greatest disasters, is almost a paraphrase of the language of the Corinthians. It was written after the defeats and disgraces of the seven years’ war, and may be found in the Appendix to one of the volumes of General Mathieu Dumas’ “Campagnes.”

Le coq Français est le coq de la gloire,
 Par les revers il n’est point abattu;
 Il chante fort, quand il gagne la victoire,
 Plus fort encore, quand il est bien battu.
 Chanter toujours est sa grande vertu.

—celui qui ne perd jamais courage
 Est le maître de l’avenir.

1. ἀναπίπτουσιν] “Thrown back, dis-
 “ spirited.” It expresses properly the
 movement of a rower, who throws him-
 self backwards to give force to his
 stroke; Xenoph. Oeconom. 8, 8. or of
 a man falling backwards from a cha-
 riot, as Sophocles, Electra 729. It is a
 strange mistake of Athenæus, (Deipno-
 sophist. I. 42. ed. Schweigh.) to sup-

pose that the first meaning of this word
 expresses mental discouragement. In
 all languages the terms expressive of
 the movements and feelings of the
 mind are necessarily metaphors, bor-
 rowed from the movements and feel-
 ings of the body.

2. τοῖς μὲν σώμασιν, κ. τ. λ.] “They
 “ spend their lives for their country, as
 “ though they were no way concerned
 “ in them: their counsels they cherish
 “ as the nearest and dearest thing in
 “ the world, that they may employ
 “ them in her service.” Compare Ly-
 sias, Funeral Orat. p. 87. ed. Reiske.
 ἐνέμψον, τὰς μὲν ψυχὰς ἀλλοτρίας διὰ
 τὸν θάνατον κεκτηῖσθαι, τὴν δ’ ἐκ τῶν
 κινδύνων μνήμην ἰδίαν καταλείψω: and
 Isocrates, Panegyric. p. 58. ολίγοι πρὸς
 πολλὰς μυριάδας, ὥσπερ ἐν ἀλλοτρίαις
 ψυχαῖς, μέλλοντες κινδυνεύειν.

6. τυχεῖν πράξαντες] “They had been
 “ fortunate, or succeeded, in effecting
 “ their objects.”

11. αἰῶνος] Ex Homero Od. σ. 202.
 ἵνα μηκέτ’ ὀδυρομένη κατὰ θυμὸν Αἰὼνα
 φθινύθω. WASS.

- “ ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ αἰεὶ κτᾶσθαι
 “ καὶ μήτε ἐορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράξαι,
 “ ξυμποραὴν τε οὐχ ἡσσον ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν
 10 “ ἐπίπνον. ὥστε εἴ τις αὐτοὺς ξυνελὼν φαίη πεφυκέναι ἐπὶ
 “ τῷ μήτε αὐτοὺς ἔχειν ἡσυχίαν μήτε τοὺς ἄλλους ἀνθρώπους
 “ ἔαν, ὁρθῶς ἂν εἴποι. LXXI. ταύτης μέντοι τοιαύτης
 “ ἀντικαθεστηκυίας πόλεως, ὃ Λακεδαιμόνιοι,
 “ διαμέλλετε, καὶ οἴεσθε τὴν ἡσυχίαν οὐ τού-
 “ τοις τῶν ἀνθρώπων ἐπὶ πλεῖστον ἀρκεῖν, οἱ
 “ ἂν τῇ μὲν παρασκευῇ δίκαια πρᾶσσωσι, τῇ 10
 “ δὲ γνώμῃ, ἣν ἀδικῶνται, δῆλοι ὥσι μὴ ἐπι-
 “ τρέψοντες, ἀλλ’ ἐπὶ τῷ μὴ λυπεῖν τε ἄλλους
 “ καὶ αὐτοὶ ἀμυνόμενοι μὴ βλάπτεσθαι τὸ ἴσον
 2 “ νέμετε. μόλις δ’ ἂν πόλει ὁμοίᾳ παροικοῦντες ἐτυγχάνετε
 “ τούτου· νῦν δ’, ὅπερ καὶ ἄρτι ἐδηλώσαμεν, ἀρχαιοτρόπα 15
 3 “ ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτοὺς ἐστίν. ἀνάγκη δ’
 “ ὥσπερ τέχνης αἰεὶ τὰ ἐπιγιγνόμενα κρατεῖν καὶ ἡσυχά-

2. ἐορτὴν ἢ ἄλλο K.i. 7. καθεστηκυίας d. 8. οὐ] μὴ L. om. d. 12: Post
 τε omisi τοὺς cum A.B.E.F.H.N.V.f.g.h. om. Bekk. Goell. Uncis inclusit
 Poppo.

8. καὶ οἴεσθε—νέμετε] “You think
 “not that they enjoy the longest peace,
 “who, while they avoid all injury to
 “others, are yet known to be resolved
 “to bear no injury to themselves. But
 “your justice consists in neither harm-
 “ing others nor allowing yourselves to
 “be harmed by defending yourselves.”
 That is to say, they did not understand
 that to be ready for war is often the
 surest means of preserving peace;
 whilst to submit to injury from a dread
 of the evils of resistance, is the way to
 bring on war at last, after fruitless and
 costly sacrifices have been made to avert
 it. Compare ch. 124, 1. towards the
 end. VI. 16, 4. τὰ ἴσα νέμω. See also
 Isocrates on the Peace, p. 186. It is
 not certain however what is the precise
 meaning of the expression τὸ ἴσον νέ-
 μετε ἐπὶ τῷ μὴ λυπεῖν ἄλλους. νέμειν τὸ

ἴσον in itself I suppose is “to deal
 “justly,” “to deal to every man that
 “which is fair and equal.” Is the
 meaning then as follows, “Other men
 “deal justly with their neighbours, but
 “still they purpose to defend them-
 “selves if others do not deal justly
 “with them: you on the other hand
 “deal justly, not with any such pur-
 “pose as this, but rather on the prin-
 “ciple or with the purpose of neither
 “doing harm, nor yet of suffering
 “harm yourselves by attempting to
 “defend yourselves.” Thus far I think
 Mr. Donaldson is right in his interpre-
 tation of this passage, when he says
 that ἐπὶ implies a principle or “condi-
 “tion of action.” He is wrong I think
 also in translating τὸ ἴσον νέμετε, “you
 “lead a life of easy indifference.” See
 “New Cratylus,” p. 548.

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- “ ζούσῃ μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα, πρὸς πολλὰ
 “ δὲ ἀναγκαζομένοις ἵεναι πολλῆς καὶ τῆς ἐπιτεχνήσεως δεῖ.
 “ διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς πολυπειρίας ἐπὶ 4
 “ πλεόν ὑμῶν κεκαίνωται. μέχρι μὲν οὖν τοῦδε ὠρίσθω 5
 5 “ ὑμῶν ἡ βραδυτής· νῦν δὲ τοῖς τε ἄλλοις καὶ Ποτιδαίαις,
 “ ὥσπερ ὑπεδέξασθε, βοηθήσατε κατὰ τάχος ἐσβαλόντες ἐς
 “ τὴν Ἀττικὴν, ἵνα μὴ ἄνδρας τε φίλους καὶ ξυγγενεῖς τοῖς
 “ ἐχθίστοις προῆσθε καὶ ἡμᾶς τοὺς ἄλλους ἀθυμῖα πρὸς
 “ ἑτέραν τινὰ ξυμμαχίαν τρέψῃτε. δρῶμεν δ' ἂν ἄδικον οὐδέν 6
 10 “ οὔτε πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώπων τῶν
 “ αἰσθανομένων· λύνουσι γὰρ σπονδάς οὐχ οἱ δι' ἐρημίαν
 “ ἄλλοις προσίοντες, ἀλλ' οἱ μὴ βοηθῶντες οἷς ἂν ξυνο-
 “ μώσωσι. βουλομένων δὲ ὑμῶν προθύμων εἶναι μενούμεν· 7
 “ οὔτε γὰρ ὅσια ἂν ποιῶμεν μεταβαλλόμενοι, οὔτε ξυνη-
 15 “ θεστέρους ἂν ἄλλους εὖροιμεν. πρὸς τὰδε βουλευέσθε εὖ,
 “ καὶ τὴν Πελοπόννησον πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἡ
 “ οἱ πατέρες ὑμῖν παρέδωκαν.”

LXXII. Τοιαῦτα μὲν οἱ Κορίνθιοι εἶπον. τῶν δὲ Ἀθη- 2

2. ἀναγκαζομένη O. ἀναγκαζομένης c. τῆς] om. A.B.E.F.H.V.c.g.h.i.
 3. ὑπὸ K. 4. κεκαίνωται g. κεκένωται C. ἐπιτεκνύονται i. οὖν] om. L.i.
 5. καὶ τοῖς ποτιδ. F.H.N.V. 6. ἐσβαλόντες O. ἐτ pr. G. 9. τρέψετε E.
 μηδὲν i. 14. ὅσια corr. F. 16. ἦ F. 17. παρέδωκαν V.

4. μέχρι μὲν οὖν τοῦδε ὠρίσθω] i. e. μέχρι τοῦδε προελθοῦσα ἐνθάδε ὠρίσθω. See note on ch. 51, 3.

10. πρὸς ἀνθρώπων τῶν αἰσθανομένων] i. e. τῶν αἰσθάνειν ἔχοντων, as Reiske and others have observed. Compare V. 26. αἰσθανόμενος τῇ ἡλικίᾳ. “Who are capable of feeling and observing.”

14. ὅσια] This word, like *sacer*, in Latin, has two apparently opposite significations: τὸ ὅσιον καὶ τὸ δίκαιον, “What is pious towards heaven and what is just towards men:” and again, ὅσια καὶ ἱερά, “Things profane and things sacred.” The first is the original sense of the word; and its second signification arises from this, that those things which may piously be touched

or used are those which are not sacred; i. e. which are profane. Thus in Sophocles, *Œdip. Colon.* 188. ἄγε νυν σύ με παῖ, ἵν' ἂν εὐσεβίας Ἐπιβαίνοντες, τὸ μὲν εἴπωμεν, κ. τ. λ. i. e. ἄγε σύ με ἐς ὅσιον, ἔσθα ὅσιόν ἐστιν ἐπιβαίνειν, or ἐς βεβηλόν. In the same way ἐπιτήδειος, which is generally used in a good sense, occurs in Xenophon, *Anab.* II. 3, 11. in the very opposite one, in the expression ἔπαιεν ἂν τὸν ἐπιτήδειον, i. e. whoever was fit to be beaten, that is, who was unfit for any good purpose.

18. τῶν δὲ Ἀθηναίων κ. τ. λ.] Passages where the construction is similarly involved are to be found in Thucyd. I. 115, 5. τῶν δὲ Σαμίων (ἦσαν γὰρ τινας οἱ οὐχ ὑπέμενον)—ξυνθέμενοι—διέβησαν.

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ναίων ἔτυχε γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαίμονι περὶ
 ἄλλων παρούσα, καὶ ὥς ἦσθοντο τῶν λόγων,
 ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους
 εἶναι, τῶν μὲν ἐγκλημάτων περὶ μηδὲν ἀπολο-
 γησομένους ὧν αἱ πόλεις ἐνεκάλουν, δηλῶσαι 5
 δὲ περὶ τοῦ παντὸς ὥς οὐ ταχέως αὐτοῖς βου-
 λευτέον εἶη, ἀλλ' ἐν πλείονι σκεπτέον. καὶ ἅμα
 τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι ὅση
 εἴη δύναμις, καὶ ὑπόμνησιν ποιήσασθαι τοῖς τε
 πρεσβυτέροις ὧν ᾗδεσαν καὶ τοῖς νεωτέροις ἐξήγησιν ὧν 10
 ἄπειροι ἦσαν, νομίζοντες μᾶλλον ἢ αὐτοὺς ἐκ τῶν λόγων
 4 πρὸς τὸ ἡσυχάζειν τραπέσθαι ἢ πρὸς τὸ πολεμεῖν. προσελ-
 θόντες οὖν τοῖς Λακεδαιμονίοις ἔφασαν βούλεσθαι καὶ αὐτοὶ

3. αὐτοὺς d. παριτέα h. 6. ταχέως V. 7. πλείονι A.B.C.E.F.H.V.c.f.g.h.
 Poppo. Goell. Bekk. vulgo πλέονι. 9. δύναμις εἴη K. ποιήσεσθαι A.B.E.F.
 G.H.c.f.g. 11. ἂν recepi ex A.B.E.F.G.H.N.V.g. habent Bekk. Haack. Poppo.
 Goell. 12. τρέπεσθαι I.L.O.P.

VII. 48, 2. καὶ ἦν γὰρ τε—βουλούμενον
 τοῖς Ἀθηναίοις τὰ πράγματα ἐνδύναμι,
 ἐπεκρηκεύετο ἐς αὐτόν. VIII. 30, 1. τοῖς
 ἐν τῇ Σάμῳ Ἀθηναίοις, προσεφικμένοι γὰρ
 ἦσαν—ἄλλαι ἤνεις—καὶ τὰς ἀπὸ Χίου—
 ξυναγαγόντες, ἐβούλοντο. Herodot. IV.
 149, 1. ὁ δὲ πᾶσις οὐ γὰρ ἔφη οἱ συμπλεύ-
 σσθαι, τοιγαρῶν ἔφη αὐτὸν καταλείψειν
 διὼν ἐν λύκοις. And in the same chap-
 ter, τοῖσι δὲ ἐν τῇ φυλῇ ταύτῃ ἀνδράσι οὐ
 γὰρ ὑπέμειναν τὰ τέκνα, ἰδρύσαντο—ἱρόν.
 IV. 200, 1. τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος
 μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους. IX.
 109, 2. τῇ δὲ κακῶς γὰρ ἔδεε πανοικίῃ
 γενέσθαι,—εἶπε τῷ Ξέρξῃ. The expla-
 nation of all these passages is, that the
 Greeks always put the subject of a pro-
 position as near the beginning of the
 sentence as possible, when there is a
 transition from one subject to another.
 The new subject being thus placed first,
 the reason of the predicate immediately
 follows, before the predicate itself; and
 the subject is made to depend gram-
 matically on this reason, rather than on
 the predicate. In English it would be

put in the nominative case, and the γὰρ
 would be expressed by *as*, or by the
 participle agreeing with the nominative;
 but in Greek it is put in whatever case
 the sentence containing the explanation
 or reason of the predicate may require.
 In the present passage, however, there
 is a confusion owing to the introduction
 of the conjunction καὶ in the words καὶ
 ὥς ἦσθοντο τῶν λόγων. The more simple
 grammar would be, τῶν δὲ Ἀθηναίων
 τοῖς πρέσβεσι παρατύχουσι τότε παρὰ
 τοῖς Λακεδαιμονίοις καὶ τῶν λόγων αἰσθο-
 μένοις, ἔδοξε παριτητέα εἶναι. In English
 it would run thus, "But the Athenians
 "happening at that time to have an
 "embassy at Lacedæmon, and hearing
 "what was said, resolved to address
 "themselves to the Lacedæmonian
 "government," &c.

3. παριτητέα—ἀπολογησομένους] The
 accusative follows the verbal adjective,
 because παριτητέα is equivalent in sense
 to παρίεναι δειν. Compare VIII. 65, 3.
 and Matthiæ, Gr. Gr. §. 447. 4. Jelf,
 613. 5. obs. 5.

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ἐς τὸ πλῆθος αὐτῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύει. οἱ δ' ὅς
ἐκέλευόν τε ἐπιέναι, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον
τοιάδε.

- LXXIII. “Ἡ ΜΕΝ πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλο-
5 “ γίαν τοῖς ὑμετέροις ξυμμάχοις ἐγένετο, ἀλλὰ περὶ ὧν ἡ
“ πόλις ἔπεμψεν αἰσθόμενοι δὲ καταβοήν οὐκ
“ ὀλίγην οὖσαν ἡμῶν παρήλθομεν, οὐ τοῖς
“ ἐγκλήμασι τῶν πόλεων ἀντεροῦντες (οὐ γὰρ
“ παρὰ δικασταῖς ὑμῖν οὔτε ἡμῶν οὔτε τούτων
10 “ οἱ λόγοι ἂν γίνονται) ἀλλ' ὅπως μὴ ῥαδίως
“ περὶ μεγάλων πραγμάτων τοῖς ξυμμάχοις
“ πειθόμενοι χεῖρον βουλευσῆσθε, καὶ ἅμα
“ βουλόμενοι περὶ τοῦ παντὸς λόγου τοῦ ἐς ἡμᾶς καθεστῶτος
“ δηλῶσαι ὥς οὔτε ἀπεικότως ἔχομεν ἂ κεκτήμεθα, ἧ τε
15 “ πόλις ἡμῶν ἀξία λόγου ἐστί. καὶ τὰ μὲν πάνυ παλαιὰ τίς
“ δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρτυρες ἢ ὄψις τῶν
“ ἀκουσομένων; τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοὶ ξύνιστε, εἰ
“ καὶ δι' ὄχλου μᾶλλον ἔσται ἀεὶ προβαλλομένοις, ἀνάγκη
“ λέγειν· καὶ γὰρ ὅτε ἐδρῶμεν, ἐπ' ὠφελείᾳ ἐκινδυνεύετο, ἧς
20 “ τοῦ μὲν ἔργου μέρος μετέσχετε, τοῦ δὲ λόγου μὴ παντὸς,

1. εἴτι correctus A. ἀποκωλύει F.H.K.V.c.d.i. Poppo. ἀποκωλύη A.B.E.
f.g.h. ceteri et Bekk. Goeller. ἀποκωλύει. 2. ἐπικέλευον b. ἐπιέναι A.B.E.F.
H.K.M.N.V.b.d.h.i. Haack. Poppo. Goell. Bekk. περιέναι Q. C.G. et vulgo
παριέναι. 4. πρεσβευσία Dionys. p. 794. πρεσβεία nescio quis Paris. 5. ἡμε-
τέροις B.C.F. 6. αἰσθανόμενοι C.G. 9. οὔτε τούτων] om. pr. G. 15. ἐστὶ
λόγου V. 16. ὧν αἱ ἀκοαὶ Q. μᾶλλον] om. P. ὄψις B.C.E.F.H.I.K.N.V.
c.d.f.g.h.i. Poppo. Goeller. Haack. vulgo, et Bekk. ὄψις. 17. αὐτοὶ A.B.E.F.
H.K.O.g. Haack. Poppo. Goell. Bekk. C. et ceteri αὐτοῖς. 19. ὠφελείᾳ Bekk.
ἐκινδυνεύετε C.I. οἷς F. 20. κατέσχετε d.i. τοῦ] μὴ O.P.

2. ἐπιέναι] Confer I. 90, 6. ἐπέρχεται
ἐπὶ τὸ κοινόν. 91, 4. ἐπελθὼν τοῖς Λακε-
δαemonίοις. 119, 2. τελευταῖοι ἐπελθόντες
ἔλεγον. BEKK.

17. εἰ καὶ δι' ὄχλου—προβαλλομένοις]
“Although it be rather irksome to us
“to be for ever bringing this subject
“forwards.” Thus Haack, and, I think,
rightly; and Bekker and Poppo and
Göller in his last edition have retained

the same stopping. Others place a
comma after ἔσται, and interpret the
passage thus: “We must continually
“bring these topics forward, even if
“they prove rather irksome to you.”
This is Bredow's translation.

19. ἧς τοῦ μὲν ἔργου κ. τ. λ.] Göller
interprets thus, “Of the actual doing
“ye had your share, but we must have
“our share also of the glory.” But

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- 3 “ εἴ τι ὠφελεῖ, στερισκόμεθα. ῥηθήσεται δὲ οὐ παραιτήσεως
 “ μᾶλλον ἔνεκα ἢ μαρτυρίου καὶ δηλώσεως πρὸς οἶαν ὑμῖν
 4 “ πόλιν μὴ εὖ βουλευομένοις ὁ ἀγὼν καταστήσεται. φαμὲν
 “ γὰρ Μαραθῶνί τε μόνοι προκινδυνεύσαι τῇ βαρβάρῳ, καὶ
 “ ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἱκανοὶ ὄντες κατὰ γῆν ἀμύ- 5
 “ νεσθαι, ἐσβάντες ἐς τὰς ναῦς πανδημεὶ ἐν Σαλαμῖνι
 “ ξονναυμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπι-
 “ πλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων
 5 “ πρὸς ναῦς πολλὰς ἀλλήλοις ἐπιβοηθεῖν. τεκμήριον δὲ
 “ μέγιστον αὐτὸς ἐποίησε· νικηθεὶς γὰρ ταῖς ναυσὶν ὥς 10
 “ οὐκέτι αὐτῷ ὁμοίας οὔσης τῆς δυνάμεως κατὰ τάχος τῇ
 “ πλέονι τοῦ στρατοῦ ἀνεχώρησεν. LXXIV. τοιούτου
 “ μέντοι ξυμβάντος τούτου, καὶ σαφῶς δηλωθέντος ὅτι ἐν
 “ ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, τρία τὰ
 “ ὠφελιμώτατα ἐς αὐτὸ παρεσχόμεθα, ἀριθμὸν τε νεῶν 15
 “ πλεῖστον καὶ ἄνδρα στρατηγὸν ξυνητώτατον καὶ προθυ-
 “ μίαν ἀκονοτάτην· ναῦς μὲν γε ἐς τὰς τετρακοσίας ὀλίγω

1. στερισκόμεθα A.B.H.I.O.V.g. Haack. Poppo. Goeller. Bekk. C.E.F. et vulgo στερισκόμεθα. παραινήσεως O. 3. μὴ] οὐκ d. βουλευομένοις c. βουλομένοις d. 5. τῷ] om. N.V. ἀμύνασθαι g. 8. τὴν τε πελ. B.F.g.h. ἀν] om. C. addidi ex A.B.E.F.H.I.K.L.N.O.V.c.d.f.g.h.i. receperunt Haack. Poppo. Goeller. Bekk. 12. πλεονι g.h. 13. ξυμβάντος τούτου A.B.E.F.H. V.c.g.h. Poppo. Goeller. Bekk. C.G. et vulgo τούτου ξυμβάντος. 17. μὲν τοιγε τριακοσίας I.L.O.

although this would be true, yet I think that it would not be to the speaker's actual purpose; which is rather to represent the Athenians as having done the work themselves, and therefore as being entitled to the gratitude of Greece, than to allow any share of it to others. And therefore I would rather interpret the words, “Of the solid fruit of that common benefit ye had your share, but let us too have our share of the credit of it.”

4. προκινδυνεύσαι] Hinc decantatum illud mutuatus est iuramentum Demosthenes: Οὐκ ἔστιν ὅπως ἡμάρτετε· οὐ ΜΑ τοὺς ἐν Μαραθῶνι ΠΡΟΚΙΝΔΥΝΕΥΣΑΝΤΑΣ, &c. WASS.

προκινδυνεύσαι τῇ βαρβάρῳ] Dativo

βαρβάρῳ significatur, adversus barbarum: quia in verbo inest sensus pugnandi. GÖLL. Compare notes on IV. 56.

7. μὴ κατὰ πόλεις, κ. τ. λ.] See Herodot. VII. 139, 3.

10. ὥς οὐκέτι ὁμοίας οὔσης] “Condering his power to be no longer what it had been before.” Compare II. 80, 1. ὁ περίπλους οὐκέτι ἴσαστο—δμοιος, “Would be no longer what it had been before.”

17. ναῦς ἐς τὰς τετρακοσίας] Numerum posuit rotundum navium Græcarum, ut et Demosth. de Cor. c. 70. τριακοσίων οὐσῶν τῶν πασῶν τριήρεων, τὰς διακοσίας ἢ πόλιν (Atheniensium) παρέσχετο. Sic reliqui oratores; v. c. Isocr. Paneg.

“ ἐλάσσους τῶν δύο μοιρῶν, Θεμιστοκλέα δὲ ἄρχοντα, ὃς
 “ αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὕπερ σαφέ-
 “ στατα ἔσωσε τὰ πράγματα, καὶ αὐτοὶ διὰ τοῦτο δὴ μάλιστα
 “ ἐτιμῆσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων. προθυμίαν
 5 “ δὲ καὶ πολὺ τολμηροτάτην ἐδείξαμεν, οἳ γε, ἐπειδὴ ἡμῶν
 “ κατὰ γῆν οὐδεὶς ἐβόηθει, τῶν ἄλλων ἤδη μέχρη ἡμῶν
 “ δουλεύοντων ἡξιώσαμεν ἐκλιπόντες τὴν πόλιν καὶ τὰ

1. ἐλάττους g.h. τῶν δύο G. Ante δύο articulum ignorant B.C.E.F.H.I. N.V.c.e.f.h. et A. qui litteras *ous* *du* in litura habet plurium capace. omisit etiam Bekker. 2. σαφῶς F.H. 3. αὐτοὶ A.E.F. (omisso *mox* ὑμεῖς.) H.K.V.d.g.h.i. Poppo. Goeller. vulgo αὐτόν. atque ita Haack. et Bekker. διὰ τοῦτο δὴ μάλισ-
 στα ἐτιμῆσατε A.E.F.H.V.d.e.g.h.i. Haack. Poppo. Goell. τοῦτο δὴ μάλιστα ὑμεῖς
 ἐτιμῆσατε B. τοῦτο δὲ μάλ. ἐτ. ἄν. N. τοῦτο ὑμεῖς δὴ μάλιστα Bekker. C. et vulgo
 τοῦτο ὑμεῖς ἐτ. μάλ. δὴ ἄνδρα. 4. ὡς] εἰς L.

c. 31. κεκτημένοι τριῖναις διπλοσίας μὲν, ἢ σύμπαντες οἱ ἄλλοι. Lys. Epit. p. 105. Reisk. Ita secundum Diod. Sic. L. XV. 58. Athenienses ducentas naves dederunt. Accuratus si numerum navium ineamus, classis fuit 378 navium (Herod. VIII. c. 48, 3.) Athenienses secundum Herodotum (VIII. 44, 1.) miserunt 180 naves. cf. Plut. in Them. c. 14. p. 467. Egregie egerunt de hac re Valcken. ad Herod. L. VIII. p. 619. et 640. et Morus ad Isocr. Pan. p. 71. GÖTTL. It should be recollected, that this is not the statement of Thucydides, but of the Athenian orator, who is made very characteristically to indulge in gross exaggerations, exactly as we find to be the practice of those orators whose real speeches are still extant. Similar misrepresentations occur in the speech of Alcibiades, in which he urges the policy of the expedition against Syracuse; but it is absurd, after the express declaration of Thucydides in his preface, to confound the speeches with the history, and to imagine them to contain not what the speakers were likely to have said, but what the truth required them to say.

Since this note was written, Didot the French editor of Thucydides has endeavoured to remove the difficulty by interpreting τῶν δύο μοιρῶν “the half,” instead of “two thirds;” and strange to say, Göller in his last edition has

adopted this, as I think, most undoubted error. But it may be observed that in the proportion of the Athenian ships to the whole fleet Demosthenes agrees with the orator in Thucydides. τριακοσίαν οὐσῶν τῶν πασῶν τριήρεων τὰς διακοσίας ἢ πόλιν παρέσχετο, where Didot again wishes to alter τριακοσίαν into τετρακοσίαν. It would seem that it was a favourite boast of the Athenians, though not a true one, that two thirds of the fleet which fought at Salamis were furnished by Athens. If then they took the real number of the whole fleet (as the speaker in Thucydides has done nearly, for it was 378 and he calls it 400,) then the false proportion could only be maintained by overrating the number of the Athenian ships. If on the contrary they gave nearly the real number of the Athenian ships, as Demosthenes did, then it was necessary to diminish the amount of the whole combined fleet; and accordingly he states it to have been only 300.

2. αἰτιώτατος ναυμαχῆσαι] Αἴτιος cum infinit. sine articulo τοῦ solennis structura. Conf. I. 25. 33. 75. 133. Xenophont. Hellenic. VII. 5, 17. αἰτιοὶ ἐγένοντο σωθῆναι; et VII. 4, 19. (where Schneider has rashly inserted the article.) GÖLL.

4. ἐτιμῆσατε] Vid. Plut. in Them. c. 17. p. 472. BEKKER. See also Herodot. VIII. 124.

“οἰκεῖα διαφθείραντες μηδ’ ὥς τὸ τῶν περιλοίπων ξυμμάχων
 “κοινὸν προλεπεῖν, μηδὲ σκεδασθέντες ἀχρεῖοι αὐτοῖς γενέ-
 “σθαι, ἀλλ’ ἐσβάντες ἐς τὰς ναῦς κινδυνεύσαι καὶ μὴ
 3 “ὀργισθῆναι ὅτι ἡμῖν οὐ προετιμωρήσατε. ὥστε φαμέν οὐχ
 4 “ἦσσον αὐτοὶ ὠφελῆσαι ὑμᾶς ἢ τυχεῖν τούτου. ὑμεῖς μὲν 5
 “γὰρ ἀπὸ τε οἰκουμένων τῶν πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν
 “νέμεσθαι, ἐπειδὴ ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ
 “πλέον, ἐβοηθήσατε (ὅτε γοῦν ἦμεν ἔτι σῶοι, οὐ παρεγέ-
 “νεσθε)· ἡμεῖς δὲ ἀπὸ τε τῆς οὐκ οὔσης ἔτι ὀρμώμενοι καὶ
 “ὑπὲρ τῆς ἐν βραχείᾳ ἐλπίδι οὔσης κινδυνεύοντες ξυνεσώ- 10
 5 “σαμεν ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς αὐτούς. εἰ δὲ προσεχω-
 “ρήσαμεν πρότερον τῷ Μήδῳ, δείσαντες ὥσπερ καὶ ἄλλοι
 “περὶ τῇ χώρᾳ, ἢ μὴ ἐτολήμαμεν ὕστερον ἐσβῆναι ἐς τὰς
 “ναῦς ὡς διεφθαρμένοι, οὐδὲν ἂν ἔτι ἔδει ὑμᾶς μὴ ἔχοντας
 “ναῦς ἱκανὰς ναυμαχεῖν, ἀλλὰ καθ’ ἡσυχίαν ἂν αὐτῷ προε- 15
 “χώρησε τὰ πράγματα ἢ ἐβούλετο. LXXV. ἀρ’ ἀξιοί

1. ὥς E.
 om. pr. G.
 P.Q.d.e.i.

2. γενέσθαι αὐτοῖς g.h.
 Μήδῳ] μήπω C.
 15. προσεχώρησε B.g.

6. τὸ] om. A.B.g.h.i.
 13. ἢ] καὶ K.d.i.
 16. ἦ] ὥς c. φ d.

12. πρότερον]
 14. ἔδει ἔτι C.G.K.L.O.
 ἀρα ἀξιοί V.

10. ξυνεσώσαμεν—τὸ μέρος] “We bore
 “our full share in the deliverance both
 “of ourselves and of you.” Compare
 Demosthen. de Falsa Legat. p. 367.
 Reiske. and Lysias advers. Philom.
 p. 872. μετέχειν τὸ μέρος τῶν δεινῶν.

16. ἀρ’ ἀξιοί ἐσμεν κ. τ. λ.] The word
 ἀρα, although accented and pronounced
 differently, is no other originally than
 the illative conjunction ἀρα. Bauer
 compares the word to the Latin “ec-
 quid;” as in Livy, IV. 3. “Ecquid
 “sentitis in quanto contemptu vivatis?”
 where “ecquid sentitis” means, “Do
 “you not feel?” He might have com-
 pared also the expression “en unquam”
 which occurs in the same chapter, and
 again in X. 8. where the sense in both
 cases according to our way of express-
 ing it would be “en nunquam;” “en
 “unquam fando audistis?” “What,
 “did you never hear tell, how the first
 “patricians” &c. ? Thus ἀρ’ ἀξιοί ἐσμεν

means in English, “Do we not then
 “deserve?” or according to the original
 signification of the word, “We deserve
 “then, I think,” where the question is
 conveyed by the tone and manner as
 completely as if it were put in the direct
 interrogative form. Yet according to
 the more usual Greek idiom, this sense
 would be expressed as in English, ἀρ’
 οὐκ ἀξιοί ἐσμεν; whereas ἀρα μὴ ἀξιοί
 ἐσμεν would signify, “Do we deserve?”
 It seems then that Thucydides has
 made the words ἀρ’ ἀξιοί ἐσμεν—μὴ
 οὕτως ἂν ἀν ἐπιφθόνως διακείσθαι signify
 the same thing as if he had written ἀρα
 μὴ ἀξιοί ἐσμεν—οὕτως ἂν—διακείσθαι,
 the negative μὴ being merely transposed
 from the beginning to the latter part of
 the sentence. For the sense of ἀρα μὴ
 as different from that of ἀρ’ οὐκ, see
 Kühner, Gr. Gr. §. 834. and the pas-
 sages there quoted. Jelf, 873. 3.

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Then with respect to the charge of ambition brought against them, their dominion was at first fairly gained, and afterwards it was a matter of self-preservation to maintain it.

- “ ἔσμεν, ὦ Λακεδαιμόνιοι, καὶ προθυμίας ἔνεκα
 “ τῆς τότε καὶ γνώμης ξυνέσεως ἀρχῆς γε ἧς
 “ ἔχομεν τοῖς Ἑλλησι μὴ οὕτως ἄγαν ἐπι-
 “ φθόνως διακείσθαι; καὶ γὰρ αὐτὴν τήνδε
 “ ἐλάβομεν οὐ βιασάμενοι, ἀλλ’ ὑμῶν μὲν οὐκ
 “ ἐθέλησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα
 “ τοῦ βαρβάρου, ἡμῶν δὲ προσελθόντων τῶν ξυμμάχων καὶ
 “ αὐτῶν δεηθέντων ἡγεμόνας καταστήναι· ἐξ αὐτοῦ δὲ τοῦ
 “ ἔργου κατηναγκάσθημεν τὸ πρῶτον προαγαγεῖν αὐτὴν ἐς
 10 “ τὸδε, μάλιστα μὲν ὑπὸ δέους, ἔπειτα δὲ καὶ τιμῆς, ὕστερον
 “ καὶ ὠφελείας. καὶ οὐκ ἀσφαλὲς ἔτι ἐδόκει εἶναι τοῖς πολ-
 “ λοῖς ἀπήχθημένους, καὶ τινων καὶ ἤδη ἀποστάντων κατε-
 “ στραμμένων, ὑμῶν τε ἡμῶν οὐκέτι ὁμοίως φίλων ἀλλ’
 “ ὑπόπτων καὶ διαφόρων ὄντων, ἀνέντας κινδυνεύειν καὶ γὰρ
 15 “ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίνοντο. πᾶσι δὲ ἀνεπί-
 “ φθονον τὰ ξυμφέροντα τῶν μεγίστων πέρι κινδύνων εὖ
 “ τίθεσθαι. LXXVI. ὑμεῖς γοῦν, ὦ Λακεδαιμόνιοι, τὰς ἐν
 “ τῇ Πελοποννήσῳ πόλεις ἐπὶ τὸ ὑμῶν ὠφέ-
 “ λιμον καταστησάμενοι ἐξηγεῖσθε· καὶ εἰ
 20 “ τότε ὑπομείναντες διὰ παντὸς ἀπήχθησθε
 “ ἐν τῇ ἡγεμονίᾳ ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ
 “ ἂν ἦσσαν ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις, καὶ
 “ ἀναγκασθέντας ἂν ἢ ἄρχειν ἐγκρατῶς ἢ αὐτοὺς κινδυνεύειν.

They ought not there-
 fore to be blamed, but
 rather praised for hav-
 20 ing abused their power
 so little.

1. καὶ] τῆς c.d. 2. καὶ γνώμης καὶ ξ. N.V.c. γε L.O.Q. Haack. Poppo.
 Goeller. Bekk. vulgo ἀρχῆς τε. ἧς] om. P. 3. ὄντως Q. διακείσθαι ἐπι-
 φθόνως V. 7. τῶν βαρβάρων K. 10. δὲ om. C.G.K.L.O.P.i. 11. ὠφε-
 λίας Bekk. 12. καὶ ante ἤδη om. f. ἤδη] δὴ d. 13. τε καὶ ἡμῶν O.
 ὑμῶν E. οὐκέτι] τε C. φίλων ὄντων ἀλλὰ K. 17. τίθεσθαι] πείθεσθαι B.F.
 18. ὑμῶν C.O.P.e. 19. ἐξηγήσθε K. 20. ἀπήχθησθε A.B.E.F.H.V.g.
 Haack. Poppo. Goeller. Bekk. vulgo ἀπήχθεσθε.

2. “Dele ξυνέσεως.” DOBREE. Poppo seems inclined to strike out γνώμης, but as we find γνώμης ἀμάρτημα II. 65, 12. I do not see why we may not also allow γνώμης ξυνέσεως; “our intelligence or good sense in counsel.”
 6. παραμεῖναι] Compare III. 10, 2. παραμεινάντων πρὸς τὰ ὑπόλοιπα τῶν

ἔργων. See Herod. IX. 114, 2.

15. πᾶσι δὲ ἀνεπίφθονον] Compare Thucyd. VI. 83, 2.

17. ὑμεῖς γοῦν κ. τ. λ.] The same sentiment, and almost in the same words, had been given before in chap. 19, 1. and recurs again in chap. 144, 2. of this book.

- 2 “ οὕτως οὐδ’ ἡμεῖς θανμαστὸν οὐδὲν πεποιήκαμεν οὐδ’ ἀπὸ
 “ τοῦ ἀνθρωπείου τρόπου, εἰ ἀρχὴν τε διδομένην ἐδεξάμεθα,
 “ καὶ ταύτην μὴ ἀνέιμεν ὑπὸ τῶν μέγιστων νικηθέντες, τιμῆς
 “ καὶ δέους καὶ ὠφελείας, οὐδ’ αὖ πρῶτοι τοῦ τοιούτου
 “ ὑπάρξαντες, ἀλλ’ αἰεὶ καθεστῶτος τὸν ἥσσω ὑπὸ τοῦ 5
 “ δυνατωτέρου κατείργεσθαι, ἄξιοί τε ἅμα νομίζοντες εἶναι,
 “ καὶ ὑμῖν δοκοῦντες μέχρι οὗ τὰ ξυμφέροντα λογιζόμενοι
 “ τῷ δικαίῳ λόγῳ νῦν χρῆσθε, ὃν οὐδεὶς πω παρατυχὸν
 “ ἰσχυρὴ τι κτήσασθαι προθεῖς τοῦ μὴ πλέον ἔχειν ἀπετρά-
 3 “ πετο. ἐπαινέισθαι τε ἄξιοι οἵτινες χρῆσάμενοι τῇ ἀνθρω- 10
 “ πείᾳ φύσει ὥστε ἐτέρων ἄρχειν, δικαιότεροι ἢ κατὰ τὴν
 4 “ ὑπάρχουσαν δύναμιν γεγένηται. ἄλλους γ’ ἂν οὖν οἰόμεθα
 “ τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα εἴ τι μετριάζομεν.
 “ ἡμῖν δὲ καὶ ἐκ τοῦ ἐπικικοῦς ἀδοξία τὸ πλέον ἢ ἔπαινος οὐκ
 “ εἰκότως περιέσθη. LXXVII. καὶ ἐλασσούμενοι γὰρ ἐν 15
 And their actual un- “ ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους
 popularity is the natu-
 ral accompaniment of “ δίκαις, καὶ παρ’ ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις

2. ἀνθρωπίνου K. διδομένην A.B.C.F.H.L.N.O.P.b.c.f.g.h.i. Haack. Poppo.
 Goeller. Bekk. δεδομένην V. vulgo διαδομένην. 3. ἀνίμεν A.B.F.H.V.b.c.f.g.h.
 ἀνίμεν margo G. 4. ὠφελίας Bekk. τοῦ] om. N.V. 5. καθεστῶτας E.
 ἥσσω αἰεὶ ὑπὸ c.f. 6. ἅμα] om. d.i. post νομίζοντες ponunt L.P. 8. χρῆσθαι C.
 παρατυχὸν C. 12. γεγένηται A.B.E.F.H.L.N.O.P.Q.V.g.h. Haack. Poppo.
 Goeller. Bekk. vulgo γένωνται. 13. μάλιστα] μᾶλλον K. om. c.f. ὅτι μά-
 λιστα G. 14. καὶ] om. c. τὸ πλέον C.G.I.L.O.Q.

1. ἀπὸ τοῦ ἀνθρωπείου τρόπου] “ Re-
 mote from the common practice of
 “ mankind.” And so Aristotle, Ethic.
 Nicom. IX. 8, 1. ἐγκαλοῦσι δὲ αὐτῷ, οἷον
 ὅτι οὐθὲν ἀφ’ αὐτοῦ πράττει, “ He does
 “ nothing without reference to self.”
 Compare Matthiæ, Gr. Gr. 573. Jelf,
 620. a. i. a.

8. ὃν οὐδεὶς πω—ἀπετράπετο] Com-
 pare V. 89.

11. δικαιότεροι ἢ κατὰ τὴν ὑπάρχουσαν
 δύναμιν] “ Less careless of justice than
 “ our actual power enabled us to be.”
 Compare Matthiæ, Gr. Gr. §. 449. Jelf,
 783. i.

15. περιέσθη] “ Has resulted ;” “ has
 “ come round in the course of events.”
 The word generally denotes a new and
 unexpected result, as in chap. 32. 120.

VI. 24, 2. but sometimes simply “ what
 “ has happened or befallen,” as in VII.
 70, 6.

ἐλασσούμενοι] “ Not standing upon
 “ our right ;” i. e. condescending to let
 our disputes with them be fairly tried,
 instead of deciding them by our sovereign
 power. Compare Thucyd. IV. 64, 1. ἀξιώ-
 —δσον εἰκὸς ἥσασθαι; and Demosthen.
 contra Dionysodor. p. 1287. ed. Reiske.
 ἡμεῖς μὲν ταῦτα συνχωροῦμεν, οὐκ ἀγνο-
 οῦντες τὸ ἐκ τῆς ἐγγυγραφῆς δίκαιον, ἀλλ’
 ἡγούμενοι δεῖν ἐλαττοῦσθαι τὴν καὶ συγχω-
 ρεῖν, ὥστε μὴ δοκεῖν φιλόδοκοι εἶναι.

17. παρ’ ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις
 νόμοις] Comp. Isocrat. Panegyrt. p. 62.
 τοῖς αὐτοῖς νόμοις ἀπάσας τὰς πόλεις
 διφκοῦμεν, συμμαχικῶς ἀλλ’ οὐ δεσποτι-
 κῶς βουλευόμενοι περὶ αὐτῶν.

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sovereign authority, and would be experienced in an equal or greater degree by the Lacedaemonians, if they should hereafter transfer the empire now held by Athens to themselves.

- “νόμοις ποιήσαντες τὰς κρίσεις, φιλοδικεῖν
 “δοκοῦμεν. καὶ οὐδεὶς σκοπεῖ αὐτῶν, τοῖς καὶ²
 “ἄλλοθί που ἀρχὴν ἔχουσι καὶ ἥσσον ἡμῶν
 “πρὸς τοὺς ὑπηκόους μετρίοις οὖσι διότι τοῦτο
 “οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς ἂν ἐξῆ,
 “δικάζεσθαι οὐδὲν προσδέονται. οἱ δὲ εἰθι-³
 “σμένοι πρὸς ἡμᾶς ἀπὸ τοῦ ἴσου ὁμλεῖν, ἣν τι παρὰ τὸ μὴ
 “οἶεσθαι χρῆναι ἢ γνώμῃ ἢ δυνάμει τῇ διὰ τὴν ἀρχὴν καὶ
 “ὅπως οὖν ἐλασσωθῶσιν, οὐ τοῦ πλέονος μὴ στερισκόμενοι
 10 “χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτερον φέρουσιν ἢ
 “εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερώς ἐπλεονε-
 “κτοῦμεν. ἐκείνως δὲ οὐδ’ ἂν αὐτοὶ ἀντέλεγον ὥς οὐ χρεῶν⁴
 “τὸν ἥσσω τῷ κρατοῦντι ὑποχωρεῖν. ἀδικούμενοί τε, ὥς⁵
 “ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιάζονται· τὸ
 15 “μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ’ ἀπὸ τοῦ
 “κρείσσονος καταναγκάζεσθαι. ὑπὸ γοῦν τοῦ Μήδου δεινό-⁶

2. τοῖς καὶ] τοῖς δὲ c.f. καὶ om. E. 3. ἀρχὴν ἔχουσι A.B.E.H.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. τὴν ἀρχὴν ἔχουσι F. C.G. et vulgo ἔχουσιν ἀρχήν. 4. τοῖτο] om. P. 5. οὐκ ὀνειδίζεται] οὐ προφέρεται Coraes ad II. 48. 6. ἡθισμένοι E. 9. ὅπως οὖν V. τοῦ] τὸ E. πλέονος A.B.C.E.F.H.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. ceteri πλείονος. 11. εἰ] om. C.F.c.g. ἀπὸ τῆς πρώτης L. πλεονεκτοῦμεν F.H. 12. οὐ] om. g. 13. τῶν ἥσσω E. 14. οἱ] om. L.O.P. 15. πλεονεκτῆσθαι V. 16. κρείσσονος A.B.E.f.g.h. Haack. Poppo. Goell. Bekk. vulgo κρείττονος. ὑπὸ—ἡνείχοντο] om. P.

8. καὶ ὁπωσοῦν] “Expectaverit ali-
 “quis,” says Poppo, “ἢ ὁπωσοῦν ob ἢ
 “γνώμῃ ἢ δυνάμει. Alia res esset, si
 “καὶ ὅτι οὖν scriptum esset, quod ad ἣν
 “τι pertinere.” Possibly ὁπωσοῦν has
 very nearly the same meaning as ὅτι οὖν,
 “If they be at all injured even in ever
 “so slight a way;” which is the same
 as saying, “even in ever so slight a
 “point.” And so the German trans-
 lator, Bredow, renders it, “So bald sie
 “irgend im geringsten abbruch erlei-
 “den.”

9. οὐ τοῦ πλέονος μὴ στερισκόμενοι
 κ. τ. λ.] The admirers of Clarendon
 may be surprised to find him repeat
 this complaint of the Athenian orator,
 as if it were just and reasonable. He

complains “that every man” (namely
 in the early years of Charles the First’s
 reign) “was more troubled and per-
 “plexed at that they called the viola-
 “tion of one law, than delighted or
 “pleased with the observance of the
 “rest of the charter.” Vol. I. p. 119.
 Oxford ed. 8vo. 1807.

13. ἀδικούμενοί τε—καταναγκάζεσθαι]
 Compare Aristotle, Rhetor. I. 11, 9. οὐ-
 δεὶς γὰρ ὀργίζεται τοῖς πολὺν ὑπὲρ αὐτὸν τῇ
 δυνάμει. And also Xenophon, Hellenic.
 III. 5, 15. ἡ Λακεδαιμονίων πλεονεξία
 πολὺν εὐκαταλυτώτερα ἐστὶ τῆς ὑμετέρας
 ἀρχῆς· ὑμεῖς μὲν γὰρ ἔχοντες ναυτικόν,
 οὐχ ἐκόντων ἤρχεσθε· οἱτοὶ δὲ, ὀλίγοι
 ὄντες, πολλαπλασίῳ ὄντων, καὶ οὐδὲν
 χεῖρον ὀπλισμένων πλεονεκτοῦσι.

- “τερα τούτων πάσχοντες ἡνείχοντο, ἡ δὲ ἡμετέρα ἀρχὴ
 “χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ παρὸν γὰρ αἰὲ βαρὺ τοῖς
 7 “ὑπηκόοις. ὑμεῖς γ’ ἂν οὖν εἰ καθελόντες ἡμᾶς ἄρξατε,
 “τάχα ἂν τὴν εὐνοίαν ἣν διὰ τὸ ἡμέτερον δέος εἰλήφατε
 “μεταβάλοιτε, εἴπερ οἶα καὶ τότε πρὸς τὸν Μῆδον δι’ ὀλίγου 5
 8 “ἡγησάμενοι ὑπεδείξατε, ὁμοῖα καὶ νῦν γνώσεσθε. ἄμικτα
 “γὰρ τὰ τε καθ’ ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, καὶ
 “προσέτι εἰς ἕκαστος ἐξῶν οὔτε τούτοις χρήται οὐθ’ οἷς ἡ
 “ἄλλη Ἑλλὰς νομίζει. LXXVIII. βουλευέσθε οὖν βραδέως
 “ὥς αὖ περὶ βραχέων, καὶ μὴ ἀλλοτρίαις 10
 “γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκεῖον
 “πόνον προσθῆσθε, τοῦ δὲ πολέμου τὸν παρά-
 “λογον, ὅσος ἐστὶ, πρὶν ἐν αὐτῷ γενέσθαι
 “προδιαγνώτε· μηχανόμενος γὰρ φιλεῖ ἐς
 “τύχας τὰ πολλὰ περιύστασθαι, ὧν ἴσον τε 15
 “ἀπέχομεν καὶ ὀποτέρως ἔσται ἐν ἀδήλῳ κωδυνεύεται.
 2 “ἴοντες τε οἱ ἄνθρωποι ἐς τοὺς πολέμους τῶν ἔργων πρό-
 “τερον ἔχονται, ἃ χρὴν ὕστερον δρᾶν, κακοπαθοῦντες δὲ ἥδη
 3 “τῶν λόγων ἄπτονται. ἡμεῖς δὲ ἐν οὐδεμῇ πω τοιαύτῃ
 “ἀμαρτίᾳ ὄντες οὗτ’ αὐτοὶ οὐθ’ ὑμᾶς ὀρώντες λέγομεν ὑμῖν, 20
 “ἕως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία, σπονδὰς μὴ

2. εἶναι δοκεῖ B.g.h. 3. ἂν] om. Tusanus. οὖν] om. c. ἄρξετε C.G.
 I.K.L.N.O.P.Q.V.d.e.f. ἄρξοιτε E. 5. μεταβάλῃτε K.O.P.d. 6. ὑπεδείξατε
 A.B.C.E.F.N.V.e.g.h. Poppo. Goeller. Bekk. vulgo ἀπεδείξατε. 8. εἰσιὼν g.
 12. πόνον] τὸν πόνον P.Q. πρόθησθε B.h. τὸ παραλογον ὅσον Stobæus.
 14. προγνώτε L.O.P.Q. πρόγνωτε pr. G. προέγνωτε I.e. ἐς τύχας φιλεῖ F.H.V.
 16. ὀποτέρων g.h. 17. ἐς τοὺς πολέμους] τοῖς πολέμοις L. 18. καὶ κακοπαθ. c.
 19. ἀμαρτία τοιαύτη V. 20. ὑμᾶς] ὑμεῖς K.e.i. 21. ἡ εὐβουλία ἀμφοτέροις G.
 ἀμφοτέροις om. i.

4. τὸ ἡμέτερον δέος] “The fear of which we are the object.” So in chap. 69, 9. αἱ ὑμέτεραι ἐλπίδες, “Hopes of receiving aid from you.” Add also III. 63, 2.

6. ὁμοῖα γνώσεσθε] i. e. ὁμοίαις γνώμαις χρήσεσθε, “If your system be such as that of which you shewed symptoms before.” Ὑπεδείξατε for ἀπεδείξατε has been rightly restored by

Bekker, Poppo, and Gøller. The Lacedæmonians had not *fully manifested*, ἀπέδειξαν, their tyrannical spirit during the command of Pausanias, but had *shewn symptoms of it*, which is exactly ὑπέδειξαν.

14. ἐς τύχας περιύστασθαι] “To bring in the end to hazard;” to end by “bringing to hazard.” See the note on περιύστη, chap. 76, 4.

SPARTA. A. C. 432. Olymp. 87. 1.

“λύειν μηδὲ παραβαίνειν τοὺς ὅρκους, τὰ δὲ διάφορα δίκη
“λύεσθαι κατὰ τὴν ξυνθήκην. ἢ θεοὺς τοὺς ὀρκίους μάρ- 4
“τυρας ποιούμενοι πειρασόμεθα ἀμύνεσθαι πολέμου ἄρχοντας
“ταύτη ἢ ἂν ὑφηγήσθε.”

5 LXXIX. Τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον. ἐπειδὴ δὲ τῶν 2
τε ξυμμάχων ἤκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ ἐς

After these speeches
the Lacedaemonians
debate the question
amongst themselves;
and their king Archi-
damus speaks in favour
of delaying the war.

(80—85.)

τοὺς Ἀθηναίους καὶ τῶν Ἀθηναίων ἃ ἔλεξαν,
μεταστησάμενοι πάντας ἐβουλευόντο κατὰ
σφᾶς αὐτοὺς περὶ τῶν παρόντων. καὶ τῶν 3
μὲν πλειόνων ἐπὶ τὸ αὐτὸ αἰ γινώμει ἔφερον,
ἀδικεῖν τε τοὺς Ἀθηναίους ἤδη καὶ πολεμητέα
εἶναι ἐν τάχει· παρελθὼν δὲ Ἀρχίδαμος ὁ

βασιλεὺς αὐτῶν, ἀνὴρ καὶ ξυνητὸς δοκῶν εἶναι καὶ σώφρων,
ἔλεξε τοιαύδε.

15 LXXX. “ΚΑΙ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός
“εἰμι, ὦ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ

He urges the different
nature as well as the
magnitude of the Athe-
nian power, and that
the Peloponnesians
could not effectually
grapple with it.

“ὄρῳ, ὥστε μήτε ἀπειρία ἐπιθυμήσαί τινα τοῦ
“ἔργου, ὅπερ ἂν οἱ πολλοὶ πάθοιεν, μήτε
“ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα. εὖροιτε δ' 2
“ἂν τόνδε περὶ οὗ νῦν βουλευέσθε οὐκ ἂν
“ἐλάχιστον γεγόμενον, εἰ σωφρόνως τις αὐτὸν

2. τῇν] om. L.O.Q. 3. εἰ δὲ μὴ A.B.E.F.H.N.V.c.f.g.h. Poppo. nobiscum
Goeller. Bekk. 4. ἀμύνασθαι G. om. pr. G.K. πολέμου ἄρχοντας] om. h.
4. ὑφηγίσθε Q.V. 5. ταῦτα d. δὲ A.B.C.E.F.H.g.h. Poppo. Goeller. Bekk.
G. et vulgo μίν. 6. τε addidi ex A.B.C.E.F.H.N.V.f.g.h. τε Poppo. Haack.
Goeller. Bekk. 7. α] om. pr. G. 9. περὶ τῶν παρόντων κατὰ σφᾶς
αὐτοὺς f. 10. μὲν] om. Q. πλειόνων A.B.E.F.H.V.c.f.g.h. Poppo. Goell.
Bekk. C.G. et ceteri πλειόνων. 12. δὲ ὁ ἀρχίδαμος L.O. 16. ἐν αὐτῇ τῇ Q.
ἐν τῇ, omisso pronomine, C. 18. αὖ] om. O. of] om. B.K. 20. τόνδε
A.B.F.H.N.V.g.h. Haack Poppo. Goell. Bekk. τὸν πόλεμον L.P. τόνδε τὸν
πόλεμον C.G.K.O.Q. vulgo τὸν πόλεμον τόνδε.

4. ὑφηγήσθε.” Idem est ac προη-
γήσθε.” GÖLL. They both express the
same idea, but not exactly the same
part of it: προηγίσθαι expresses the
precedence, ὑφηγίσθαι the nearness of
the leader. The former shews that the
leader is followed, the latter that he is
followed closely.

12. Ἀρχίδαμος] Sc. Archidamus II.
Leotychidæ successor, et ejus e Zeuxi-

damo filio nepos, nam Zeuxidamus
diem ante patrem obiit. Ejus res gestas,
et sub ipso concitatum bellum Pelop.
(a quo primum ejus decennium Ἀρχι-
δάμος πόλεμος denominatum, teste
Harpocr.) breviter refert Pausan. III. 7.
Vide Meursium de Regno Laced. c. 17.
Huds.

16. τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὄρῳ] i. e.
ὄρῳ ἐμπειροῦς.

SPARTA. A. C. 422. Olymp. 57. 1.

- 3 " ἐκλογίζοιτο. πρὸς μὲν γὰρ τοὺς Πελοποννησίους καὶ
 " ἀστυγείτονας παρόμοιους ἡμῶν ἢ ἀλκῇ, καὶ διὰ ταχέων οἶόν
 " τε ἐφ' ἕκαστα ἐλθεῖν· πρὸς δὲ ἄνδρας οἱ γῆν τε ἐκάς
 " ἔχουσι καὶ προσέτι θαλάσσης ἐμπειρότατοί εἰσι καὶ τοῖς
 " ἄλλοις ἅπασιν ἄριστα ἐξήρτνυνται, πλούτῳ τε ἰδίῳ καὶ 5
 " δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὅπλοις καὶ ὄχλῳ ὅσος
 " οὐκ ἐν ἄλλῳ ἐνὶ γε χωρίῳ Ἑλληνικῇ ἐστίν, ἔτι δὲ καὶ
 " ξυμμάχους πολλοὺς φόρου ὑποτελεῖς ἔχουσι, πῶς χρή
 " πρὸς τούτους ῥαδίως πόλεμον ἄρασθαι καὶ τίνι πιστεύ-
 " σαντας ἀπαρασκεύους ἐπειχθῆναι; πότερον ταῖς ναυσὶν; 10
 " ἀλλ' ἥσους ἐσμέν· εἰ δὲ μελετήσομεν καὶ ἀντιπαρα-
 4 " σκευασόμεθα, χρόνος ἐνέσται. ἀλλὰ τοῖς χρήμασιν; ἀλλὰ
 " πολλῷ ἔτι πλεόν τούτου ἐλλείπομεν καὶ οὔτε ἐν κοινῷ
 " ἔχομεν οὔτε ἐτοίμως ἐκ τῶν ἰδίων φέρομεν. LXXXI. τάχ'
 " ἂν τις θαρροίῃ ὅτι τοῖς ὅπλοις αὐτῶν καὶ τῷ 15
 " πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν δροῦν
 " ἐπιφοιτῶντες. τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλὴ
 " ἥς ἄρχουσι, καὶ ἐκ θαλάσσης ὧν δέονται
 3 " ἐπάξονται. εἰ δ' αὖ τοὺς ξυμμάχους ἀφιστάναι πειρασό-
 " μεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν τὸ πλεόν οὐσι 20
 4 " νησιώταις. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος; εἰ μὴ γὰρ ἡ
 " ναυσὶ κρατήσομεν ἢ τὰς προσόδους ἀφαιρήσομεν ἀφ' ὧν
 5 " τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. κὰν τούτῳ
 " οὐδὲ καταλύεσθαι ἔτι καλὸν, ἄλλως τε καὶ εἰ δόξομεν

1. τοῖς] om. C.G.K.L.O.P.d.e.i. καὶ τοὺς ἀστυγείτονας B.C.E.F.G.K.V.
 b.c.f.g.h.i. 5. ἅπασιν] om. d. ἄριστα] om. Q.d. ἐξήρτνυνται c.d.f.g.h.
 πλούτῳ δὲ V. 7. χωρίῳ] χρόνῳ H. χωρίῳ ἐνὶ γε V. 8. πολλοὺς] πολλοῦ γρ.
 G. om. g. φόρους I. 11. ἐσμέν] om. P. ἀντιπαρασκευαζόμεθα pr. K.
 ἀντιπαρασκευασθήσομεθα b.d. et correctus K. 13. πλεόν ἔτι C.K.L.O.P.Q.d.e.i.
 15. θαρροίῃ K.L.O.P.Q.i. 17. ἐπιφοιτῶντας i. γῇ ἄλλῃ i. ἐστὶ] ἔτι I.
 23. πλεόν E. 24. διαλύεσθαι L.O.P.

2. παρόμοιους ἡμῶν ἢ ἀλκῇ] "Is of the
 "same description;" i. e. it is military
 rather than naval. Compare Aristotle,
 Rhetor. I. 4, 4. ἀναγκαῖον εἶδέναι τὰς
 δυνάμεις [τῶν ὁμῶν πόλεων] πότερον

ὁμοίαι ἢ ἀνόμοιαι· ἔστι γὰρ καὶ ταύτη
 πλεονεκτεῖν ἢ ἑλαττοῦσθαι.

18. καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξον-
 ται] See Thucyd. VII. 28, 1.

SPARTA. A. C. 432. Olymp. 87. 1.

“ ἄρξαι μᾶλλον τῆς διαφορᾶς. μὴ γὰρ δὴ ἐκείνη γε τῇ 6
 “ ἐλπίδι ἐπαιρώμεθα ὡς ταχὺ παυθήσεται ὁ πόλεμος ἢν τὴν
 “ γῆν αὐτῶν τάμωμεν. δεδοικα δὲ μᾶλλον μὴ καὶ τοῖς 7
 “ παισὶν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθηναίους φρονή-
 5 “ ματι μῆτε τῇ γῇ δουλεῦσαι μῆτε ὥσπερ ἀπείρους κατα-
 “ πλαγῆναι τῷ πολέμῳ. LXXXII. οὐ μὴν οὐδὲ ἀναισθήτως
 “ αὐτοὺς κελεύω τοὺς τε ξυμμάχους ἡμῶν ἔαν
 “ βλάπτειν καὶ ἐπιβουλεύοντας μὴ καταφωρᾶν,
 “ ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ
 “ αἰτιάσθαι μῆτε πόλεμον ἄγαν δηλοῦντας
 10 “ μὴθ’ ὥς ἐπιτρέψομεν, καὶ τούτῳ καὶ τὰ
 “ ἡμέτερα αὐτῶν ἐξαρτύεσθαι ξυμμάχων τε προσαγωγῇ καὶ
 “ Ἑλλήνων καὶ βαρβάρων, εἴ ποθὲν τινα ἢ ναυτικοῦ ἢ χρη-
 “ μάτων δύναμιν προσληψόμεθα (ἀνεπίφθονον δὲ, ὅσοι
 15 “ ὥσπερ καὶ ἡμεῖς ὑπ’ Ἀθηναίων ἐπιβουλευόμεθα, μὴ
 “ Ἑλληνας μόνον ἀλλὰ καὶ βαρβάρους προσλαβόντας δια-
 “ σωθῆναι) καὶ τὰ αὐτῶν ἅμα ἐκποριζώμεθα. καὶ ἢν μὲν 2
 “ ἐσακούσωσί τι πρεσβευομένων ἡμῶν, ταῦτα ἄριστα· ἢν
 “ δὲ μὴ, διελθόντων ἐτῶν καὶ δύο καὶ τριῶν ἅμεινον ἤδη, ἢν
 20 “ δοκῇ, πεφραγμένοι ἵμεν ἐπ’ αὐτούς. καὶ ἴσως ὀρώντες 3
 “ ἡμῶν ἤδη τὴν τε παρασκευὴν καὶ τοὺς λόγους αὐτῇ ὁμοία
 “ ὑποσημαίνοντας μᾶλλον ἢν εἴκοιεν, καὶ γῆν ἔτι ἄτμητον
 “ ἔχοντες καὶ περὶ παρόντων ἀγαθῶν καὶ οὐπω ἐφθαρμένων

1. τῇ ἐλπίδι om. pr. G. 2. ἐπαιρώμεθα E. παυσθήσεται C. ἢν] ei d.i.
 4. αὐτὸν ὑπολ. B.C.g.i. ὑπολ. αὐτὸν F.H.V. ἀπολίπωμεν G.L.O.P. ἀπολεί-
 πωμεν K.Q.i. 5. τῇ om. L.O. 11. ἐπιτρέψωμεν B. 12. αὐτῶν] om. g.
 17. ἅμα om. pr. G. ἐκποριζόμεθα A.B.E.F.V.g. ἢν] ei c. μὴν] om. C. 18. ἐσα-
 κούσωσι A.B.C.c. Haack. Porpo. Goell. Bekk. ἐσακούωσι E.F.H.V.g. ἐπακούωσι
 G.I.K.O.P.Q.e. vulgo ἐπακούωσι. ἡμῶν] om. d.i. 19. ἐλθόντων L.O.P.
 καὶ post ἐτῶν recepi ex A.B.E.f.g. sic Bekk. Goell. om. C.F.G. Porpo. ἢν] ἢν g.
 22. ἐπισημαίνοντας f.

11. μὴθ’ ὥς ἐπιτρέψομεν] Goller under-
 stands this to mean, “nor to let them
 “see that we do not mean to notice
 “their conduct.” But I believe that
 the sense is rather, “neither to threaten

“war too plainly, and yet to let them
 “see that we shall not allow them to
 “go on as they are going on.” μὴθ’ ὥς
 ἐπιτρέψομεν seems to be equivalent in
 sense to καὶ ὥς οὐκ ἐπιτρέψομεν.

- “τερα τούτων πάσχοντες ἡνείχοντο, ἡ δὲ ἡμετέρα ἀρχὴ
 “χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ παρὸν γὰρ αἰὶ βαρὺ τοῖς
 7 “ὑπηκόοις. ὑμεῖς γ’ ἂν οὖν εἰ καθελόντες ἡμᾶς ἄρξαιτε,
 “τάχα ἂν τὴν εὐνοίαν ἣν διὰ τὸ ἡμέτερον δέος εἰλήφατε
 “μεταβάλοιτε, εἴπερ οἶα καὶ τότε πρὸς τὸν Μῆδον δι’ ὀλίγου 5
 8 “ἡγησάμενοι ὑπεδείξατε, ὁμοῖα καὶ νῦν γνώσεσθε. ἄμικτα
 “γὰρ τὰ τε καθ’ ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, καὶ
 “προσέτι εἰς ἕκαστος ἐξῶν οὔτε τούτοις χρήται οὔθ’ οἷς ἡ
 “ἄλλη Ἑλλὰς νομίζει. LXXVIII. βουλευέσθε οὖν βραδέως
 “ὡς οὐκ περὶ βραχέων, καὶ μὴ ἀλλοτρίαις 10
 “γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκεῖον
 “πόνον προσθήσθε, τοῦ δὲ πολέμου τὸν παρά-
 “λογον, ὅσος ἐστὶ, πρὶν ἐν αὐτῷ γενέσθαι
 “προδιαγνώτε· μηχανόμενος γὰρ φιλεῖ ἐς
 “τύχας τὰ πολλὰ περιμίστασθαι, ὧν ἴσον τε 15
 “ἀπέχομεν καὶ ὁποτέρως ἔσται ἐν ἀδήλῳ κινδυνεύεται.
 2 “ἰόντες τε οἱ ἄνθρωποι ἐς τοὺς πολέμους τῶν ἔργων πρό-
 “τερον ἔχονται, ἃ χρὴν ὕστερον δρᾶν, κακοπαθοῦντες δὲ ἥδη
 3 “τῶν λόγων ἄπτονται. ἡμεῖς δὲ ἐν οὐδεμῇ πω τοιαύτῃ
 “ἀμαρτίᾳ ὄντες οὗτ’ αὐτοὶ οὔθ’ ὑμᾶς ὀρώντες λέγομεν ὑμῖν, 20
 “ἕως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία, σπονδὰς μὴ

2. εἶναι δοκεῖ B.g.h. 3. ἂν] om. Tusanus. οὖν] om. c. ἄρξετε C.G.
 I.K.L.N.O.P.Q.V.d.e.f. ἄρξαιτε E. 5. μεταβάλῃτε K.O.P.d. 6. ὑπεδείξατε
 A.B.C.E.F.N.V.e.g.h. Poppo. Goeller. Bekk. vulgo ἀπεδείξατε. 8. εἰσιὼν g.
 12. πόνον] τὸν πόνον P.Q. πρόθησθε B.h. τὸ παραλογον ὅσον Stobæus.
 14. προγνώτε L.O.P.Q. πρόγνωτε pr. G. προέγνωτε I.e. ἐς τύχας φιλεῖ F.H.V.
 16. ὁποτέρων g.h. 17. ἐς τοὺς πολέμους] τοῖς πολέμοις L. 18. καὶ κακοπαθ. c.
 19. ἀμαρτία τοιαύτη V. 20. ὑμᾶς] ὑμεῖς K.e.i. 21. ἡ εὐβουλία ἀμφοτέροις G.
 ἀμφοτέροις om. i.

4. τὸ ἡμέτερον δέος] “The fear of which we are the object.” So in chap. 69, 9. αἱ ὑμέτεραι ἐλπίδες, “Hopes “of receiving aid from you.” Add also III. 63, 2.

6. ὁμοῖα γνώσεσθε] i. e. ὁμοίαις γνώμαις χρήσεσθε, “If your system be such “as that of which you shewed sympathy before.” Ὑπεδείξατε for ἀπεδείξατε has been rightly restored by

Bekker, Poppo, and Göller. The Lacedæmonians had not *fully manifested*, ἀπέδειξαν, their tyrannical spirit during the command of Pausanias, but had *shewn symptoms of it*, which is exactly ὑπέδειξαν.

14. ἐς τύχας περιμίστασθαι] “To bring “in the end to hazard;” to end by “bringing to hazard.” See the note on περιμίστη, chap. 76, 4.

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“λύειν μηδὲ παραβαίνειν τοὺς ὅρκους, τὰ δὲ διάφορα δίκη
 “λύεσθαι κατὰ τὴν ξυνηθήκην. ἢ θεοὺς τοὺς ὀρκίους μάρ- 4
 “τυρας ποιούμενοι πειρασόμεθα ἀμύνεσθαι πολέμου ἄρχοντας
 “ταύτῃ ἢ ἂν ὑφηγησθε.”

5 LXXIX. Τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον. ἐπειδὴ δὲ τῶν 2
 τε ξυμμάχων ἦκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ ἐς

After these speeches
 the Lacedæmonians
 debate the question
 amongst themselves;
 and their king Archi-
 damus speaks in favour
 of delaying the war.

(80—85.)

τοὺς Ἀθηναίους καὶ τῶν Ἀθηναίων ἃ ἔλεξαν,
 μετασθησάμενοι πάντας ἐβουλευόντο κατὰ
 σφᾶς αὐτοὺς περὶ τῶν παρόντων. καὶ τῶν 3

10 μὲν πλείονων ἐπὶ τὸ αὐτὸ αἰ γινώμαι ἔφερον,
 ἀδικεῖν τε τοὺς Ἀθηναίους ἤδη καὶ πολεμητέα
 εἶναι ἐν τάχει· παρελθὼν δὲ Ἀρχίδαμος ὁ

βασιλεὺς αὐτῶν, ἀνὴρ καὶ ξυνετὸς δοκῶν εἶναι καὶ σώφρων,
 ἔλεξε τοιάδε.

15 LXXX. “ΚΑΙ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός
 “εἰμι, ὦ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ

He urges the different
 nature as well as the
 magnitude of the Athe-
 nian power, and that
 the Peloponnesians
 could not effectually
 grapple with it.

“ὁρῶ, ὥστε μήτε ἀπειρία ἐπιθυμῆσαί τινα τοῦ
 “ἔργου, ὅπερ ἂν οἱ πολλοὶ πάθοιεν, μήτε
 “ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα. εὗροιτε δ’ 2

20 “ἂν τόνδε περὶ οὗ νῦν βουλευέσθε οὐκ ἂν
 “ἐλάχιστον γενόμενον, εἰ σωφρόνως τις αὐτὸν

2. τὴν] om. L.O.Q.

Goeller. Bekk.

4. ὑφηγείσθε Q.V.

G. et vulgo μίν.

Goeller, Bekk.

αὐτοὺς f.

10. μὲν] om. Q.

Bekk. C.G. et ceteri πλείονων.

ἐν τῇ, omisso pronomine, C.

A.B.F.H.N.V.g.h. Haack Poppo. Goell. Bekk.

πολεμον C.G.K.O.Q. vulgo τὸν πόλεμον τόνδε.

ἢ] εἰ δὲ μὴ A.B.E.F.H.N.V.c.f.g.h. Poppo. nobiscum

3. ἀμύνεσθαι G. om. pr. G.K. πολέμου ἄρχοντας] om. h.

5. ταῦτα d. δὲ A.B.C.E.F.H.g.h. Poppo. Goeller. Bekk.

6. τε addidi ex A.B.C.E.F.H.N.V.f.g.h. τε Poppo. Haack.

7. ἂ] om. pr. G.

9. περὶ τῶν παρόντων κατὰ σφᾶς

12. δὲ ὁ ἀρχίδαμος L.O.

16. ἐν αὐτῇ τῇ Q.

18. ἂν] om. O.

οἶ] om. B.K.

20. τόνδε τὸν πόλεμον L.P. τόνδε τὸν πόλεμον τόνδε.

4. ὑφηγῆσθε] “Idem est ac προη-
 γῆσθε.” GÖLL. They both express the
 same idea, but not exactly the same
 part of it: προηγείσθαι expresses the
 precedence, ὑφηγείσθαι the nearness of
 the leader. The former shews that the
 leader is followed, the latter that he is
 followed closely.

12. Ἀρχίδαμος] Sc. Archidamus II.
 Leotychidæ successor, et ejus e Zeuxi-

damo filio nepos, nam Zeuxidamus
 diem ante patrem obiit. Ejus res gestas,
 et sub ipso concitatum bellum Pelop.
 (a quo primum ejus decennium Ἀρχι-
 δάμος πόλεμος denominatum, teste
 Harpocr.) brevis refert Pausan. III. 7.
 Vide Meursium de Regno Laced. c. 17.
 HUDS.

16. τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὁρᾷ] i. e.
 ὁρῶ ἐμπείρους.

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- 3 “ἐκλογίζοιτο. πρὸς μὲν γὰρ τοὺς Πελοποννησίους καὶ
 “ἀστυγείτονας παρόμοιους ἡμῶν ἢ ἀλκῇ, καὶ διὰ ταχέων οἶόν
 “τε ἐφ’ ἕκαστα ἐλθεῖν· πρὸς δὲ ἄνδρας οἱ γῆν τε ἐκὰς
 “ἔχουσι καὶ προσέτι θαλάσσης ἐμπειρότατοί εἰσι καὶ τοῖς
 “ἄλλοις ἅπασιν ἄριστα ἐξήρτνυνται, πλούτῳ τε ἰδίῳ καὶ 5
 “δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὅπλοις καὶ ὄχλῳ ὅσος
 “οὐκ ἐν ἄλλῳ ἐνὶ γε χωρίῳ Ἑλληνικῷ ἐστίν, ἐτι δὲ καὶ
 “ξυμμάχους πολλοὺς φόρου ὑποτελεῖς ἔχουσι, πῶς χρή
 “πρὸς τούτους ῥαδίως πόλεμον ἄρασθαι καὶ τῖνι πιστεῦ-
 “σαντας ἀπαρασκεύους ἐπειχθῆναι; πότερον ταῖς ναυσίν; 10
 “ἄλλ’ ἥσους ἐσμέν· εἰ δὲ μελετήσομεν καὶ ἀντιπαρα-
 4 “σκευασόμεθα, χρόνος ἐνέσται. ἀλλὰ τοῖς χρήμασιν; ἀλλὰ
 “πολλῷ ἔτι πλεόν τούτου ἐλλείπομεν καὶ οὔτε ἐν κοινῷ
 “ἔχομεν οὔτε ἐτοίμως ἐκ τῶν ἰδίων φέρομεν. LXXXI. τάχ’
 “ἂν τις θαρροίῃ ὅτι τοῖς ὅπλοις αὐτῶν καὶ τῷ 15
 “πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν δροῦν
 “ἐπιφοιτῶντες. τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλῇ
 “ἥς ἄρχουσι, καὶ ἐκ θαλάσσης ὧν δέονται
 3 “ἐπάξονται. εἰ δ’ αὖ τοὺς ξυμμάχους ἀφιστάναι πειρασό-
 “μεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν τὸ πλεόν οὐσι 20
 4 “νησιώταις. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος; εἰ μὴ γὰρ ἡ
 “ναυσὶ κρατήσομεν ἢ τὰς προσόδους ἀφαιρήσομεν ἀφ’ ὧν
 5 “τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. κὰν τούτῳ
 “οὐδὲ καταλύεσθαι ἔτι καλὸν, ἄλλως τε καὶ εἰ δόξομεν

For the naval supe-
 riority of Athens will
 render nugatory all
 2 their attempts to weak-
 en her.

1. τοὺς] om. C.G.K.L.O.P.d.e.i. καὶ τοὺς ἀστυγείτονας B.C.E.F.G.K.V.
 b.c.f.g.h.i. 5. ἅπασιν] om. d. ἄριστα] om. Q.d. ἐξήρτνυνται c.d.f.g.h.
 πλούτῳ δὲ V. 7. χωρίῳ] χρόνῳ H. χωρίῳ ἐνὶ γε V. 8. πολλοὺς] πολλοῦ γρ.
 G. om. g. φόρους I. 11. ἐσμέν] om. P. ἀντιπαρασκευασόμεθα pr. K.
 ἀντιπαρασκευασθήσομεθα b.d. et correctus K. 13. πλεόν ἔτι C.K.L.O.P.Q.d.e.i.
 15. θαρροίῃ K.L.O.P.Q.i. 17. ἐπιφοιτῶντας i. γῇ ἄλλῃ i. ἐστὶ] ἔτι I.
 23. πλεόν E. 24. διαλύεσθαι L.O.P.

2. παρόμοιους ἡμῶν ἢ ἀλκῇ] “Is of the
 “same description;” i. e. it is military
 rather than naval. Compare Aristotle,
 Rhetor. I. 4, 4. ἀναγκαῖον εἶδέναι τὰς
 δυνάμεις [τῶν ὁμῶρων πόλεων] πότερον

δμοιοι ἢ ἀνόμοιοι· ἔστι γὰρ καὶ ταύτῃ
 πλεονεκτεῖν ἢ λαττοῦσθαι.

18. καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξον-
 ται] See Thucyd. VII. 28, 1.

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- “ ἄρξαι μᾶλλον τῆς διαφορᾶς. μὴ γὰρ δὴ ἐκείνη γε τῇ 6
 “ ἐλπίδι ἐπαιρώμεθα ὥς ταχὺ παυθήσεται ὁ πόλεμος ἢ τὴν
 “ γῆν αὐτῶν τάμωμεν. δεδοικα δὲ μᾶλλον μὴ καὶ τοῖς 7
 “ παισὶν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθηναίους φρονή-
 5 “ ματι μῆτε τῇ γῇ δουλεῦσαι μῆτε ὥσπερ ἀπείρους κατα-
 “ πλαγῆναι τῷ πολέμῳ. LXXXII. οὐ μὴν οὐδὲ ἀναισθήτως
 Negotiation therefore “ αὐτοὺς κελεύω τοὺς τε ξυμμάχους ἡμῶν ἔαν
 should first be tried, “ βλάπτειν καὶ ἐπιβουλεύοντας μὴ καταφωρᾶν,
 and in the mean time “ ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ
 they should endeavour “ αἰτιάσθαι μῆτε πόλεμον ἄγαν δηλοῦντας
 10 to increase their own resources, and to pro- “ μὴθ’ ὥς ἐπιτρέψομεν, καὶν τούτῳ καὶ τὰ
 cure foreign assistance. “ ἡμέτερα αὐτῶν ἐξαρτύεσθαι ξυμμάχων τε προσαγωγῇ καὶ
 “ Ἑλλήνων καὶ βαρβάρων, εἴ ποθέν τινα ἢ ναυτικοῦ ἢ χρη-
 “ μάτων δύναμιν προσληψόμεθα (ἀνεπίφθονον δὲ, ὅσοι
 15 “ ὥσπερ καὶ ἡμεῖς ὑπ’ Ἀθηναίων ἐπιβουλευόμεθα, μὴ
 “ Ἑλλήνας μόνον ἀλλὰ καὶ βαρβάρους προσλαβόντας δια-
 “ σωθῆναι) καὶ τὰ αὐτῶν ἅμα ἐκποριζώμεθα. καὶ ἦν μὲν 2
 “ ἑσακούσωσί τι πρεσβευομένων ἡμῶν, ταῦτα ἄριστα· ἦν
 “ δὲ μὴ, διελθόντων ἐτῶν καὶ δύο καὶ τριῶν ἅμεινον ἤδη, ἦν
 20 “ δοκῇ, πεφραγμένοι ἵμεν ἐπ’ αὐτούς. καὶ ἴσως ὁρῶντες 3
 “ ἡμῶν ἤδη τὴν τε παρασκευὴν καὶ τοὺς λόγους αὐτῇ ὁμοῖα
 “ ὑποσημαίνοντας μᾶλλον ἢ εἰκοιεν, καὶ γῆν ἔτι ἄτμητον
 “ ἔχοντες καὶ περὶ παρόντων ἀγαθῶν καὶ οὕτω ἐφθαρμένων

1. τῇ ἐλπίδι om. pr. G. 2. ἐπαιρώμεθα E. παυθήσεται C. ἦν] ei d.i.
 4. αὐτῶν ὑπολ. B.C.g.i. ὑπολ. αὐτὸν F.H.V. ἀπολίπωμεν G.L.O.P. ἀπολεί-
 πωμεν K.Q.i. 5. τῇ om. L.O. 11. ἐπιτρέψομεν B. 12. αὐτῶν] om. g.
 17. ἅμα om. pr. G. ἐκποριζόμεθα A.B.E.F.V.g. ἦν] ei c. μὲν] om. C. 18. ἑσα-
 κούσωσι A.B.C.c. Haack. Porpo. Goell. Bekk. ἑσακούωσι E.F.H.V.g. ἑπακούωσι
 G.I.K.O.P.Q.e. vulgo ἑπακούωσι. ἡμῶν] om. d.i. 19. ἐλθόντων L.O.P.
 καὶ post ἐτῶν recepi ex A.B.E.f.g. sic Bekk. Goell. om. C.F.G. Porpo. ἦν] ἂν g.
 22. ἐπισημαίνοντας f.

11. μὴθ’ ὥς ἐπιτρέψομεν] Göller under-
 stands this to mean, “ nor to let them
 “ see that we do not mean to notice
 “ their conduct.” But I believe that
 the sense is rather, “ neither to threaten

“ war too plainly, and yet to let them
 “ see that we shall not allow them to
 “ go on as they are going on.” μὴθ’ ὥς
 ἐπιτρέψομεν seems to be equivalent in
 sense to καὶ ὥς οὐκ ἐπιτρέψομεν.

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- 4 "βουλευόμενοι. μὴ γὰρ ἄλλο τι νομίσητε τὴν γῆν αὐτῶν ἢ
 "ὄμηρον ἔχειν, καὶ οὐχ ἦσσαν ὅσφ' ἄμεινον ἐξείργασται· ἥς
 "φείδεσθαι χρή ὥς ἐπὶ πλεῖστον, καὶ μὴ ἐς ἀπόνοιαν κατα-
 5 "στήσαντας αὐτοὺς ἀληπτοτέρους ἔχειν. εἰ γὰρ ἀπαράσκειν
 "τοῖς τῶν ξυμμάχων ἐγκλήμασιν ἐπειχθέντες τεμνόμεν·
 "αὐτὴν, ὅρᾳτε ὅπως μὴ αἰσχίον καὶ ἀπορώτερον τῇ Πελο-
 6 "ποννήσφ' πράξομεν. ἐγκλήματα μὲν γὰρ καὶ πόλεων καὶ
 "ιδιωτῶν οἷόν τε καταλύσαι· πόλεμον δὲ ζῦμπαντας ἀρα-
 "μένους ἔνεκα τῶν ιδίων, ὃν οὐχ ὑπάρχει εἰδέναι καθ' ὅτι
 "χωρήσει, οὐ ῥάδιον εὐπρεπῶς θέσθαι. LXXXIII. καὶ 10

2. ἦσσω B.h. ὅσον K.c.d.e.f. ἐξείργασθαι C. 3. χρή] δέi f. ἐπὶ τὸ
 πλείστον L. καταστήσαντες E. 5. ἐγκλήμασιν] om. d. 6. μὴ] om. B.h.
 7. πράξομεν C. et Lex Seg. p. 162, 10. et Bekker. Vulgo πράξωμεν. καὶ] om.
 K.N.d.e. 8. ζῦμπαντας ἡμᾶς ἀραμένους K.d.i. αἰραμένους pr. E. αἰρομένους
 corr. E. 9. ὅ τι Bekk.

2. ὄμηρον] Agnoscit et explicat Suidas in ὄμηρον. ἐνέχυρον, τὸ εἰς εἰρήνην δίδόμενον ἐπὶ συνθήκαις. Confer Harpocr. et Hesych. v. ὄμηρεῖν. Etymol. p. 335. 20. WASS.

7. πράξομεν] Dawes' well known canon, that ὅπως μὴ cannot be joined with the subjunctive of the first aorist, except in the passive voice, is as an arbitrary rule unreasonable. But as being founded on the observation of a man of much reading and good memory, it is likely to contain some truth, although mixed, it may be, with some exaggeration. It appears that the later usage of the Greek language was in favour of the subjunctive mood, and thus the copyists have many times given a form that has no existence, such as λήσωσι, δώσωσι, &c., in order to keep their favourite mood. See Schäfer, Apparat. Critic. in Demosth. vol. I. p. 251. But many times the best MSS. all agree in giving the subjunctive aorist, and where the rule rests on no principle, but is merely founded on a supposed induction of particular cases, clear instances of a contrary construction must not be made to yield to the rule, but it rather must be qualified or abandoned in deference to their authority. The MSS. of Thucydides are however entitled to little weight in questions of this sort, and the authority of a single one in favour

of the future indicative is stronger than the agreement of all the rest in support of the subjunctive, in cases where the future is most agreeable to the practice of the language and the sense of the passage. Now ὅρᾳτε ὅπως is, "Videte qua ratione," and in this sense the indicative future is the form which generally follows, and which seems most reasonable. It may be observed that as far as authority goes, two of the greatest names amongst the scholars of Germany, Bekker and Schäfer, are generally favourable to the use of the future indicative; although Bekker has in one or two places retained the aorist subjunctive; as in III. 57, 1. ὅρᾳτε ὅπως μὴ οὐκ ἀποδέξωνται. Where there seems no possibility of arriving at certainty, I am much inclined to defer to Bekker's tact, and to follow him without question: for the alleged differences of meaning between the future and aorist are so fine, that common language cannot be expected also to distinguish between them; nor can we say with confidence, which of the two the context most requires, even if we could be sure that the author was aware of the distinction and meant to observe it.

10. οὐ ῥάδιον εὐπρεπῶς θέσθαι] Vide nos ad Sallustii Jug. Cap. LXXXV. WASS.

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- And they should be above dreading the imputation of cowardice; or heeding the reproaches levelled at their national character; to which, whatever were its faults, they were indebted for their long enjoyment of an independence crowned with glory;
- “ἀνανδρία μηδενὶ πολλοὺς μιᾷ πόλει μὴ ταχὺ
 “ἐπελθεῖν δοκεῖτω εἶναι. εἰσὶ γὰρ καὶ ἐκείνοις 2
 “οὐκ ἐλάσσους χρήματα φέροντες ξύμμαχοι,
 “καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν
 “ἀλλὰ δαπάνης, δι’ ἣν τὰ ὅπλα ὠφελεῖ,
 “ἄλλως τε καὶ ἡπειρώταις πρὸς θαλασσίους.
 “πορισώμεθα οὖν πρῶτον αὐτήν, καὶ μὴ τοῖς 3
 “τῶν ξυμμάχων λόγοις πρότερον ἐπαιρώμεθα,
 “οἷπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλεόν ἐπ’ ἀμφότερα τῆς
 10 “αἰτίας ἔξομεν, οὗτοι καὶ καθ’ ἡσυχίαν τι αὐτῶν προῖδωμεν.
 LXXXIV. “καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα
 “ἡμῶν, μὴ αἰσχύνεσθε. σπεύδοντές τε γὰρ σχολαίτερον ἂν 2
 “παύσαισθε διὰ τὸ ἀπαράσκευοι ἐγχειρεῖν καὶ ἅμα ἐλευ-
 “θέραν καὶ εὐδοξοτάτην πόλιν διὰ παντὸς νεμόμεθα, καὶ 3
 15 “δύναται μάλιστα σωφροσύνη ἔμφρων τοῦτ’ εἶναι. μόνοι 4
 “γὰρ δι’ αὐτὸ εὐπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς
 “ἥσσον ἐτέρων εἴκομεν τῶν τε ξὺν ἐπαίνῳ ἐξοτρυνόντων
 “ἡμᾶς ἐπὶ τὰ δεινὰ παρὰ τὸ δοκοῦν ἡμῖν οὐκ ἐπαιρώμεθα
 “ἡδονῇ, καὶ ἣν τις ἄρα ξὺν κατηγορίᾳ παροξύνῃ, οὐδὲν
 20 “μᾶλλον ἀχθεσθέντες ἀνεπίσθημεν. πολεμικοὶ τε καὶ εὖ- 5
 “βουλοι διὰ τὸ εὖκοσμον γιγνόμεθα, τὸ μὲν ὅτι αἰδῶς

2. δοκεῖ τῷ F. 6. θαλασίους F. 7. πρώτῃ F.H. 12. σπεύδοντες—παύ-
 σαισθε om. V. 13. παύσησθε A.B.E.F.H.K.N.c.d.f.g.h.i. 14. εὐδοξοτάτην
 Tusanus. πόλιν καὶ εὐδοξοτάτην G. 15. μάλιστα καὶ σωφρ. K. 17. ἐξοτρυν-
 νόντων B.C.E.F.H.N.V.c.d.f.g. Poppo. Goell. Bekk. A.G. et vulgo ἐποτρυνόντων.
 18. τὸ om. C. 19. οὖν c. Post οὐδὲν omisi dh cum A.B.E.F.H.N.V.c.f.g.h.
 pro eo δὲ habet C. om. Bekk. Poppo. Goell. 20. ἂν ἐπείσθημεν G.L.M.g.

9. οἷπερ δὲ—ἔξομεν] “As we shall
 “have the main share of the responsi-
 “bility, whether the issue be prosperous
 “or the contrary; so we may fairly
 “take time to consider beforehand
 “which it is likely to be.” Compare
 II. 11, 10. μεγίστην δόξαν οἰσόμενοι—ἐπ’
 ἀμφότερα ἐκ τῶν ἀποβαινόντων.
 20. πολεμικοὶ τε—εὐνυχία] “Our
 “habits of order and obedience make
 “us both warlike and wise: warlike,
 “because in such an orderly temper

“the main ingredient is a sense of
 “shame; and with a sense of shame
 “is most closely connected a manly
 “spirit.” Compare II. 43, 1, 6. and V.
 9, 5. εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν
 καὶ τὸ αἰσχύνεσθαι καὶ τοῖς ἀρχουσι πεί-
 θεσθαι. And for the expression πλεί-
 στον μετέχει, compare III. 83, 1. τὸ
 εὐθες, ὃ τὸ γενναῖον πλείστον μετέχει,
 i. e. “which is almost wholly made up
 “of noble and generous feelings.”

“σωφροσύνης πλείστον μετέχει, αἰσχύνης δὲ εὐψυχία,
 “εὐβουλοι δὲ, ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παι-
 “δευόμενοι καὶ ξὺν χαλεπότητι σωφρονέστερον ἢ ὥστε
 “αὐτῶν ἀνηκουστεῖν, καὶ μὴ τὰ ἀχρεΐα ξυνετοὶ ἄγαν ὄντες,
 “τὰς τῶν πολεμίων παρασκευὰς λόγῳ καλῶς μεμφόμενοι 5
 “ἀνομοίως ἔργῳ ἐπεξιέναι, νομίζειν δὲ τὰς τε διανοίας τῶν
 “πέλας παραπλησίους εἶναι καὶ τὰς προσπιπτούσας τύχας
 6 “οὐ λόγῳ διαιρετάς. αἰεὶ δὲ ὡς πρὸς εὖ βουλευομένους τοὺς
 “ἐναντίους ἔργῳ παρασκευαζόμεθα· καὶ οὐκ ἐξ ἐκείνων ὡς
 “ἀμαρτησομένων ἔχειν δεῖ τὰς ἐλπίδας, ἀλλ’ ὡς ἡμῶν 10
 7 “αὐτῶν ἀσφαλῶς προνοουμένων. πολὺ τε διαφέρειν οὐ δεῖ
 “νομίζειν ἄνθρωπον ἀνθρώπου, κράτιστον δὲ εἶναι ὅστις ἐν

1. πλείον K. 2. ἀμαθέστερον A.B.E.F.H.I.K.N.V.g. Poppo. Goell. Haack.
 Bekk. Gottleb. G. et ceteri ἀμαθέστεροι. 3. σωφρονέστεροι L.Q. ἡ] καὶ G.
 6. τε] om. C. τῶν πέλας διανοίας c.f. 9. τῷ ἔργῳ K. παρασκευαζόμεθα
 A.B.E.F.H.I.K.N.V.g. corr. G. Haack. Poppo. Goell. ὡς ἂν ἀμαρτησ. H.
 11. τε] τι i. 12. δεῖ] τε d.

2. ἀμαθέστερον] See III. 87, 3, 4.
 6. νομίζειν δὲ—διαιρετάς] The sense
 of this whole passage is as follows:
 “We are trained, in opposition to what
 “the Corinthians say of us, to think
 “that the views and plans of others are
 “very much like the accidents of war,
 “which no ingenuity of eloquence can
 “beforehand exactly determine. There-
 “fore we neither calculate on the
 “blunders of our enemies, nor on the
 “favours of fortune; but our reliance
 “is on our courage and on our own
 “wisdom. Nor, again, should we think
 “with the Corinthians, that the cha-
 “racter of the Athenians so differs
 “from ours, as to make us unfit
 “antagonists to them. One man is
 “practically much the same as another;
 “or if there be any difference, it is that
 “he who has been taught what is most
 “needful, and has never troubled him-
 “self with superfluous accomplish-
 “ments, is the best and most valuable.”
 Ἐν τοῖς ἀναγκαυστάτοις is opposed to τὰ
 ἀχρεΐα ξυνετοὶ ἄγαν ὄντες. Διαιρετάς
 signifies, “to be made out, defined, or
 “described.” Compare Herodot. VII.

47, 1. βιοτῆς πέρι, ἐούσης τοιαύτης οἷον περ
 σὺ διαιρεῖαι εἶναι. I have corrected a
 part of the interpretation given above
 from Gölle's note in his second edition.
 He is right I think in understanding
 παραπλησίους εἶναι καὶ τὰς τύχας to
 mean, “like to the chances of war.”
 “The plans of our neighbours, and
 “the chances which befall in war, are
 “alike; i. e. they can neither be dis-
 “tinctly made out in words before-
 “hand.”

9. παρασκευαζόμεθα] The recurrence
 of ἔχειν δεῖ and οὐ δεῖ νομίζειν in the
 following sentences has given a false
 plausibility to the reading παρασκευα-
 ζόμεθα. But the word δεῖ at the be-
 ginning of the sentence is decisive, I
 think, in favour of the indicative mood;
 and Archidamus had been stating what
 the Spartans were, not what he wished
 them to be, as if they were not such
 already. The following clauses ἔχειν
 δεῖ, οὐ δεῖ νομίζειν, are Archidamus’
 justification of what he had already
 stated the Spartan character to be as
 a matter of fact.

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“ τοῖς ἀναγκαιοτάτοις παιδεύεται. LXXXV. ταύτας οὖν
 which it would be “ ἄς οἱ πατέρες τε ἡμῖν παρέδωσαν μελέτας
 madness now to ha- “ καὶ αὐτοὶ διὰ παντὸς ὠφελοῦμενοι ἔχομεν,
 zard, by going to war “ μὴ παρῶμεν, μηδ’ ἐπειχθέντες ἐν βραχεῖ
 before they were tho- “ 5 roughly prepared. “ μορίῳ ἡμέρας περὶ πολλῶν σωμάτων καὶ
 “ χρημάτων καὶ πόλεων καὶ δόξης βουλευσώμεν, ἀλλὰ καθ’
 “ ἥσυχίαν. ἔξεστι δ’ ἡμῖν μᾶλλον ἐτέρων διὰ ἰσχύν. καὶ²
 “ πρὸς τοὺς Ἀθηναίους πέμπετε μὲν περὶ τῆς Ποτιδαίας,
 “ πέμπετε δὲ περὶ ὧν οἱ ξύμμαχοί φασιν ἀδικεῖσθαι, ἄλλως
 10 “ τε καὶ ἐτοίμων ὄντων αὐτῶν δίκας δοῦναι· ἐπὶ δὲ τὸν
 “ διδόντα οὐ πρότερον νόμιμον ὥς ἐπ’ ἀδικοῦντα ἰέναι.
 “ παρασκευάζεσθε δὲ τὸν πόλεμον ἅμα. ταῦτα γὰρ καὶ³
 “ 5 κράτιστα βουλευσέσθε καὶ τοῖς ἐναντίοις φοβερῶτατα.”

Καὶ ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ Σθενε- 6
 15 λαΐδας τελευταῖος, εἰς τῶν ἐφόρων τότε ὢν, ἔλεξεν ἐν τοῖς
 Λακεδαιμονίοις ὧδε.

LXXXVI. “ ΤΟΥΣ μὲν λόγους τοὺς πολλοὺς τῶν
 “ Ἀθηναίων οὐ γινώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς
 Sthenelaidas, one of “ οὐδαμοῦ ἀντεῖπον ὥς οὐκ ἀδικοῦσι τοὺς
 20 the ephori, replies by “ ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόν-
 briefly dwelling on “ νησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο
 the injuries sustained “ ἀγαθοὶ τότε, πρὸς δ’ ἡμᾶς κακοὶ νῦν, διπλα-
 by the allies of Laco- “ σίας ζημίας ἄξιοι εἰσιν, ὅτι ἀντ’ ἀγαθῶν
 dzemon, which it con- “ 5 κακοὶ γεγένηται. ἡμεῖς δὲ ὁμοῖοι καὶ τότε
 cerned her honour to “ 25 “ καὶ νῦν ἐσμέν, καὶ τοὺς ξυμμάχους, ἣν σωφρονῶμεν, οὐ
 revenge by an instant “ “ περιουσίμεθα ἀδικουμένους οὐδὲ μελλήσομεν τιμωρεῖν· οἱ

1. ταύτας] τὰς τε d.i. ταύτας τε e. 2. ἄς] ἂν d.i. ἡμῶν i. 6. ante καθ’
 litteras duas vel tres deletas F. 8. τοὺς] om. i. τῆς] om. K.L.O.P.d.e.g.h.i.
 10. δέ—ἐπ’] om. B.E.F.H.g.h. δέ—ἰέναι] om. P. 12. γὰρ κράτιστα B.E.F.
 H.V.c.f.g. 13. βουλευέσθε O. φοβερῶτερα c. 14. ταῦτα e. σθενε-
 λαΐδας K. 15. ἐν] om. C.G. recepi ex A.B.E.F.H.V.f. habent Bekk. Haack.
 Poppo. Goeller. 18. ἑαυτοὺς πολλὰ c.g. 19. οὐκ] om. O. 23. ἀντ’
 om. e. 24. καὶ τότε ὁμοιοὶ h. καὶ ὁμοιοὶ τότε g. δέ ὁμοιοὶ τότε V. 25. ἦν]
 ei K.e. σωφρονούμεν E.K. 26. οἱ δ’ F.K.V. Haack. Poppo. Goell. Bekk.
 οὐδ’ C.I. vulgo οὐδ’.

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- 3 “δ’ οὐκέτι μέλλουσι κακῶς πάσχειν. ἄλλοις μὲν γὰρ χρή-
 “ματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι
 “ἀγαθοὶ, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις
 “καὶ λόγοις διακριτέα μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους,
 4 “ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὥς ἡμᾶς 5
 “πρέπει βουλευέσθαι ἀδικουμένους μηδεὶς διδασκῆτω, ἀλλὰ
 “τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βου-
 5 “λεύεσθαι. ψηφίζεσθε οὖν, ὦ Λακεδαιμόνιοι, ἀξίως τῆς
 “Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους ἑάτε
 “μείζους γίνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιῶμεν, 10
 “ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν πρὸς τοὺς ἀδικούντας.”

- LXXXVII. Τοιαῦτα δὲ λέξας ἐπεψήφισεν αὐτὸς ἔφορος
 2 ὦν ἐς τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. ὁ δὲ (κρίνουσι
 γὰρ βοῇ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγιγνώσκειν
 τὴν βοὴν ὁποτέρᾳ μείζων, ἀλλὰ βουλόμενος 15
 αὐτοὺς φανερώς ἀποδεικνυμένους τὴν γνώμην
 ἐς τὸ πολεμεῖν μᾶλλον ὀρμῆσαι ἔλεξεν “ὅτῳ
 “μὲν ὑμῶν, ὦ Λακεδαιμόνιοι, δοκοῦσι λελύσθαι αἱ σπονδαὶ
 “καὶ οἱ Ἀθηναῖοι ἀδικεῖν, ἀναστήτω ἐς ἐκεῖνο τὸ χωρίον”
 δείξας τι χωρίον αὐτοῖς, “ὅτῳ δὲ μὴ δοκοῦσιν, ἐς τὰ ἐπὶ 20
 3 “θάτερα.” ἀναστάντες δὲ διέστησαν, καὶ πολλῶ πλείους
 4 ἐγίνοντο οἷς ἐδόκουν αἱ σπονδαὶ λελύσθαι. προσκαλέσαντές

2. πολλὰ] om. C.I.K.L.O.P.Q.e. 3. οὐδέ] οὐ K. 6. προσήκει f. βουλευί-
 σασθαι V. ἀδικουμένοις F. 8. ψηφίζεσθαι E. 11. πρὸς A.B.E.F.H.V.N.
 g.h. Goell. Bekk. et uncis inclusum Poppo. κατὰ d.i. C.G. et vulgo ἐπὶ.
 12. ταῦτα d. δέ] om. C.G. addidi ex A.B.E.F.H.L.N.O.P.V.Q.h. δὴ c. δὲ
 habent Bekk. Haack. Poppo. Goeller. 14. διαγιγνώσκειν V. 15. ποτέρᾳ
 C.G.I.K.e.i. 18. ὑμῶν] om. c.f. λελύσθαι δοκοῦσιν f.g.h. 20. τι] τὸ i.
 δὲ μὴ] μὴ δὲ h. et pr. F.

4. διακριτέα—βλαπτομένους] Διακριτέα
 having the same meaning as διακρίνειν
 δεῖ, the accusative case follows as if
 there were really an infinitive mood.
 So VIII. 65, 3. ὥς οὔτε μισθοφορητέον
 εἴη ἄλλους. i. e. ὥς οὔτε δεοὶ ἄλλους
 μισθοφορεῖν. Compare Matth. Gr. Gr.
 §. 447. 4. Jelf, 613. obs. 5.

15. βουλόμενος—ὀρμῆσαι] Because as

those who clamoured for war were on
 the popular side of the question, indi-
 viduals might be afraid to incur the
 odium of openly opposing the popular
 wish. With regard to the great council
 of the Spartans, and in what respects
 the Spartan government was an oli-
 garchy, see the Essay at the end of the
 volume.

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τε τοὺς ξυμμάχους εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν, ὅπως καινῇ βουλευσάμενοι τὸν πόλεμον ποιῶνται, ἣν δοκῇ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' 5 οἴκου διαπραξάμενοι ταῦτα, καὶ οἱ Ἀθηναίων πρέσβεις ὕστερον ἐφ' ἅπερ ἦλθον χρηματίσαντες. ἡ δὲ διαγνώμη 6 αὕτη τῆς ἐκκλησίας, τοῦ τὰς σπονδὰς λελύσθαι, ἐγένετο ἐν τῷ τετάρτῳ ἔτει καὶ δεκάτῳ τῶν τριακοντουτῶν σπανδῶν προκεχωρηκυῶν, αἱ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

10 LXXXVIII. Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς λελύσθαι καὶ πολεμητέα εἶναι οὐ τοσοῦτον τῶν

Their real motive being a dread of the over-weening power of Athens.

ξυμμάχων πεισθέντες τοῖς λόγοις ὅσον φοβούμενοι τοὺς Ἀθηναίους μὴ ἐπὶ μείζον δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ παλλὰ τῆς Ἑλλάδος

15 ὑποχείρια ἤδη ὄντα. LXXXIX. οἱ γὰρ Ἀθηναῖοι τρόπῳ

Thucydides therefore interrupts his narrative to give a sketch of the origin and progress of the Athenian dominion, from the Per-

τοῦδε ἦλθον ἐπὶ τὰ πράγματα ἐν οἷς ἡνῆξ-
θησαν. ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς
Εὐρώπης νικηθέντες καὶ ναυσὶ καὶ πεζῷ ὑπὸ
Ἑλλήνων, καὶ οἱ καταφυγόντες αὐτῶν ταῖς

1. δοκοῖεν ἀδικεῖν] δοκοῖ G. δοκεῖν e. οἱ ἀθηναῖοι ἀδικεῖν K.d. 2. βουλεύ-
εσθαι E.F. βουλευέσθε H. ἄλλους ξυμμ. πάντας f. πάντας om. L.O.P.Q.
3. ἐπάγειν g. 4. δοκεῖ H. 5. ἀθηναῖοι P. 6. διάγνωσις c.f. γνώμη d.
8. τῷ] om. C. ἔτει καὶ δεκάτῳ A.B.E.g.h. Bekk. Goell. C.F.G. et vulgo καὶ
δεκάτῳ ἔτει. τριακοντῶν P.b. 9. εὐβοϊκά G.Q.g.h. et corr. F. 11. πολε-
μητέα εἶναι] πολεμεῖν ἀθηναίους Dionys. p. 834. 18. ὑπὸ] om. c.

6. χρηματίσαντες] Suidas v. χρημα-
τισάμενοι hic Schol. exscribit. πραγμα-
τεύσασθαι Hesychio, ut hoc in loco.
Dion. Halicarn. XI. 28. ἐκάθητο ἐπὶ τοῦ
βήματος ΧΡΗΜΑΤΙΖΩΝ τε καὶ δικάζων
τοῖς δεομένοις, et Jos. Ant. VIII. 12. 2.
Demosth. ὁ δὲ τοῦτο ἐκ παντὸς τοῦ χρό-
νου ΕΙΠΑΓΜΑΤΕΥΕΤΟ. WASS.

12. φοβούμενοι τοὺς Ἀθηναίους] Com-
pare chap. 23, 7.

17. ἐπειδὴ Μῆδοι κ. τ. λ.] This sketch
of the affairs of Greece from the siege
of Sestos to the beginning of the Pelo-
ponnesian war, is a regular continuation

of the history of Herodotus; and con-
nects immediately with the 121st chapter
of his last book. To follow the history
in chronological order, a reader, after
finishing Herodotus, should take up
Thucydides at this 89th chapter, and
read to the 117th inclusive: he should
then go back to the 24th, and read on
from thence to the 88th inclusive; after
which he should proceed directly to the
118th. The digression about Pausanias
and Themistocles, from chap. 128 to
c. 138 inclusive, synchronizes with
chapp. 95—98 of the general sketch.

ATHENS. A. C. 479. Olym. 75. 2.

asian invasion to the
beginning of the Pe-
loponnesian war.

(Chapp. 89—118.)

a A. C. 479.

Olym. 75. 2.

ναυσὶν ἐς Μυκάλην διεφθάρησαν, Λεωτυχίδης
μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ
ἡγεῖτο τῶν ἐν *Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν
ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμ-
μάχους, οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου 5
ξύμμαχοι ἤδη ἀφεστηκότες ἀπὸ βασιλέως ὑπομείναντες
Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες
εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων, καὶ μετὰ τοῦτο
ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις.
3 He first relates how Ἀθηναίων δὲ τὸ κοινὸν, ἐπειδὴ αὐτοῖς οἱ βάρ- 10
the walls of Athens
were rebuilt after the
defeat of Mardonius.
89—92. βαροὶ ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο
εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας καὶ
τὴν περιούσαν κατασκευὴν, καὶ τὴν πόλιν ἀνοικοδομεῖν
παρεσκευάζοντο καὶ τὰ τεῖχη· τοῦ τε γὰρ περιβόλου βραχέα
εἰστήκει, καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν ὀλίγαι δὲ 15
περιῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν.
XC. Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβεΐα,
τὰ μὲν καὶ αὐτοὶ ἥδιον ἂν ὀρώντες μῆτ' ἐκείνους μῆτ' ἄλλον
μηδένα τεῖχος ἔχοντα, τὸ δὲ πλεόν τῶν ξυμμάχων ἐξοτρυ-
νόντων καὶ φοβουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλήθος, ὃ 20
πρὶν οὐχ ὑπῆρχε, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν
2 γενομένην. ἡξίου τε αὐτοὺς μὴ τευχίζειν, ἀλλὰ καὶ τῶν ἔξω
Πελοποννήσου μᾶλλον ὅσοις ξυνειστήκει συγκαθελεῖν μετὰ

1. λεωτυχίης c. 2. ὅσπερ C.E. 4. ἐν πελοποννήσῳ C.I.K.b.e. et pr. G.
5. τῆς ἰωνίας O. 6. ἀφεστηκότος e. ἀπὸ] τοῦ G.K.L.O.P.d.i. 8. ἐπι-
πόντων G.K.L.O.P.Q. 12. καὶ ante γυναῖκας om. G.K.L.O.P. 15. ἐστήκει I.
οἰκίαι F.H. αἱ om. E. πεπτώκεσαν A.B.E.F.H.V.g.h. Poppo. Goeller.
Bekk. C. pr. G. et vulgo ἐπεπτώκεσαν. 16. ἐσκήνων G.L.O.P.Q.c.d.i. ἐσκή-
νωσαν C.e. 17. πρεσβεΐα A.B.F.H.K.N.g. πρεσβεΐαν C. ἐς πρεσβεΐαν G.d.i. εἰς
πρεσβεΐαν c.e. 18. μῆτε vel μῆτ' A.B.E.F.G.H.I.N.V.f.g.h. Poppo. Goell.
C. pr. G. et vulgo μῆποτ'. Post ἐκείνους hæc habet E. ἀτειχιστον γὰρ φκουν οἱ
λακεδαιμόνιοι τὴν πόλιν. μῆδ' H. et pr. F. 20. αὐτῶν] αὐτὸ c. om. V.
21. πρὶν A.B.C.E.F.G.H.N.V.c.e.f.g.h. Poppo. Goeller. Bekk. vulgo πρῶην.
23. ξυνειστήκει A.B.E. εἰστήκει C.F.c.d. Goell. Bekk. συνειστήκει G. [ξυν]ει-
στήκει Poppo. συγκαθελεῖν d. συγκαταβαλεῖν L.O.P.Q.

23. ξυνειστήκει] Bekker and Göller preferable reading. But the walls of
read εἰστήκει, which Poppo thinks the towns may properly be said ξυστῆναι.

σφῶν τοὺς περιβόλους, τὸ μὲν βουλόμενον καὶ ὑποπτον τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὥς δὲ τοῦ βαρβάρου, εἰ αὐθις ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ ποθὲν, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὀρμᾶσθαι· τὴν τε Πελοπόννησον 5 πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμήν. οἱ 3 δ' Ἀθηναῖοι Θεμιστοκλέους γνώμῃ τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι ὅτι πέμψουσιν ὥς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν, εὐθὺς ἀπήλλαξαν· ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὥς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν 10 Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἐλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσούτου ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρῳσιν ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους· τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, φειδομένους μήτε ἰδίου 15 μήτε δημοσίου οἰκοδομήματος ὅθεν τις ὠφέλεια ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιρουντας πάντα. καὶ ὁ μὲν ταῦτα διδάξας, 4 καὶ ὑπειπὼν τᾶλλα ὅτι αὐτὸς τάκεῖ πράξει, ᾗχετο. καὶ ἐς 5 τὴν Λακεδαίμονα ἐλθὼν οὐ προσήει πρὸς τὰς ἀρχὰς, ἀλλὰ διῆγε καὶ προῦφασίζετο. καὶ ὅποτε τις αὐτὸν ἔροιτο τῶν ἐν 6

1. τὸ] τὸν K. 3. ἐχυροῦ K.d.e. 4. ὥσπερ ἐκ τῶν θ. νῦν c. 5. ἱκανὴν εἶναι α. τε καὶ α. A.B.E.F.G.H.V.c.f.g. Poppo. Goell. Bekk. C. et vulgo α. τε καὶ α. ἱκανὴν εἶναι. 6. μὲν] om. Q. 7. ὥς] ἐς K.i. 8. αὐτὸν F. 9. δ] om. C.K.L.O.P.d.e. 11. τὸ τεῖχος ἱκανὸν A.B.C.E.F.G.H.L.O.P.Q.V.c.e.f.g. Haack. Poppo. Goell. Bekk. vulgo ἱκανὸν τὸ τεῖχος. 12. ἄρῳσιν Bekk. vulgo αἰρῳσιν. 15. ὠφέλεια Bekk. 16. καθαιρουντες F. πάντα] ταῦτα γρ. h. 17. τᾶλλα A.B. Bekk. τᾶλλα F.H.K.V.f.g. vulgo τὰ ἄλλα. πράξει c.d.f. 18. πρὸς] ἐς i. 19. προεφασίζετο F.H. προφασίζετο E. προφασίζετο Bekk.

i. e. "to stand or hold together," "to "exist unruined," after mention had just been made of the wall of Athens, of which only some parts were left standing, so that the περιβολος or enclosure of the wall was not complete or continuous, i. e. οὐ ξυνέστη.

1. τὸ μὲν βουλόμενον τῆς γνώμης] i. e. τὴν βούλησιν. Compare III. 10, i. VI. 24, 2. VII. 68, 1. Matthiæ Gr. Gr. §. 570. Jelf, 436. γ. and the note on Thucyd. I. 36, 1.

12. ἄρῳσιν] Bekker reads ἀρῳσιν, in the aorist, instead of αἰρῳσιν: because

ἕως ἂν αἰρῳσιν cannot signify, "until "they should have raised." It may signify, "all the time that they were "raising," but then μέχρι τοσούτου seems to be less suitable than πάντα τὸν χρόνον. I have therefore adopted Bekker's correction.

ἐκ τοῦ ἀναγκαιοτάτου ὕψους] "The "lowest height that would enable them "to defend themselves with advantage:" "the height which was barely neces- "sary;" i. e. less than which would be wholly useless.

τέλει ὄντων ὃ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δέ τως οὕσης αὐτοὺς ὑπολειφθῆναι, προσδέχσθαι μέντοι ἐν ἰάχει ἥξειν καὶ θαυμάζειν ὡς οὕτω πάρεισιν. XCI. οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ, τῶν δὲ ἄλλων ἀφικνουμένων καὶ σαφῶς κατηγορούντων ὅτι τειχίζεται τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρή ἀπιστῆσαι. γνοὺς δὲ ἐκείνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι, ἢ πέμψαι σφῶν αὐτῶν ἄνδρας οἵτινες χρηστοὶ καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι. ἀποστελλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει κελεύων ὡς ἥκιστα ἐπιφανῶς κατασχεῖν καὶ μὴ ἀφείναι πρὶν ἂν αὐτοὶ πάλιν

1. πρέσβεις b. 2. ὑπολειφθῆναι G. 4. μὲν] om. L.O.P.Q.b.d. 6. τειχίζει τε ἤδη καὶ d. ὕψος corr. G: πέρας K.L.O.P.Q.d.i. 8. αὐτοὺς] om. d.i. σφῶν αὐτῶν πέμψαι K. 9. οἵτινες O. χρηστοὶ] πιστοὶ K.i. πιστῶς] πως Q. ἀπαγγελοῦσι A.B.E.F.H.N.V.f.g. Poppo. Goell. Bekk. Suidas in παράγεσθαι. C.G. et vulgo ἀναγγελοῦσι. 11. κρύφα τοῖς ἀθηναίοις h.

1. ὃ τι οὐκ] Aliquis fortasse διότι scribere hic malit, aut δε', ὃ, τι: at ego nihilo magis istud ὅτι suspectum habeo, quam mox ὡς, in his θαυμάζειν ὡς οὕτω πάρεισιν. STEPH. Ὅτι pro διότι etiam in interrogatione poni, dudum ex Homero, Herodoto, Aristophane, aliisque adnotarunt Viri docti. Quæri tamen potest, cur tam inconstanter modo ὅτι, modo ὃ, τι scribatur. Herodot. I. 47, 1. Ἐπειρωτέοντας ὃ, τι ποίειν τυγχάνοι ὁ Λυδῶν βασιλεὺς Κροῖσος. Ibid. III, 3. Εἵρετο προτέρη ὅτι μιν οὕτω προθυμῶς Ἄρπαγος μετεπέμψατο. Et sic sæpe apud alios. Schol. Aristoph. ad Vesp. v. 22. scribit in ὃ, τι pro quare, abundare δ, Ἀττικῶς, nec aliud esse, quam τί. Τί autem dicitur per ellipsin τοῦ διὰ, quid, id est, propter quid. Itaque ex illius sententia, quum hanc significationem habet, semper scribendum est ὃ, τι. Διήγῃ Thom. Magister, in διάγω exponit ἐβράδυνε. Interpres non male, rem trahebat. Vid. Suid. in διάγειν et διήγει. Quæ hic Schol. de significatione verborum παρελθεῖν et ἐπελθεῖν scribit, etiam ap. Ulpian. ad Demosth. περὶ τῶν ἐν Χερρονήσῳ p. 58. et Suidam in παρελ-

θεῖν leguntur. Sed vid. hic Steph. ad Schol. add. quæ supr. ad cap. 73, 1. adnotantur. DUK. It is very easy to say that ὃ τι is put for διότι, yet although it might be good English to ask, "What this was done for?" it would not be English to ask, "What this was done?" But ὃ τι is quod; and would be best translated in English, "When any one asked him about his not coming before the government," or, "as to his not coming;" literally, "When any one asked him as to that" "he came not before the government." It is no wonder that, as Duker remarks, the same word should be sometimes written ὅτι, and sometimes ὃ, τι, for as I have observed before, it was only the practice of a later age to distinguish different senses of the same word by different accents, or different modes of writing; and where the two senses run so much into one another, as in the case of ὅτι and ὃ τι, it is not strange if the grammarians sometimes doubted which manner of writing they ought to follow.

κομσθῶσιν ἤδη γὰρ καὶ ἦκον αὐτῷ οἱ ξυμπρέσβεις,
 Ἀβρώνιχος τε ὁ Λυσικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου,
 ἀγγέλλοντες ἔχειν ἱκανῶς τὸ τεῖχος· ἐφοβέιτο γὰρ μὴ οἱ
 Λακεδαιμόνιοι σφᾶς, ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν.
 5 οἱ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατέειχον, 4
 καὶ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις ἐνταῦθα δὴ
 φανερώς εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη ὥστε
 ἱκανὴ εἶναι σώζειν τοὺς ἐνοικοῦντας, εἰ δέ τι βούλονται
 Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι πρεσβεύεσθαι παρὰ σφᾶς, ὡς
 10 πρὸς διαγιγνώσκοντας τὸ λοιπὸν ἵεναι τὰ τε σφίσιν αὐτοῖς
 ξύμφορα καὶ τὰ κοινά. τὴν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν 5
 ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆναι, ἄνευ ἐκείνων ἔφασαν
 γνόντες τολμῆσαι, καὶ ὅσα αὐ μετ' ἐκείνων βουλευέσθαι,
 οὐδενὸς ὕστεροι γνώμῃ φανῆναι. δοκεῖν οὖν σφίσιν καὶ νῦν 6
 15 ἄμεινον εἶναι τὴν ἑαυτῶν πόλιν τεῖχος ἔχειν, καὶ ἰδία τοῖς
 πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον
 ἔσεσθαι· οὐ γὰρ οἷόν τ' εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς
 ὁμοῖόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλευέσθαι. ἢ πάντας οὖν 7

2. ἀβρώνιχος A.B. Bekk. ἀβρώνιχος E.F.H. ἀβρώνιχος G.Q. ἀκρώνιχος g.
 ἀβρώνιχος Poppo. Vulgo, et Herodot. VIII. 21. ἀβρώνιχος. sed ibi cod. Paris.
 et Valla habent ἀβρώνιχος. 5. οὖν] om. P. ἐπεστάλκει Q. ἐπεστάλει c.
 6. Articulum ante Θεμιστοκλῆς omisi cum A.B.E.F.H.V.c.f.g.h. om. Bekk. Goell.
 unciis inclusit Poppo. δὴ] om. g. 7. σφῶν] αὐτῶν C.G.I.K.L.O.P.Q.
 8. Post ἐνοικοῦντας C.G. habent ἐν αὐτῇ. omisi cum A.B.E.F.H.N.V.c.f.g.h. om.
 Bekk. Poppo. Goell. 9. ἢ] om. N. καὶ V. πρεσβεύοντες C. πρεσβεύ-
 οντας e. 10. πρὸς διαγ.] προδιαγ. B.K.P.h.i. ἵεναι F. 11. ξυμφέροντα
 G.L.O.P.Q. 12. ἐς] om. K.N. ἐμβῆναι g. ἀνευ] ἔξω L.O.P. 13. αὐ]
 ἀν i. 14. οὐδέν E. ὕστερον A.B.C.E.F.I.K.c.h.i. γνώμῃ φανῆναι
 corr. G. φανῆναι] δοῦναι K. δοκεῖ L.O.P. 15. αὐτῶν vel αὐτῶν L.O.P.Q.
 τοὺς πολίτας F. 17. ἐπισθαι f. μὴ ἀντιπ. παρασκ. οὐσης d.

13. ὅσα αὐ—βουλευέσθαι] The infinitive mood is not unfrequently used in language put indirectly into the mouth of another person. The verb ἔφασαν must be repeated. So again, II. 102, 7. λέγεται δὲ καὶ Ἀλκμαίωνι, ὅτε δὴ ἀλᾶσθαι αὐτὸν κ. τ. λ. i. e. ὅτε δὴ ἀλᾶσθαι αὐτὸν λέγεται.

16. ἐς τοὺς πάντας ξυμμάχους—βου-

λεύεσθαι] "And for the common interest of the allies it would be more expedient: for no one could enter heartily into the counsels of a confederacy unless he had as much at stake as the other members of it." Compare II. 44, 4. οὐ γὰρ οἷόν τε ἴσον τι ἢ δίκαιον βουλευέσθαι οἱ ἀν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυνεύουσιν.

ATHENS. A. C. 478. Olym. 75. 3.

ἀτειχίστους ἔφη χρῆναι ξυμμαχεῖν, ἣ καὶ τὰδε νομίζειν ὀρθῶς ἔχειν. XCII. οἱ δὲ Λακεδαιμόνιοι ἀκούσαστες ὀργὴν μὲν φανεράν οὐκ ἐποιοῦντο τοῖς Ἀθηναίοις (οὐδὲ γὰρ ἐπὶ κωλύμῃ ἀλλὰ γνώμῃ παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, ἅμα δὲ καὶ προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν 5 Μῆδον προθυμίαν τὰ μάλιστα αὐτοῖς ἐτύγχανον), τῆς μέντοι βουλήσεως ἀμαρτάνοντες ἀδήλως ἤχθοντο. οἳ τε πρέσβεις ἐκατέρων ἀπῆλθον ἐπ' οἴκου ἀνεπικλήτως.

XCIII. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν ἐν ὀλίγῳ χρόνῳ. καὶ δῆλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστὶν ὅτι 10

And also how Piræus was fortified, and the navy made the principal object of public attention — both according to the advice of Themistocles.

κατὰ σπουδὴν ἐγένετο· οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται καὶ οὐ ξυνειργασμένων ἔστιν ἡ, ἀλλ' ὥς ἕκαστοί ποτε προσέφερον, 3 πολλάί τε στήλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν. μείζων γὰρ ὁ 15 περίβολος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο πάντα ὁμοίως κινοῦντες ἠπείγοντο. ἔπεισε δὲ καὶ τοῦ Πειραιῶς τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν (ὑπῆρκετο δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἥς κατ' ἐνιαυτὸν Ἀθηναίους ἥρξε), νομίζων τό τε χωρίον καλὸν εἶναι, λιμένας ἔχον τρεῖς αὐτο- 20 φνεῖς, καὶ αὐτοὺς ναυτικούς γεγενημένους μέγα προφέρειν ἐς

1. ξυμμαχεῖν] χεῖν g. 5. δέ] om. K. ἐς] πρὸς c.f. 6. Μῆδον] δῆμον I. τὰ sumpsi ab A.B.C.E.F.G.H.K.L.N.O.P.V.b.c.e.f.g.h.i. habent Bekk. Poppo. Goell. 7. ἀμαρτάνοντες γρ. Q. 9. οἳ] om. C.K.L.O.P.Q.d.e. 13. ἀλλ' ὥς] ἄλλως C. ἕκαστον C.Q. 15. ἐγκατελέγησαν K. 16. ὁμοίως πάντα V. 17. ἐκείνου P.Q. ἠπείγοντο] ὑπῆγοντο e. ὁ θεμιστ. τὰ λοιπὰ V. 20. ἔχων E.

4. δῆθεν] "As they said." This word is used when the writer is stating the declarations or avowed sentiments of other persons; and wishes to remind the reader that he does not vouch for their sincerity, but merely repeats what they themselves professed to be true.

τῷ κοινῷ] ὑπὲρ τοῦ κοινοῦ. Scholiast. Compare Matthiæ, Gr. §. 387. and the examples there stated. Others make the words τῷ κοινῷ depend on παραινέσει, the verbal substantive go-

verning the case of its verb: "To give counsel to their state."

21. αὐτοὺς ναυτικούς γεγενημένους κ.τ.λ.] "Their having become a naval people" would be a great help towards their "acquiring power." Literally, "they" "by having become a naval people." The adjective and participle form a more important part of the subject than the pronoun substantive; as in those Latin expressions where the passive participle precedes the substantive with

τὸ κτήσασθαι δύναμιν· τῆς γὰρ δὴ θαλάσσης πρῶτος ἐτόλ-
μῃσεν εἰπεῖν ὡς ἀνθεκτέα ἐστὶ καὶ τὴν ἀρχὴν εὐθὺς ξυγ-
κατεσκεύαζε. καὶ ὠκοδόμησαν τῇ ἐκείνου γνώμῃ τὸ πάχος 5
τοῦ τείχους ὅπερ νῦν ἔτι δὴλόν ἐστι περὶ τὸν Πειραιᾶ· δύο
γὰρ ἄμαξαι ἐναντίαι ἀλλήλαις τοὺς λίθους ἐπήγον. ἐντὸς δὲ 6
οὔτε χάλιξ οὔτε πηλὸς ἦν, ἀλλὰ ξυνοικοδομημένοι μεγάλοι

1. δῆ] om. Q. 4. παρὰ g. πειρεᾶ V. 5. ἐπήγον τοὺς λίθους K.Q.
6. χάλιξ G.K.Q.h.i.

which it agrees, to shew that it is the more important word of the two; and where the Latin substantive becomes the genitive case in English, and the Latin participle may generally be best translated by one of our verbal substantives ending in "ing:" as "Captum" "oppidum multum rebus nostris pro-
"fuit." "The taking of the town was of
"much use," &c.

Another interpretation, adopted by Poppo and Göller, makes τὸ χωρίον the subject of the clause, and understands the passage thus; "and that the place
"would advance them greatly towards
"acquiring power, when they were
"become a naval people." νομίζων προ-
φέρειν instead of ἂν προφέρειν, or of the
future tense, may be defended from
ch. 127, 1. νομίζοντες προχωρεῖν τὰ ἀπὸ
τῶν Ἀθηναίων. And Poppo says that
the conjunction τε in the former clause
is out of its place, and that it should
have been written, τὸ χωρίον καλὸν τε
εἶναι. But as it is not so written, and
as the passage affords not only a good
sense, but, as I think, a better one
according to the present order of the
words, we are not justified in supposing
that Thucydides meant any thing differ-
ent from what he has said. The word
προφέρειν is also on this interpretation
taken in an unusual sense; as it sig-
nifies in Thucydides, either "to bring
"forward," in the sense of "mentioning,"
"appealing to," "exhibiting;" III. 59,
2. 64, 3. V. 17, 2. 26, 4. 31, 5. VII. 69,
2. or else "to excel or have an advan-
"tage," in a neutral sense, as II. 89,
3. VII. 64, 2. 77, 2. But in I. 123, 1. it
has exactly the meaning which I believe
it to have in the present passage, i. e.
"to be advanced," "to make progress,"

εἰ δὲ πλοῖον δλίγον προφέρειτε: whereas
it never, so far as I remember, bears
the active sense of *advancing* or *fur-
thering* the progress of another.

2. εὐθὺς ξυγκατεσκεύαζε] Εὐθὺς sig-
nifies probably, "immediately after the
"retreat of the Persians."

4. ὅπερ νῦν ἔτι δὴλόν ἐστι] The
width of the wall might still be judged
of from the foundations of it which
were remaining when Thucydides wrote,
although the wall itself had been des-
troyed by the Lacedæmonians at the
end of the Peloponnesian war. Krüger,
as quoted by Göller. More however
than the foundations must have been
remaining, for Thrasylbulus and his fol-
lowers retired from Piræus into Muny-
chia, because the line of the walls of
Piræus in their whole extent was too
large for their small force to defend,
μέγας ὁ κύκλος ὃν πολλῆς φυλακῆς ἐδόκει
δεῖσθαι. Xenoph. Hellen. II. 4, 11.
The destruction therefore could only
have been partial, perhaps affecting
chiefly the fortifications on the side of
the sea.

δύο γὰρ ἄμαξαι—ἐπήγον] He means,
I believe, that two carts continually
meeting one another were passing along
the wall; and that it was sufficiently
broad to allow them to pass. Compare
IV. 23, 2. δυοῖν νεοῖν ἐναντίαν τὴν
νῆσον περιπλέοντες.

5. ἐντὸς δὲ οὗτε χάλιξ κ. τ. λ.] "On
"the side of Munychia towards the
"open sea, the remains are best pre-
"served. Here three or four courses
"of masonry, both of walls and of
"square towers, are in many places to
"be seen; and there are several situa-
"tions where we still find the wall built
"in the manner described by Thucy-

λίθοι καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἐξωθεν
 7 καὶ μολύβδῳ δεδεμένοι. τὸ δὲ ὕψος ἡμισυ μάλιστα ἐτελέσθη
 8 οὐ διανοεῖτο. ἐβούλετο γὰρ τῷ μεγέθει καὶ τῷ πάχει ἀφί-
 στάναι τὰς τῶν πολεμίων ἐπιβουλὰς, ἀνθρώπων τε ἐνόμιζεν
 ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέσειν τὴν φυλακὴν, τοὺς δ' 5
 9 ἄλλους ἐς τὰς ναῦς ἐσβήσεσθαι. ταῖς γὰρ ναυσὶ μάλιστα
 προσέκειτο, ἰδὼν, ὡς ἐμοὶ δοκεῖ, τῆς βασιλέως στρατιᾶς τὴν
 κατὰ θάλασσαν ἔφοδον εὐπορωτέραν τῆς κατὰ γῆν οὖσαν·
 τὸν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ
 πολλάκις τοῖς Ἀθηναίοις παρῆναι, ἣν ἄρα ποτὲ κατὰ γῆν 10
 βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας
 10 ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν καὶ
 τᾶλλα κατεσκευάζοντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

XCIV. Πανσανίας δὲ ὁ Κλεομβρότου ἐκ Λακεδαιμόνος
 στρατηγὸς τῶν Ἑλλήνων ἐξεπέμφθη μετὰ ἑκοσι νεῶν ἀπὸ 15
 Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ
 2 καὶ τῶν ἄλλων ξυμμάχων πλῆθος. καὶ ἐστράτευσαν ἐς
 Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, καὶ ὕστερον ἐς

1. ἐν τομῇ Poppo. Goell.

2. μολύβδῳ B.C.E.G.H.I.K.L.O.d.e.g.h.i.

3. ἐβούλετο b.

4. ἐπιβουλὰς A.B.C.E.F.G.H.I.N.V.d.e.f.g.h.i. Haack. Poppo.

Goell. Bekk. Vulgo ἐπιβολὰς. 10. γῆν om. e. τὴν γῆν b. 11. καταβάντας C.H.

I.K.i. ἐς om. V. ἀπάτας g.

12. ἀνθίστανται l. 13. τᾶλλα Bekk.

“dides; that is to say, not filled up in
 “the middle with rubble, in the usual
 “manner of the Greeks, but constructed
 “throughout the whole thickness of
 “squared stones, cramped together with
 “metal.” Leake’s *Topography of*
Athens, p. 343. This then decides the
 meaning of ἐγγώνιοι, which itself might
 signify polygonal stones, as well as
 quadrangular stones or parallelograms.
 And it appears by the engravings given
 in sir W. Gell’s *Argolis of the eastern*
wall of Tiryns and the south wall of the
citadel of Mycenæ, that although both
 of these are built of stones of irregular
 forms, yet the stones of the latter only
 are properly polygonal, being cut so as
 to fit into each other; while in the wall
 of Tiryns the masses of stone are quite

shapeless, and the interstices between
 them are filled up with small stones, as
 in the common walls of the north of
 England. The stones of the walls at
 Mycenæ then were ἐν τομῇ ἐγγώνιοι,
 “cut into an angular form,” (literally
 “made angular in cutting;” comp. II.
 76, 4. ἀπὸ τῆς τομῆς, “from the point
 “where the stones had been cut,”)
 and so also are the stones of the walls
 of Cosa or Cosa in Etruria. (See
 Micali, *Tavole*, Tav. X.) But those of
 the Piræus were not only angular, but
 squared, like the later Greek and
 Roman style; or like the walls of some
 of the Etruscan towns, e. g. of Fæsulæ
 and Volaterra.

7. προσέκειτο] Suidas, προσέκειτο,
 προσείχε. Θουκυδ. d. DUK.

IONIA. A. C. 478. Olymp. 75. 3.

Βυζάντιον Μήδων ἐχόντων, καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ. XCV. ἤδη δὲ βιαίου ὄντος αὐτοῦ οἱ τε ἄλλοι

Ὅwing to the unpopularity of Pausanias, the Asiatic Greeks and islanders, and the 5 Greeks of the cities on the Thracian coast, Ἕλληνες ἤχθοντο, καὶ οὐχ ἤκιστα οἱ Ἴωνες καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἠλευθέρωντο· φοιτῶντές τε πρὸς τοὺς Ἀθηναίους ἡξίουσαν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγ-

2. ἡδη om. P. δὲ] om. g. om. et Stephanus, novam periodum orsus ab illis ἐν τῇδε. Sic etiam Goeller. καὶ ante βιαίου omisi cum A. B. C. E. F. G. H. K. L. N. O. P. Q. c. d. e. f. h. om. Bekk. Haack. Popp. Goell. 5. τοὺς ἄλλους ἀθηναίους B. g. h 6. γίνεσθαι vel γίνεσθαι C. I. K. L. O. P. Q. d. e. i.

1. ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ] Stephens and Göller connect the words ἐν τῇδε τῇ ἡγεμονίᾳ with the following chapter, omitting the conjunction δὲ after ἡδη. But I believe that Thucydides wished to express that Byzantium was taken during the term of Pausanias' command, although it was not till late in the year that the siege was begun, as the expedition to Cyprus had preceded it. After it was taken, Pausanias released the prisoners whom he had captured in it, and made his first proposal to Xerxes to betray the independence of Greece. The letter was taken to Susa, and an answer sent back to Pausanias while he was still in Byzantium; and after the arrival of this answer, his arrogance became so intolerable, that the Asiatic Greeks put themselves under the protection of Athens, and Pausanias was recalled by his government to give an account of his conduct. This apparently must have happened in the beginning of the year 477; and as Dorcis, whom the Spartans sent out to supersede Pausanias about the commencement of the season for military operations, could not prevail on the Asiatic Greeks to acknowledge him as their commander, the Athenian empire may fairly be said to have commenced in the year 477, which is the date fixed by Mr. Fynes Clinton in his Fasti Hellenici. Diodorus says that Pausanias was sent out as ναύαρχος; (book XI. 44.) and the command of the ναύαρχος at this period seems to have lasted ordinarily about two years; (see note on II. 80, 2.) so that Pausanias was recalled before the natural expira-

tion of his office, and had he fully cleared himself of the charges brought against him, he would have gone out again to resume it; which is intimated by the expression of Thucydides, c. 95, 6. ἐκείνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα; a needless thing to observe, if the period of his command had already expired; for the ναύαρχος could not be reappointed. (Xenoph. Hellenic. II. 1, 7.) I am inclined therefore to place the building of the walls of Athens and of Piræus, and also the command of Pausanias, the conquest of Cyprus, and the capture of Byzantium, in the year immediately following the battles of Platæa and Mycale, that is, A. C. 478.

6. κατὰ τὸ ξυγγενές] When the Ionians at the return of the Heraclidæ were driven out of Peloponnesus by the Achæians, (after the Achæians themselves had been dispossessed of Argolis and Laconia by the Dorians and Heraclidæ,) they sought an asylum at Athens, as the Athenians were themselves supposed to be of Ionian descent, and had formerly been called Ionians, and their country Ionia. Accordingly the exiled Ionians were admitted to reside at Athens as σύνοικοι, or fellow-inhabitants; that is to say, they were not citizens, nor could they possess land in the country, but enjoyed the protection of the laws, and maintained themselves by trade or by mechanical occupations. Some years afterwards the greater part of them migrated to Asia Minor, under the auspices however of a certain number of Athenian citizens, who were the leaders, ἡγεμόνες, of the colony, and who carried the sacred fire for the new

IONIA. A. C. 477. Olymp. 75. 4.

withdraw from the γένες καὶ Πausanία μὴ ἐπιτρέπειν ἦν που
 2 Lacedaemonians, and βιάζεται. οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε τοὺς
 choose the Athenians λόγους, καὶ προσεῖχον τὴν γνώμην ὥς οὐ
 as the chiefs of their confederacy. περιψόμενοι τὰλλά τε καταστησόμενοι ἢ φαί-
 3 νοιτο ἄριστα αὐτοῖς. ἐν τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμ- 5
 ποντο Πausanίαν ἀνακρινούντες ὧν πέρι ἐπυνθάνοντο· καὶ
 γὰρ ἀδικία πολλή κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν
 ἀφικνουμένων, καὶ τυραννίδος μᾶλλον ἐφαίνετο μίμησις ἢ
 4 στρατηγία. ξυνέβη τε αὐτῷ καλεῖσθαι τε ἅμα καὶ τοὺς ξυμ-
 μάχους τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι πλὴν 10
 5 τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. ἐλθὼν δὲ ἐς Λακεδαί-
 μονα τῶν μὲν ἰδία πρὸς τινα ἀδικημάτων εὐθύνθη, τὰ δὲ
 μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ
 6 ἥκιστα Μηδισμὸς καὶ ἐδόκει σαφέστατον εἶναι. καὶ ἐκείνον
 μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δὲ καὶ ἄλλους τινας 15
 μετ' αὐτοῦ στρατιὰν ἔχοντας οὐ πολλήν· οἷς οὐκέτι ἐφίεσαν
 7 οἱ ξύμμαχοι τὴν ἡγεμονίαν. οἱ δὲ αἰσθόμενοι ἀπῆλθον, καὶ
 ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν οἱ Λακεδαιμόνιοι, φοβού-

2. τε om. V.

3. τῇ γνώμῃ C.I.K.L.O.P.e.

4. καταστησόμενοι B.C.E.F.

H.I.b.c.g.

7. αὐτοῦ πολλή κατηγορεῖτο V.

8. ἢ E.

10. ἔχθει L.O.Q.

16. ἐφίεσαν H.L.O.

17. τὴν] om. C.G.K.d.e.i.

ἐπῆλθον e.

18. ἐπεμψαν

G.K.L.O.Q.

settlement from the fire in the prytaneum of Athens, by which Athens became entitled to the appellation of mother state, μητρόπολις, to the Ionian colonies; and the Ionians therefore, according to the law of Greece, were accounted kinsmen, ξυγγενεῖς, of the Athenians. See Herodot. I. 146, 4. 147, 2. Thucyd. I. 2, 6. Pausan. VII. 1. 2.

7. ἀδικία πολλή κατηγορεῖτο αὐτοῦ] "Much criminality was imputed to "him." Thus κατεῖπεν τί τινας, "To say any thing of another; to make "him the subject of some assertion or "statement." Καταγινώσκειν τί τινας, "To think or impute in our judgment "any thing to another." Compare III. 45, 1. In this sense also καταφρονεῖν is sometimes used, as VIII. 8, 3.

καταψηφίζεω, as II. 53, 5. καταδικάζειν, V. 49, 2. and in Herodotus, VII. 146, 2. κατακρίνειν with a dative case following. To these are opposed verbs compounded with ἀπό, which deny, and in a manner remove the thing spoken of from the subject, and make a separation between them. So ἀπομύνηναι, Herodot. II. 179, 2. ἀπολογεῖν, ἀποδικάζειν, Antiphon, de Choreuta, p. 791. Reiske. ἀποκρίνεσθαι, Antiphon, ibid. p. 773. From usage however, κατηγορεῖν and other similar verbs are generally taken in a bad sense, so as to signify, "to speak against," i. e. to accuse; "to decide against," i. e. to condemn; "to think down upon," if I may so translate καταφρονεῖν, i. e. to despise.

SPARTA. A. C. 477. Olymp. 75. 4.

μενοι μὴ σφίσιν οἱ ἐξιόντες χείρους γίγνωνται, ὅπερ καὶ ἐν τῷ Πausanία ἐνείδον, ἀπαλλαξέοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου, καὶ τοὺς Ἀθηναίους νομίζοντες ἱκανοὺς ἐξηγεῖσθαι καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδεύουσ. XCVI. παρα-
 5 BEGINNING OF λαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τοῦτφ
 THE ATHENIAN τῷ τρόπῳ ἐκόντων τῶν ξυμμάχων διὰ τὸ
 EMPIRE. Πausanίου μῦθος, ἔταξαν ἄς τε ἔδει παρέχειν
 A. C. 477. τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον καὶ
 Olymp. 75. 4. ἄς ναῦς· πρόσχημα γὰρ ἦν ἀμύνασθαι ὧν ἔπαθον δηρῶντας
 10 τὴν βασιλέως χώραν. καὶ ἑλληνοταμίαι τότε πρῶτον Ἀθη- 2
 ναίοις κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον· οὕτω γὰρ
 ὠνομάσθη τῶν χρημάτων ἡ φορά. ἦν δ' ὁ πρῶτος φόρος 3
 ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα. ταμειῶν τε 4

1. οἱ] om. K.i. ὅπερ O. ἐν] om. A. 2. εἶδον N.V. 6. ἐκόντων
 τῶν ξ.] om. L.P.Q. 9. ἀμύνασθαι A.B.E.F.N.O.V.d.g.h.i. Haack. Porpo.
 Goell. Bekk. C.G. et vulgo ἀμύνεσθαι. 10. τὴν τοῦ βασιλέως C.I.e. ἑλλη-
 νοταμία E. 13. καὶ ταμειῶν g. ταμειῶν K.b. δὲ K.

6. ἐκόντων τῶν ξυμ.] Herodotus VII. 144. 5. ἅμα Ἑλλήνων τοῖσι βουλο-
 μένοισι. WASS. Habet etiam Suidas in Ἑλληνοταμίαι. DUK.

10. ἑλληνοταμίαι] Vid. Suidam, Schol. et Thucyd. perperam exscribentem in Ἑλληνοταμίαι, et Harpocr. ead. voc. Confer Plutarch. Aristide 333. πεντα-
 κοσίαν καὶ ἐξήκοντα male Diodor. Vid. Nepotem in Aristide. WASS. De Ἑλλη-
 νοταμίαις habet etiam Andocides Orat. III. in fin. et Pollux VIII. 114. ubi vid. Jungerman. Suidas in Ἑλληνοταμίαι hunc locum Thucydidis descripsit a
 παραλαβόντες usque ad ἀρχή, omissis tantum verbis τοῦτφ τῷ τρόπῳ sed
 perperam apud eum est, κατέστη τοῖς Ἀθηναίοις πρώτη ἀρχή. Ceterum, quia
 φόρον nomen grave et odiosum erat Græcis, pro eo deinde cæpit dici σύν-
 ταξις. Harpocrat. in σύνταξις, et Spanhem. ad Julian. Orat. I. p. 166. DUK. For an account of these officers the
 reader may consult Boeckh's Public Economy of Athens, b. ii. 7. p. 188. of the original, or p. 236. of the English
 translation. They were not reappointed

after the restoration of the democracy by Thrasybulus.

13. ταμειῶν] ταμειῶν quidem non raro pro ærario publico legitur in prosæ Scriptoribus, ut Plutarch. Quæst. Rom. 41. et 42. Dion. Lib. LV. p. 565. Herodian. I. 6. et VII. 4. Sed hæc et alia hujusmodi loca suspecta esse possunt propter varietatem scripturæ in quibusdam. Ita, quod in Dion. Halic. p. 551. in Vulgatis est ταμειῶν, MS. Vat. habet ταμειῶν. Et in Excerptis ejusd. p. 747. Pacii Codex ταμειῶν pro ταμειῶν. In Plut. quoque quod l. d. est ταμειῶν, rursum in Publicolæ vita in Stephani Ed. et his, quæ post eam prodierunt, est ταμειῶν. Ταμειῶν pro cella penuriaria est in Theophr. Char. C. IV. et Menandro ap. Harpocr. v. Κηρσιῶν Διός, qui locus fortassis non eget emendatione. Nam ibi sermo est de cella promptuaria. Et sic Gloss. Ταμειῶν, τὸ ἰδιωτικόν, cellarium, cella, et, Ταμειῶν, τὸ δημόσιον, Fiscus, ærarium. Diodor. Sic. XI. 266. de hoc communi ærario Græcorum et conventibus in Delo, Εὐθύς οὖν ὁ μὲν Ἀριστείδης συνεβούλευσε

EION, &c. A. C. 476. Olymp. 76.

Δῆλος ἦν αὐτοῖς, καὶ αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγένοντο.

This part of Grecian history having been neglected or inaccurately written, Thucydides had an additional reason for giving a sketch of it, besides its relation to his own immediate subject, as shewing how the power of Athens became so great as to drive the 2 Lacedæmonians into a war.

XCVII. ἡγούμενοι δὲ αὐτονόμων τὸ πρῶτον τῶν ξυμμάχων καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων τούτῳ ἐπῆλθον πολέμῳ τε καὶ διαχειρίσει πραγμάτων μεταξὺ τούτου τοῦ πο- 5 λέμου καὶ τοῦ Μηδικοῦ, ἃ ἐγένετο πρὸς τε τὸν βάρβαρον αὐτοῖς καὶ πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας καὶ Πελοποννησιῶν τοὺς αἰεὶ προστυγχάνοντας ἐν ἐκάστῳ. ἔγραψα δὲ αὐτὰ καὶ τὴν ἐκβολὴν τοῦ λόγου ἐποίησάμην 10 διὰ τόδε, ὅτι τοῖς πρὸ ἐμοῦ ἅπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον καὶ ἡ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν ἡ αὐτὰ τὰ Μηδικὰ τούτων δὲ ὅσπερ καὶ ἤψατο ἐν τῇ Ἀττικῇ ξυγγραφῇ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις 3 οὐκ ἀκριβῶς ἐπεμνήσθη. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν 15 ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ κατέστη.

XCVIII. Πρῶτον μὲν Ἡϊόνα τὴν ἐπὶ Στρυμόνι Μήδων ἐχόντων πολιορκία εἶλον καὶ ἠνδραπόδισαν, Κίμωνος τοῦ 2 Α. C. 476. Μιλτιάδου στρατηγούντος. ἔπειτα Σκύρον τὴν Olymp. 76. ἑν τῷ Αἰγαίῳ νῆσον, ἣν ὄκουν Δόλοπες, 20 The Athenians were at

1. δῆλον I. καὶ αἱ ξ.] A.B.E.F.H.L.N.O.V. qui mox σύνοδοι. c.f.g.h. Haack. Porpo. Goell. Bekk. καὶ οἱ ξ. Q. C.G. et vulgo omittunt articulum. 5. διαχειρήσει A.B.I.N.O.V.f.g.h.i. τοῦ] om. Q. 10. ἐκβολὴν K. 11. ἐκλιπὲς E. τὸ χωρίον τοῦτο ἦν Dionys. p. 836. τοῦτο τὸ χωρίον K. τοῦτο ἦν χωρίον I. ἦν τοῦτο V. 12. ξυνετίθεσαν B.e.g.h. 13. ὅσπερ L. ὥσπερ Dionys. 17. στρίμμοσι Q.g.h.i. 19. σκύρον B. vulgo σκύρον.

τοῖς συμμάχοις ἅπασιν, κοινῇ ἀγούσι σύνοδον ἀποδείξαι τὴν Δῆλον κοινὴν ταμείον. Videndum etiam, an huc pertineant verba Etymol. M. Σύνοδος, ἡ ἐκ πολλῶν συναγωγὴ ἐπὶ τινὶ ὡς Θουκυδίδης, αἱ σύνοδοι ἐπὶ τὸ ἱερὸν ἡγήροντο. DUK.

11. τὸ χωρίον] Compare the later technical sense of the word τόπος in Aristotle and others. So the Romans use "locus," and "campus." The few fragments which have been preserved

to us, chiefly by Harpocration, from the Attic History, ἡ Ἀτθίς, of Hellanicus, may be found in Sturz's Collection of his Remains, Leipzig, 1826.

17. Ἡϊόνα τὴν ἐπὶ Στρυμόνι] This was the place which was so desperately defended by Bogen. See Herodot. VII. 107. It is called "Eion on the Strymon," to distinguish it from "Eion" by Thrace," a Mendæan colony, which is mentioned IV. 7.

NAXOS, &c. A. C. 466. Olymp. 78. 3.

first moderate and popular, but soon became arbitrary and oppressive to their allies, and drove them to revolt.

A. C. 466.

5 Olymp. 78. 3.

ἡδραποδίσαν καὶ ᾤκισαν αὐτοί. πρὸς δὲ³
Καρυστίους αὐτοῖς ἄνευ τῶν ἄλλων Εὐβοέων
πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ'
ὁμολογίαν. *Ναξίοις δὲ ἀποστᾶσι μετὰ ταῦτα⁴

ἐπολέμησαν καὶ πολιορκίᾳ παρεστήσαντο,
πρώτῃ τε αὕτῃ πόλις ξυμμαχίς παρὰ τὸ καθεστηκὸς ἐδου-
λώθη, ἔπειτα δὲ καὶ τῶν ἄλλων ὡς ἐκάστη ξυνέβη.

Or, by allowing them
to compound for their
personal service in war
10 by a payment in
money, were enabled
to maintain their navy,
and thus keep the allies
in subjection at the
expense of the allies
themselves.

XCIX. αἰτίαι δὲ ἄλλαι τε ἦσαν τῶν ἀπο-
στάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν
ἐκδειαί, καὶ λειποστράτιον εἴ τῃ ἐγένετο· οἱ
γὰρ Ἀθηναῖοι ἀκριβῶς ἔπρασσον καὶ λυπηροὶ
ἦσαν, οὐκ εἰωθόσιν οὐδὲ βουλομένοις ταλαι-
πωρεῖν προσάγοντες τὰς ἀνάγκας. ἦσαν δέ²
πῶς καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι ὁμοίως ἐν

1. ἡδραποδίσαντο G. ᾤκισαν F.H.Q. post δὲ omisi καὶ cum A.B.C.E.
F.G.H.K.L.N.O.V.b.c.d.e.f.g.h.i om. Haack. Porpo. Goell. Bekk. 2. καρ-
υστίους Q. 6. καθεστηκὸς] εἰκὸς e. 7. δὲ] δὴ O. ὡς] ὧν O. ἐκάστη E.F.
10. ἐκδειαί K.L.O.d.i. τῃ] τι L.O.P.Q. 13. προσάγοντες A.B.F.G.H.K.
c.d.f.g.h.i. Haack. 14. ἐν] οἷν. L.O.P.

1. ᾤκισαν] Non dubito, quin ᾤκισαν,
non ᾤκισαν scribendum sit. DTFPH.
XI. 272. Σκύρον δὲ, Πελασγῶν ἐνοικούν-
των καὶ Δολόπων, ἐξεπολιόρκησε· καὶ
κτίστην Ἀθηναίων καταστήσας, κατεκλη-
ρούχησε τὴν χώραν. Corn. Nep. Cim. II.
Scyrum — vacuefecit; sessores veteres
urbe insulaque eiecit: agros civibus
divisit. Hoc est, quod Thucydides
dicit, Σκύρον ᾤκισαν Athenienses, duce
Cimone. Duk.

10. ἐκδειαί] Altera interpretatio Scho-
lastæ, ἀπολείψαις, ἀνέλπειαι huic loco
convenit. *Ἐνδεια, inopia, penuria, hic
locum non habet. *Ἐκδεια autem est,
quum quis non totum solvit, quam reli-
quationem vocant. Vid. Suid. in ἐκδεια,
Vales. ad Harpocrat. h. v. et Salmas.
de Mod. Usur. p. 713. Cur Steph. et
Port. verterit ejurationes tributorum et
navium, non intelligo. Valla sequutus
est alteram scripturam: nam vertit tri-
butorum penuria naviumque. De λειπο-

στρατίῳ Poll. VIII. 40. Herodoto V.
27, 3. est λειποστράτια. Vid. Thom.
Mag. in λειποστάτιον. Duk. Compare
Demosth. against Zenothemis, p. 890.
Reiske. Τὴν γονυῖαν ἐκδειαν οὐκ ἀπο-
δώσειν, "Not to make good the pre-
"vious deficiency or falling short in his
"payments."

11. ἔπρασσον] "They exacted;"
"dealt," in a sort of technical sense of
the word. See VIII. 5, 3, 5. Herodot.
I. 106, 1. III. 58, 4.

12. οὐκ εἰωθόσιν—τὰς ἀνάγκας] Com-
pare the account of the indolence and
effeminacy of the Ionians given by
Herodotus, VI. 12. τὰς ἀνάγκας: this
term appears to have signified peculiarly
"torture used to extort confession."
Compare Herodotus, I. 116, 6, 7. and
III. 130, 2. where he expresses the
same thing by the words μάστιγας τε
καὶ κέντρα. From thence it was used
generally to denote any kind of com-
pulsion.

ASIA. A. C. 468. Olymp. 78. 3.

ἡδονῇ ἄρχοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ ἴσου ῥαδίῳ
 3 τε προσάγεσθαι ἦν αὐτοῖς τοὺς ἀφισταμένους. ὧν αὐτοὶ
 αἴτιοι ἐγένοντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπόκνησιν ταύτην
 τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου ὦσι,
 χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἱκνούμενον ἀνάλωμα 5
 φέρειν, καὶ τοῖς μὲν Ἀθηναίοις ἠϋξέτο τὸ ναυτικὸν ἀπὸ τῆς
 δαπάνης ἣν ἐκείνοι ξυμφέροικεν, αὐτοὶ δὲ ὅποτε ἀποσταίεν,
 ἀπαράσκευοι καὶ ἄπειροι ἐς τὸν πόλεμον καθίσταντο.

C. Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ
 ἐν Παμφυλίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν 10
 ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ
 ἡμέρᾳ ἀμφοτέρω Ἀθηναῖοι Κίμωνος τοῦ Μιλ-
 2 τιάδου στρατηγοῦντος, καὶ εἶλον τριήρεις
 Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς τὰς
 διακοσίας. χρόνῳ τε ὕστερον ξυνέβη Θασίους 15
 αὐτῶν ἀποστῆναι, διενεχθέντας περὶ τῶν ἐν τῇ

2. δὲ ἦν αὐτοῖς προσάγεσθαι c. 3. οἱ] om. B. ταύτην] om. g. 4. ἀποικοὶ
 E. ἀπ' οἴκου Poppo. Goell. 5. τὸ] om. b. 8. ἄπειροι A.B.C.E.F.H.V.c.f.g.h.
 Poppo. Goell. Bekk. G. et ceteri ἄποροι. 9. ἐπ' ὑπ' Q. 10. καὶ ναυμαχία]
 om. e. 14. ἐς τὰς διακοσίας] A.B.C.V.g.h. E.F.G. et vulgo omittunt articulum.
 om. Goell. in ed. 2. uncis inclusit Poppo, qui in ed. minore om. 15. τε A.B.
 E.F.H.N.V.f.g. Poppo. Bekk. C.G. et ceteri δέ. θασίους g. 16. τῶν ἐν] om. P.
 ἐν τῇ] om. C.I.K.d.e.i. et pr. G.

9. ἐγένετο—διακοσίας] Dion. Halic.
 p. 142. WASS.

ἐπ' Εὐρυμέδοντι ποταμῷ] "The river
 "Eurymedon (at its mouth) is 420 feet
 "wide, and from 12 to 15 feet deep
 "inside the curved bar which extends
 "across its mouth. On this bar the
 "conflict of the stream, with the swell
 "rolled in from the sea, generally pro-
 "duces a violent surf; and it is so
 "shallow, as to be impassable to boats
 "that draw more than one foot of water.
 " * * * Broad swampy plains extend
 "for some miles behind the belt of
 "sand-hills which skirt the shore,
 "groups of low hills succeed, and the
 "mountains lie far inland. These plains
 "are evidently alluvial, and very low;
 "and though covered with coarse grass,
 "and supporting numerous herds of

"cattle, have every mark of being over-
 "flowed in winter." *Beaufort's Cara-*
mania, p. 135, 137. Such being the
 nature of the surrounding country, it is
 easy to conceive that the courses of the
 rivers must have undergone great al-
 terations, and that a bar may have now
 accumulated where formerly the light
 vessels of the ancients could enter
 without difficulty.

14. τὰς πάσας ἐς τὰς διακοσίας]
 "Amounting in all to two hundred;"
 that is, that the whole number of ships
 taken and destroyed was two hundred,
 not that the whole fleet consisted of no
 more. Compare VIII. 21. and Viger,
 c. III. sect. 10. not. 87. and Hermann.
 ad Viger. not. 94. Whether the article
 should be kept or omitted before *δια-*
κοσίας seems hard to say. But *ἐς* does

THASOS. A. C. 468, Olymp. 78. 4.

ἀντιπέρας Θράκη ἐμπορίων καὶ τοῦ μετάλλου ᾧ ἐνέμοντο.
καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ Ἀθηναῖοι ναυμαχίᾳ³
ἐκράτησαν καὶ ἐς τὴν γῆν ἀπέβησαν· ἐπὶ δὲ Στρυμόνα
πέμψαντες μυρίους οἰκήτορας αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ
5 τοὺς αὐτοὺς χρόνους, ὥς οἰκιοῦντες τὰς τότε καλουμένας
Ἑννέα ὁδοὺς νῦν δὲ Ἀμφίπολιν, τῶν μὲν Ἑννέα ὁδῶν αὐτοὶ
ἐκράτησαν ἃς εἶχον Ἡδωνοὶ, προελθόντες δὲ τῆς Θράκης ἐς
μεσόγειαν διεφθάρησαν ἐν Δραβήσκῳ τῇ Ἡδωνικῇ ὑπὸ τῶν
Θρακῶν ξυμπάντων, οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἑννέα
10 ὁδοὶ κτιζόμενον. CI. Θάσιοι δὲ νικηθέντες μάχαις καὶ
The Thasians solicit πολιορκούμενοι Λακεδαιμονίους ἐπεκαλοῦντο
aid from Lacedaemon ; καὶ ἐπαμῦναι ἐκέλευον ἐσβαλόντας ἐς τὴν
but the Lacedaemo-
nians are prevented Ἀττικὴν. οἱ δὲ ὑπέσχοντο μὲν κρύφα τῶν²
from sending it by the
great earthquakes of Ἀθηναίων καὶ ἔμελλον, διεκωλύθησαν δὲ ὑπὸ

1. ἀντιπέραν I. θράκης I.d.i. 2. θάσον P.Q.g. θάσον A. Dionysius
Periegeta 523. ἀγγυγί τε θάσος Δημήτερος ἀκτῇ. 3. στρυμόνα G.L.g.h.i.
4. ὑπὸ τοὺς αὐτοὺς χρόνους] om. f. 5. οἰκιοῦντες A.B.C.E.G.H.K.L.O.Q.g.
Poppo. Goeller. Bekk. F. et ceteri οἰκειοῦντες. 7. ἡδωνοὶ et mox ἡδωνικῇ F.
προελθόντας d.h.i. προσελθόντες L.O.P. 8. διεφθείραν C. δραβίσκῳ C.f.
δραμήσκῳ B. δραμίσκῳ g.h. ἰδωνικῇ L. 10. μάχῃ C.G.K.L.O.P.Q.d.e.i.
12. ἐπαμῦναι A.C.E.F.L. Poppo. Goell. Bekk. ἐπαμύνα B.H.K.c.g.h.i. pr. G. et
vulgo ἐπαμύνειν. 14. ἔμελλον] ἐκέλευον e.

not seem to me to be equivalent to "circiter," as Blume quoted by Göller appears to understand it; but rather to signify "as many as," "to the number of." And the number of ships taken and destroyed in a battle may be ascertained with tolerable accuracy. I have followed Bekker therefore in retaining the article.

1. καὶ τοῦ μετάλλου] See Herodot. VI. 46, 2, 3. 47, 1, 2.

8. ἐν Δραβήσκῳ] This perhaps, like Doriscus, is the name both of a plain and a fortress or strong-hold of the natives in the plain. So the names of the dales and glens in the north of England and in Scotland apply equally to the whole valley and to the village or collection of houses which surround the church, and form the principal habitation in it. Drabescus is near the

Strymon, and from thence eastward the plain extends with a gradual ascent as far as Philippi, which place stood on a line of high country, forming what might be called the extreme boundary of the valley of the Strymon. See Appian, Civil Wars, IV. 105.

ἐπὶ τῶν Θρακῶν ξυμπάντων] Poppo needlessly proposes to read ξυμπαντες. It was natural that all the Thracian tribes of that part of Thrace should combine to destroy a colony attempting to settle itself in such an advantageous situation as Amphipolis; especially as this was the second attempt made by the Greeks to establish themselves in this spot, and the former attempt, under Aristagoras of Miletus, had been already defeated by the efforts of the natives. Herodot. V. 126, 2.

LACONIA. A. C. 464. Olymp. 79.

Sparta, and the revolt
of the Helots.

A. C. 464.

Olymp. 79.

3 *Thæmus surrendens.*

A. C. 463.

Olymp. 79. 2.

τοῦ γενομένου σεισμοῦ, ἐν ᾧ καὶ οἱ Εἰλωτες
αὐτοῖς καὶ τῶν περιόικων Θουριάται τε καὶ
Αἰθαῖς ἐς Ἰθώμην ἀπέστησαν. πλείστοι δὲ
τῶν Εἰλωτῶν ἐγένοντο οἱ τῶν παλαιῶν Μεσ-
σηνίων τότε δουλωθέντων ἀπόγονοι· ἥ καὶ Μεσσήμιοι ἐκλή-
θησαν οἱ πάντες. πρὸς μὲν οὖν τοὺς ἐν Ἰθώμῃ πόλεμος
καθειστήκει Λακεδαιμονίοις, Θάσιοι δὲ τρίτῳ ἔτει πολιορκού-

1. *ἐλωτες* et *μοχ* *ἐλωτῶν* F. 2. *παροίκων* C.E.I.K.L.O.P.Q.c.d.e.i.
3. *ἐθεῖς* I. *αἰθνεῖς* A.B.V. *αἰθεῖς* K. *αἰθαῖς* Tusanus. *Αἰθαῖς* Porpo. Goell.
Vulgo, et Bekk. *Αἰθεῖς*. *ἐς*] *ἐπ'* G.K.L.O.Q.d.e. *δὲ* καὶ τῶν K. 4. *μεση-
νίων* F.H.K.L.N.O.d.e.g. *Σὺς* *μεσσημιοι* II. 9, 5. H.L.O.g. II. 25, 5. B.L.O.Q.
g. VII. 57, 8. D. *μεσηνίων* H.K.L.O.d.i. II. 102, 1. C.L.O.P.Q.e. III. 75, 1.
L.O.d.e. III. 88, 5. L.O.P.d.e. *μεσηνίου* III. 81, 2. E.K.L.O.P.d. *μεσσην* III.
90, 4. K.L.O.Q.d.e. VI. 50, 1. et 74, 1. *vulgata*. 5. *δουλωθέντων* τότε G.L.O.
P.Q. *τότε* om. b. *ἥ*] οἱ K.i. 6. *οὖν*] om. A.B.E.F.H.V.g.h. et pr. G.

1. οἱ Εἰλωτες αὐτοῖς ἀπέστησαν]
* They experienced a revolt of the
"Helots." Compare I. 6, 3. II. 101, 5.
III. 98, 1. and Duker's notes on VII.
19, 5. 39.

2. τῶν περιόικων] The *περίοικοι* of La-
conia were to the Dorian conquerors,
or Spartans, exactly what the Saxons
were to the Normans in the reign of
William the Conqueror; and what they
might have long continued to be, had
not the domestic quarrels for the duchy
of Normandy, and the wars with France,
obliged the Conqueror's immediate suc-
cessors to conciliate their English sub-
jects. The *περίοικοι* were the old
Achaian inhabitants of Laconia, who,
after the Dorian conquest, submitted to
the invaders on certain conditions, by
which they retained their private rights
of citizenship, and also the right of
voting in the public assembly. These
rights however were forfeited after an
unsuccessful attempt to shake off the
Dorian yoke, and from henceforward
they were treated as subjects rather
than citizens, being eligible indeed to
military commands, but with no voice
in the public assembly, and of course
being disqualified for the offices of
ephor, or of elder, or senator. They
remained in this dependent condition
down to the time of Augustus Cæsar,
who, on their making an appeal to his
interference, gave them the full enjoy-

ment of civil rights, and deprived the
Spartans of their exclusive ascendancy.
The reader may find this and other in-
formation on the subject of the *περίοικοι*
in Herodotus, VI. 58, 4, 5. IX. 11, 5.
(with Valckenaer's note,) 28. 29. Thu-
cydides, III. 16, 2. IV. 8, 1. 53, 2.
VIII. 6, 4. 22, 1. Xenophon, Hellenics,
III. 3, 6. Strabo, VIII. 5, 4. Pausanias,
III. 21. Müller, Dorians, II. p. 21,
&c. 191. The name *περίοικοι*, like *σύν-
οικοι* and *μέτοικοι*, denoted a body of
people locally connected with the state,
but not being citizens of it, or at least
not enjoying the complete rights of
citizenship. See Appendix II.

3. *Αἰθαῖς*] *Αἰθεῖς*. Non ita gentile
ab *Αἰθαία* secundum Stephanum By-
zant. formari debet, neque ita apud
Thucydidem legisse videtur. Quis
autem veram servaverit lectionem tute
ipse judicabit. HUDS. Situm hujus
populi ignorat Cellar. p. 767. urbs
Αἰθαία Stephano, qui Philochorum ex-
scribit. Apud eum *Αἰθαία*, et inde gen-
tile *Αἰθαῖς*. Suidas "*Αἰθεῖς*, *ἰθνικόν*.
Antiqui omnes, quam Græci quam La-
tini, hac in re plane silent. De se-
cessione vid. Pausan. Mess. IX. Gr.
mox δὲ καὶ τῶν Εἰλ. sed præcedit. WASS.

5. *τότε* *δουλωθέντων*] "*Illo tempore*,
h. e. *insigni, noto omnibus*, ut docet
Wolf. ad Demosth. Leptin. p. 264.
Ed. pr. GÖLLER. See also the notes
on IV. 46, 1. and VIII. 62, 3.

LAOONIA. A. C. 461. Olymp. 79. 4.

μενοι ὠμολόγησαν Ἀθηναίοις τείχος τε καθελόντες καὶ ναῦς
παραδόντες, χρήματά τε ὅσα ἔδει ἀποδοῦναι αὐτίκα ταξά-
μενοι καὶ τὸ λοιπὸν φέρειν, τήν τε ἡπειρον καὶ τὸ μέταλλον
ἀφείρες. CII. Λακεδαιμόνιοι δὲ, ὡς αὐτοῖς πρὸς τοὺς ἐν

5 Ἰθώμῃ ἐμῆκύνετο ὁ πόλεμος, ἄλλους τε ἐπε-
καλέσαντο ξυμμάχους καὶ Ἀθηναίους· οἱ δ'
ἦλθον Κίμωνος στρατηγούντος πλήθει οὐκ
ὀλίγῳ. μάλιστα δ' αὐτοὺς ἐπεκαλέσαντο ὅτι 2
τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, τοῖς δὲ
πολιορκίας μακρᾶς καθεστηκυίας τούτου ἐνδεᾶ
10 ἐφαίνετο· βία γὰρ ἂν εἶλον τὸ χωρίον. καὶ 3
διαφορὰ ἐκ ταύτης τῆς στρατείας πρῶτον
Λακεδαιμονίοις καὶ Ἀθηναίοις φανερά ἐγένετο.

οἱ γὰρ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον βία οὐχ ἡλίσκετο, 4
15 δέισαντες τῶν Ἀθηναίων τὸ τολμηρὸν καὶ τὴν νεωτεροποιίαν,
καὶ ἀλλοφύλους ἅμα ἡγησάμενοι, μή τι, ἣν παραμείνωσιν,
ὑπὸ τῶν ἐν Ἰθώμῃ πεισθέντες νεωτερίσωσι, μόνους τῶν ξυμ-
μάχων ἀπέπεμψαν, τὴν μὲν ὑποψίαν οὐ δηλοῦντες, εἰπόντες
δὲ ὅτι οὐδὲν προσδέονται αὐτῶν ἔτι. οἱ δ' Ἀθηναῖοι ἐγνωσαν 5
20 οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλὰ τινος
ὑπόπτου γενομένου· καὶ δεινὸν ποιησάμενοι καὶ οὐκ ἀξιώ-

1. τε] om. i. 2. παραδοῦναι L.P. 5. ὁ πόλεμος] om. f. 8. ἐκαλέσαντο K.
9. τοῖς] τῆς I.K.L.N.O.P.Q.V.c.f.g.h.i. Haack. Poppo. 11. εἶχοντο χωρίαν f.
14. τὸ χωρίον] om. d.i. 15. δέισαντες h. δεισάντων g. 16. παραμείνωσιν P.
17. νεωτεροποιήσωσι C.G. 18. μὲν οὖν ὑποψίαν d.i. οὐ] μὴ d.i. 19. οἱ]
οὐ C. ἐγνωσαν] om. A.B.F.g.h. 21. οὐκ] om. G.K.

9. τειχομαχεῖν 2d. δ.] Compare Herodot. IX. 70, 2—4.

10. τούτου ἐνδεᾶ ἐφαίνετο] Τούτου, τοῦ τειχομαχεῖν, τῆς τέχνης, δηλονότι. Scholiast. "This quality of skill seemed to "be deficient; for else they would have "taken the place by assault." The plural ἐνδεᾶ, "Things seemed to be deficient in skill," resembles the use of the plural, II. 98, 2. ἐπειδὴ αὐτῇ ἐτοίμα ἦν. See other instances there quoted. The reading τῆς δὲ πολιορκίας is preferred by Haack and Poppo, because

the article seems to be required; while on the other hand τοῖς δὲ, referring to the Lacedæmonians, is naturally inserted to denote the change of the subject, the last words of the preceding clause having related to the Athenians. And the omission of the article here seems to confirm, and be confirmed by, the similar omission of it, I. 10, 2. οὐτε ξυνοικισθείσης πόλεως.

20. ἐπὶ τῷ βελτίονι λόγῳ] "Upon "the more creditable reason that was "assigned."

LACONIA. A. C. 455. Olymp. 81. 2.

σαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθὺς ἐπειδὴ
 ἀνεχώρησαν, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμα-
 χίαν πρὸς αὐτοὺς, Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι
 ἐγένοντο, καὶ πρὸς Θεσσαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ
 ὄρκοι καὶ ξυμμαχία κατέστη. CIII. οἱ δ' ἐν Ἰθώμῃ δεκάτῃ 5
 ἔτει, ὥς οὐκέτι ἐδύναντο ἀντέχειν, ξυνέβησαν
 πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε ἐξίσαιεν ἐκ
 Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπι-
 βήσονται αὐτῆς· ἣν δέ τις ἀλίσκηται, τοῦ
 λαβόντος εἶναι δούλον. ἣν δέ τι καὶ χρηστή- 10
 ριον τοῖς Λακεδαιμονίοις Πυθικὸν πρὸ τοῦ, τὸν
 ἱκέτην τοῦ Διὸς τοῦ Ἰθωμήτα ἀφίεναι. ἐξῆλθον
 δὲ αὐτοὶ καὶ παῖδες καὶ γυναικες, καὶ αὐτοὺς Ἀθηναῖοι δεξά-
 μενοι κατ' ἔχθος ἤδη τὸ Λακεδαιμονίων ἐς Ναύπακτον κατφύ-
 κισαν, ἣν ἔτυχον ἡρηκότες νεωστὶ Λοκρῶν τῶν Ὀζολῶν 15
 ἐχόντων. προσεχώρησαν δὲ καὶ Μεγαρήs Ἀθηναίοις ἐς
 ξυμμαχίαν Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορινθιοὶ
 περὶ γῆs ὄρων πολέμῳ κατεῖχον· καὶ ἔσχον Ἀθηναῖοι
 Μέγαρα καὶ Πηγάs, καὶ τὰ μακρὰ τείχη φθοδόμησαν Μεγα-
 ρεῦσι τὰ ἀπὸ τῆs πόλεως ἐς Νίσαιαν, καὶ ἐφρούρουν αὐτοί. 20
 5 καὶ Κορινθίοις μὲν οὐχ ἦκιστα ἀπὸ τοῦδε τὸ σφοδρὸν μῖσος
 ἦρξατο πρῶτον ἐς Ἀθηναίους γενέσθαι.

2. ἐπὶ] ἐν N.V. ἐπὶ τῷ μῆδῳ γενομένην G. Μήδῳ] δημῷ e. 5. ὄρκοι]
 om. b. καὶ] om. g. 7. τε] om. C.G.d. 8. μηκέτι G.K.L.O.P.Q.I.
 9. αὐτῆs] οὗτοι K. αὐτῇ pr. G. 12. τοῦ Διὸs] om. G.K. Ἰθωμήτου O.V.
 13. οἱ ἀθηναῖοι C. 14. τὸ] τῶν K.d.g. 15. εἰρηκότεs B. 17. αὐτοῖs c.f.
 18. εἶχαν C.

7. ἐφ' ᾧ τε ἐξίσαιεν] "On condition
 "of their emigrating." Compare ch.
 113, 4. 126, 11. The fuller form occurs
 in Herodotus, III. 83, 3. ἐπὶ τοῖs δὲ
 ὑπεξίσταμαι τῆs ἀρχῆs, ἐπ' ᾧ τε ὑπὸ
 οὐδενὸς ὑμῶν ἀρξομαι. and VII. 158, 5.
 ἐπὶ λόγῳ τοιῷδε, —ἐπ' ᾧ στρατηγὸs ἔσο-
 μαί. "They made peace on terms,
 "upon or according to which they
 were to emigrate from Peloponnesus."

Sometimes the infinitive mood follows
 the expression ἐφ' ᾧ τε, as in Plato,
 Apolog. p. 29. C. and other places
 quoted by Kühner, Gr. Gr. §. 828. Jelf,
 867, 2.

21. τὸ σφοδρὸν μῖσος] "That violent
 "and notorious hatred which they bore
 "towards the Athenians." For the
 fact itself, compare chap. 42, 2.

EGYPT. A.C. 460. Olymp. 80.

CIV. Ἰνάρως δὲ ὁ Ψαμμητίχου, Λίβυς βασιλεὺς Λιβύων

τῶν πρὸς Αἰγύπτῳ, ὁρμώμενος ἐκ Μαρείας τῆς ὑπὲρ Φάρου

πόλεως ἀπέστησεν Αἰγύπτου τὰ πλέω ἀπὸ

A.C. 460.

Olymp. 80.

Egypt revolts from the king of Persia. The Egyptians receive aid from Athens.

βασιλέως Ἀρταξέρξου, καὶ αὐτὸς ἄρχων γενόμενος Ἀθηναίους ἐπηγάγετο. οἱ δὲ (ἔτυχον

γὰρ ἐς Κύπρον στρατευόμενοι ναυσὶ διακοσμία

αὐτῶν τε καὶ τῶν ξυμμάχων) ἦλθον ἀπολιπόντες τὴν Κύ-

προν, καὶ ἀναπλεύσαντες ἀπὸ θαλάσσης ἐς τὸν Νεῖλον, τοῦ

τε ποταμοῦ κρατοῦντες καὶ τῆς Μέμφιδος τῶν δύο μερῶν,

10 πρὸς τὸ τρίτον μέρος ὃ καλεῖται Λευκὸν τεῖχος ἐπολέμουν·

1. Ἰνάρως L.O. Ἰναρος F.H.Q. ψαμμητίχου B.F.G.H.I.K.N.e.g. Poppo.

Bekk. ψαμμητίχου d. ψαμμητίχου V. A.C.E. et vulgo ψαμμητίχου. Λίβυς

βασιλεὺς] om. d. βασ. Λιβύων] λιβύων βασιλεὺς G. 2. αἰγύπτου e. μα-

ρίας E.f. 3. Αἰγύπτου] om. C.g. ἀπ' αἰγύπτου c.f. 4. Ἀρταξέρξου C.E.c.

Bekk. Sed vid. Schweighäuser. var. lect. ad Herodot. VI. 43. Ἀρταξέρξου A.B.

F.G. Poppo. et Goell. ed. 2. 6. γὰρ] om. L. 8. ἀπὸ τῆς θαλάσσης K. ἐπὶ

θαλάσσης g.

1. Ἰνάρως, &c.] De defectione Ægyptiorum a Persarum rege vide Diodorum Siculum, l. 11. p. 279. Ed. Steph. HUDS. Ctesias cap. 32. Lydium vocat perperam. Vid. Herodot. III. 12, 6. 15, 3. VII. 7, 3. et Cl. Montefalconii Palæograph. II. 4. WASS.

4. Ἀρταξέρξου] For the spelling of the word, in which I think that Bekker is wrong, see also Bähr's note on Herodotus, VI. 98, 3. and Donaldson's new Cratylus, p. 195. The Hebrew version of the name is also in favour of the common spelling, Artaxerxes, rather than of Artoxerxes. See Gesenius in voce.

6. ἐς Κύπρον στρατευόμενοι] It is to these transactions that the well-known inscription in the museum at the Louvre refers; an inscription containing the names of the Athenian citizens who died in battle in the course of one year in Cyprus, in Egypt, in Phœnicia, amongst the Haliensians, at Ægina, and at Megara. According to Boeckh, Corpus Inscriptt. p. II. class. 3. inscript. 165, we are to understand not the natural but the civil year, that is, the third year of the 80th Olympiad, in which Bion was archon, extending from the summer solstice of the year B. C. 458, to the summer of the year 457.

Yet the funeral ceremonies in honour of those who had fallen in the first year of the Peloponnesian war, were performed in the winter; that is, at the close of the natural year, but in the middle of the civil year. And it is very possible that the men stated in the inscription to have been killed at Megara, were not lost in the famous battles described by Thucydides, but in some earlier and unnoticed skirmishes; for ever since the occupation of Megara by the Athenians, it is likely that the Corinthians would be continually sending out plundering parties into the Megarid, which would naturally lead to engagements with the Athenians.

10. ὃ καλεῖται Λευκὸν τεῖχος] The white castle at Memphis was the head quarter of the Persian troops in Egypt; and from hence were sent the detachments which protected the southern and eastern frontiers, and whose respective stations were the island of Elephantine and Pelusium. In the time of Herodotus the whole Persian force in Egypt, including both the native Persians and the troops of the subject provinces, was computed at 120,000 men; but perhaps their numbers were increased after the revolt of Inaros. Compare Herodot. II. 30, 5. III. 91, 4.

MEGARA, &c. A. C. 457. Olym. 98. 4.

ἐνῆσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες καὶ Αἰγυπτίων οἱ μὴ ξυναποστάτες.

CV. Ἀθηναίους δὲ ναυσὶν ἐπορθᾶσιν ἐς Ἀλῖās πρὸς Κορινθίους καὶ Ἐπιδαυρίους μάχῃ ἐγένετο, καὶ ἐνίκων Κορίνθιοι.

- 2 Various hostilities between Athens and the Peloponnesians. *Ægina* is besieged by the Athenians; and the Corinthians, to effect a diversion in its favour, enter the territory of Megara: καὶ ὕστερον Ἀθηναῖοι ἐναυμάχησαν ἐπὶ Κε- 5
 3 κρυφαλείᾳ Πελοποννησίων ναυσὶ, καὶ ἐνίκων Ἀθηναῖοι. πολέμου δὲ καταστάντος πρὸς Αἰγινίτας Ἀθηναίους μετὰ ταῦτα ναυμαχία γίνεταί ἐπ' Αἰγίνῃ μεγάλη Ἀθηναίων καὶ Αἰγινητῶν, καὶ οἱ ξύμμαχοι ἑκατέρους παρή- 10
 σαν, καὶ ἐνίκων Ἀθηναῖοι, καὶ ναὺς ἑβδομήκοντα λαβόντες αὐτῶν ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν, Λεωκράτους 4 τοῦ Στροΐβου στρατηγούντος. ἔπειτα Πελοποννήσιοι ἀμύ-

2. αἰγυπτίων] ἀθηναίων F. ol] om. g. μῃ] om. G.L.O. 3. Ἀλῖās Poppo. et Goell. ed. 2. vulgo Ἀλῖās. 5. καὶ] om. f. κεκρυφαλία K.L.O. P.Q.e. κρυφαλεία d. 6. ναυσὶ] om. G. 8. αἰγινίτας e. qui ita solet. 9. μεγάλη] om. d. 12. Λεοκράτους E.

3. ἐς Ἀλῖās] Such is the true form of this word which Poppo has restored, and which is fully confirmed by the inscription above alluded to, where it is written ENALIEYΣIN. It is the name of a people who seem to have occupied the coast of Argolis from Hermione round the Scyllæan promontory to the neighbourhood of Træzen, and who probably lived only in scattered villages, so that they are spoken of as forming a tribe, not a city; like the Ætolian tribes, and those of ancient Gaul in the time of Cæsar, before the name of the people was transferred to the town or city to which they migrated from their several villages when society was in a more advanced state. The plural name of the people, Ἀλῖέων, is also used by Xenophon, Hellenic. VI. 2, 3, and is joined by him to the names of towns, Træzen, Epidaurus, Hermione, &c. as if even in his time they lived in villages with no common city. And as such Strabo also mentions them at a much later period: τὴν παραλίαν ἔχουσιν Ἀλῖεῖς λεγόμενοι, θαλαττοῦργοι τινες ἄνδρες. VIII. 6, 12. Possibly the same people

are spoken of by Herodotus, in a passage of remarkable obscurity, VII. 137, 3. δὲ εἰλε ἀλῖεας τοὺς ἐκ Τίρυνθος, where the word should perhaps be written with a capital letter Ἀλῖεας. They were probably the περίοικοι of the Dorian Argives; the remains of the old inhabitants who still occupied the extreme point of Argolis, and maintained themselves by fishing, and perhaps by piracy.

5. Κεκρυφαλεία] Cum Ar. C. scribit Diodor. p. 282. d. κεκρυφαλία male. Κεκρυφάλιον est reticulum muliebree, unde ad retis et stomachi cavitatem transferatur. Vid. Aristot. Hist. An. II. [17, 9.] ult. Hesych. Schol. Nicandri p. 30. Aldin. Unus, opinor, Plinius hanc insulam agnoscit. Κεκρυφαλία etiam cum Diodoro Aristides I. 269. WASS. Præter Plinium H. N. 4, 12. princ. etiam Schol. ad h. l. Thucyd. et alii apud Stephanum insulam esse dixerunt. Locum Aristidis descripsit Photius in Biblioth. qui itidem habet Κεκρυφαλία. Adnotavit Harduin. ad Plin. Errorem Stephani in Historia observant ad eum Interpretes. DUK.

MEGARA, &c. A. C. 457. Olymp. 80. 4.

νειν βουλόμενοι Αιγινήταις ἐς μὲν τὴν Αἴγυναν τριακοσίους
 ὀπλίτας πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους
 διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανείας κατέλαβον καὶ ἐς τὴν
 5 Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν
 8 ξυμμάχων, νομίζοντες ἀδυνάτους ἐσεσθαι Ἀ-
 θηναίους βοηθεῖν τοῖς Μεγαρεῦσιν ἐν τε Αἰγίνῃ ἀπούσης
 στρατιᾶς πολλῆς καὶ ἐν Αἰγύπτῳ· ἦν δὲ καὶ βοηθῶσιν, ἀπ'
 Αἰγίνης ἀναστήσεσθαι αὐτούς. οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς 3
 Αἰγίνῃ στράτευμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως
 10 ὑπολοίπων οἳ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνούνται
 ἐς τὰ Μέγαρα Μυρωνίδου στρατηγούντος. καὶ μάχης γενο- 6
 μένης ἰσορρόπου πρὸς Κορινθίους διεκρίθησαν ἀπ' ἀλλήλων,
 καὶ ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασπον ἔχειν ἐν τῷ ἔργῳ.
 καὶ οἱ μὲν Ἀθηναῖοι (ἐκράτησαν γὰρ ὁμῶς μᾶλλον) ἀπελ- 7
 15 θόντων Κορινθίων τροπαῖον ἔστησαν· οἱ δὲ Κορίνθιοι
 κακζόμενοι ὑπὸ τῶν ἐν τῇ πόλει πρεσβυτέρων, καὶ παρα-
 σκευασάμενοι ἡμέρας ὕστερον δώδεκα μάλιστα, ἐλθόντες
 ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὡς νικήσαντες. καὶ οἱ 8
 Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τοὺς τε τὸ τρο-
 20 παῖον ἰστάντας διαφθείρουσι καὶ τοῖς ἄλλοις ξυμβαλόντες
 ἐκράτησαν. CVI. οἱ δὲ νικώμενοι ὑπεχώρουν, καὶ τι αὐτῶν
 μέρος οὐκ ὀλίγον προσβιασθὲν καὶ διαμαρτὸν
 τῆς ὁδοῦ ἐσέπεσεν ἐς τοῦ χωρίου ἰδιώτου, ᾧ
 ἔτυχεν ὄρυγμα μέγα περιεῖργον καὶ οὐκ ἦν

where they are defeat-
 ed, and a large part of
 their army cut off by
 the Athenians under
 Myronides.

3. γερανείας C.F.G. γερανίας A.B.E. qui nusquam aliter. sic etiam Poppo.
 Bekk. 6. τοῖς Μεγαρεῦσιν] αὐτοῖς G. τε] τῇ F.K.N. 7. καὶ] om. e.
 βοηθῶσιν] φορηθῶσιν C.E.e. 9. ἐκίνησαν I. 11. ἰσορρόπου γενομένης O.
 13. καὶ om. V. ἔλασπον f. 14. ὁμῶς μᾶλλον om. pr. G. 15. τῶν
 Κορ. Bekk. 16. κομζόμενοι d.i. 17. ὕστερον] om. h. 18. ὡς δῆθεν νική-
 σαντες g. 19. ἐκβοηθήσαντες A.B.E.F.H.L.N.O.P.V.h. Poppo. Goell. Bekk.
 C.G. et vulgo ἐκβοήσαντες. τὸ] om. G.L.O.P.Q. 20. ξυμβαλόντες C.
 21. καὶ αὐτῶν τι K.N. καὶ τοι αὐτῶν τι G.d.g.h.i. καὶ τι αὐτῶν τι B.E.F.V.c.
 23. ἐσέπεσεν O. του] τι K.N.c.

13. ἐνόμισαν αὐτοὶ ἑκάτεροι κ. τ. λ.] "selves respectively not to have the
 Compare VII. 34, 6. ὡς αὐτοὺς ἑκατέρους "worst of it."
 ἀξιούν νικᾶν. "They thought them-

2 ἔξοδος. οἱ δὲ Ἀθηναῖοι γνόντες κατὰ πρόσωπόν τε εἶργον
τοῖς ὀπλίταις καὶ περιστήσαντες κύκλῳ τοὺς ψιλοὺς κατέ-
λευσαν πάντας τοὺς ἐσελθόντας, καὶ πάθος μέγα τοῦτο
3 Κορινθίοις ἐγένετο. τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς
στρατιᾶς ἐπ' οἴκου. 5

CVII. Ἦρξαντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ
μακρὰ τείχη ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε
2 LONG WALLS of ATHENS built. The
Spartans assist the Do-
rians against the Pho-
cians, and their return
home is opposed by the
Athenians, who occupy
the passes of Geranea.
They wait in Boeotia,
and intrigue to over-
throw the democracy
in Athens. At last a
general battle.
Φαληρόνδε καὶ τὸ ἐς Πειραιᾶ. καὶ Φωκέων
στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων
μητρόπολιν, Βοιὸν καὶ Κυτίνιον καὶ Ἐρινεὸν, 10
καὶ ἐλόντων ἐν τῶν πολισμάτων τούτων, οἱ
Λακεδαιμόνιοι Νικομήδους τοῦ Κλεομβρότου
ὑπὲρ Πλειστοάνακτος τοῦ Πανσανίου βασιλέως
νέου ὄντος ἔτι ἡγουμένου ἐβοήθησαν τοῖς Δω-
ριεῦσιν αὐτῶν τε πεντακοσίοις καὶ χιλίοις 15
ὀπλίταις καὶ τῶν ξυμμάχων μυρίοις, καὶ τοὺς
Φωκέας ὁμολογίᾳ ἀναγκάσαντες ἀποδοῦναι τὴν πόλιν ἀπε-
3 χώρουν πάλιν. καὶ κατὰ θάλασσαν μὲν αὐτοὺς, διὰ τοῦ
Κρισαίου κόλπου εἰ βούλονται περαιοῦσθαι, Ἀθηναῖοι ναυσὶ
περιπλεύσαντες ἔμελλον κωλύσειν· διὰ δὲ τῆς Γερανείας οὐκ 20
ἀσφαλὲς ἐφαίνετο αὐτοῖς, Ἀθηναίων ἐχόντων Μεγαρα καὶ
4 Πηγάς, πορεύεσθαι. δύσοδός τε γὰρ ἡ Γεράνεια καὶ ἐφρου-
ρεῖτο αἰεὶ ὑπὸ Ἀθηναίων· καὶ τότε ἡσθάνοντο αὐτοὺς μέλ-
5 λοντας καὶ ταύτῃ κωλύσειν. ἔδοξε δ' αὐτοῖς ἐν Βοιωτοῖς

1. τε] om. g. εἶργον F. 2. κατέλευσαν A.B.E. 3. τοῦτο μέγα V.c.d.e.f.
4. ante Κορινθίοις omisi articulum cum A.B.C.F.G.H.N.V.c.f.g. om. Porpo. Goell. Bekk. ἀπεχώρησαν g. 7. ἐς θάλασσαν ἀθηναῖοι A.B.E.F.H.V.c.f.g.h. Porpo. Goell. Bekk. οἱ ἀθηναῖοι ἐς θάλασσαν K. ἀθηναῖοι ἐς θάλασσαν C.G. et vulgo. 9. τὴν] τῶν K. 10. βυδὸν E.F.H. βιὸν Q. σκυτίνιον A.V.g. κτίνιον I. 12. κλεομβρότου g. 14. ἔτι ὄντος f. 17. ἀναγκάσαντες ὁμολογίᾳ f. 18. θάλατταν f. 19. κρισαῖοι A.B.C.E.F.G.I.g. Porpo. Goeller. Bekk. vulgo κρισαῖον. 20. κωλύειν A.E.F.H.N.V. γερανίας A.B. et mox γερανία. Infra 4, 70, 1. γερανία A.B.F.H.b.f. sic etiam Bekk. 21. ἀσφαλῶς K. αὐτοῖς ἐφαίνετο C. 22. τε] om. i. γὰρ αἰεὶ ἡ L.O.P. γὰρ om. B. 24. ταῦτα G.

ΒΟΕΩΤΙΑ, &c. A. C. 456. Olymp. 81.

περιμείνασι σκέψασθαι ὅτῳ τρόπῳ ἀσφαλέστατα διαπορεύ-
 σονται. τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπήγον αὐτοὺς 6
 κρύφα, ἐλπίσαντες δῆμόν τε καταπαύσειν καὶ τὰ μακρὰ
 τεῖχη οἰκοδομοῦμενα. ἐβοήθησαν δὲ ἐπ' αὐτοὺς οἱ Ἀθηναῖοι 7
 5 πανδημεὶ καὶ Ἀργείων χίλιοι καὶ τῶν ἄλλων ξυμμάχων ὡς
 ἕκαστοι· ξύμπαντες δὲ ἐγένοντο τετρακισχίλιοι καὶ μύριοι.
 νομίσαντες δὲ ἀπορεῖν ὅπῃ διέλθωσιν ἐπεστράτευσαν αὐτοῖς, 8
 καὶ τι καὶ τοῦ δήμου καταλύσεως ὑποψία. ἦλθον δὲ καὶ 9
 Θεσσαλῶν ἱππῆς τοῖς Ἀθηναίοις κατὰ τὸ ξυμμαχικόν,
 10 οἱ μετέστησαν ἐν τῷ ἔργῳ παρὰ τοὺς Λακεδαιμονίους.
 CVIII. γενομένης δὲ μάχης ἐν Τανάγρα τῆς Βοιωτίας
 ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ φόνος ἐγένετο
 15 takes place at Tana- ἀμφοτέρων πολὺς. καὶ Λακεδαιμόνιοι μὲν ἐς 2
 gra, where the Athe- τὴν Μεγαρίδα ἐλθόντες καὶ δενδροτομήσαντες
 nians are defeated, and the Lacedaemonians re- πάλιν ἀπῆλθον ἐπ' οἴκου διὰ Γερανείας καὶ
 15 turn home without op- ἰσθμοῦ· Ἀθηναῖοι δὲ δευτέρᾳ καὶ ἐξηκοστῇ
 position. Two months ἡμέρᾳ μετὰ τὴν μάχην ἐστράτευσαν ἐς Βοιω-
 afterwards. τούς Μυρωνίδου στρατηγούντος, καὶ μάχῃ ἐν
 A. C. 456. Οἰνοφύτοις τοὺς Βοιωτοὺς νικήσαντες τῆς τε
 Olymp. 81. Φωκίδος, καὶ Ταναγραίων τὸ τεῖχος περιεῖλον, καὶ Λοκρῶν τῶν
 the Athenians invade and conquer Boeotia. Ὀπουντίων ἑκατὸν ἄνδρας ὁμήρους τοὺς πλουσιωτάτους
 20 them. Ἔγνα surrenders to them.

1. οἶφ' ε.	2. τὸ δ' ἔτι A.B.K.	ἄνδρες τὴν δημοκρατίαν Ε.	τῶν Ἀθ.
ἐπ. αὐτοῖς] ἐπήγον αὐτοὺς τῶν ἀθ. C.	Ἀθηναίων] αἰγυναίων I.	3. κρύφα]	
om. e.	ἐλπ. τὸν δῆμον V.c.d.	τε] om. d.	7. ὅποι correctus g.
ἐπεστράτευσεν C.b.	8. τι] τοι A.B.K.g.h.i.	ὑποψία A.B. vulgo ὑποψία,	
quod inferebatur ἦν, omisi cum A.B.C.E.F.G.H.I.K.N.V.b.c.d.e.f.g.h.i. om.			
Bekk. Haack. Porpo. Goell. qui et ὑποψία dederunt.	9. κατὰ τὸ ξυμμ. τ.		
ἀθην. V.	10. κατέστησαν L.	11. δὲ τῆς μάχης C.	12. οἱ Λακεδαιμόνιοι
K.d.	15. ἐπῆλθον V.	διὰ τε τῆς γερανείας καὶ τοῦ ἰσθμοῦ e.	16. ἐξη-
κοστῇ] εἰκοστῇ B.h.	19. τοὺς] om. C.G.L.O.P.		

21. Λοκρῶν—ἐκατὸν ἄνδρας] The number has reference probably, as Götter thinks, to the hundred families or houses of the Locrians, which formed

in old times the ruling body in the nation. See Polybius XII. 5. 7. and Schweighæuser's note.

EGYPT. A. C. 455. Olymp. 81. 2.

ἔλαβον, τὰ τε τείχη τὰ ἑαυτῶν τὰ μακρὰ ἐπετέλεσαν.
 3 ὠμολόγησαν δὲ καὶ Αἰγινῆται μετὰ ταῦτα τοῖς Ἀθηναίοις,
 τείχη τε περιελόντες καὶ ναῦς παραδόντες φόρον τε ταξά-
 4 μνοι ἐς τὸν ἔπειτα χρόνον. καὶ Πελοπόννησον
 5 περιέπλευσαν Ἀθηναῖοι Τολμίδου τοῦ Τολ-
 μαίου στρατηγούντος, καὶ τὸ νεώριον τὸ Λακεδαιμονίων
 ἐνέπρησαν, καὶ Χαλκίδα Κορινθίων πόλιν εἶλον, καὶ Σικυ-
 νίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

CIX. Οἱ δὲ ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξύμμαχοι
 2 ἐπέμενον, καὶ αὐτοῖς πολλαὶ ἰδέαι πολέμων κατέστησαν. τὸ 10
 μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου
 Ἀθηναῖοι, καὶ βασιλεὺς πέμπει ἐς Λακεδαί-
 μονα Μεγάβαζον ἄνδρα Πέρσῃν χρήματα
 ἔχοντα, ὅπως ἐς τὴν Ἀττικὴν ἐσβαλεῖν πει-
 σθέντων τῶν Πελοποννησίων ἀπ' Αἰγύπτου 15
 3 ἀπαγάγοι Ἀθηναίους. ὥς δὲ αὐτῷ οὐ προὔχῳρει καὶ τὰ
 χρήματα ἄλλως ἀναλοῦτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ
 τῶν χρημάτων πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον
 δὲ τὸν Ζωπύρου πέμπει ἄνδρα Πέρσῃν μετὰ στρατιᾶς
 πολλῆς· ὃς ἀφικόμενος κατὰ γῆν τοὺς τε Αἰγυπτίους καὶ 20

1. τὰ ante ἑαυτῶν om. C.G.I.L.O.P.Q.e. μικρὰ P. ἐπετέλεσαν A.B.E.F.G.
 H.K.N.V.c.h.i. Haack. Poppo. Goell. Bekk. ἐπετέλῃσαν f.g. C. et vulgo
 ἀπετέλεσαν. 2. καὶ αἰγινῆται A.B.E.F.G.H.K.N.V.c.f.g.h. Poppo. Goell. Bekk.
 C. et vulgo καὶ οἱ αἰγινῆται. 3. τε] om. C.K.d.e. 4. περιέπλευσαν πελοπόν-
 νησον Q. πελοπόννησον παρέπλευσαν K. 5. τοῦ Τολμαίου] om. C. post
 στρατηγούντος ponunt G.L.O.e. 6. τὸ om. E. τὸ λακεδαιμονίων A.B.F.K.V.f.g.h.
 Poppo. Goell. Bekk. ceteri τῶν λακεδαιμονίων. 7. πόλιν] om. C. εἶλον K.
 σικυωνίων K. 9. οἱ ante ξύμμαχοι om. g. 10. ἐπέμενον A.B.E.F.H.K.V.
 c.f.g.h.i. Poppo. Goell. Bekk. ἔτι ἔμενον C. ἔτι ἐπόμενοι Q. G. et vulgo ἔτι
 ἐπίμενον. 11. γὰρ] om. i. 12. ἀθηναῖοι A.B.E.F.G.H.K.N.V.c.g.h.i. Poppo.
 Goell. Bekk. ceteri οἱ ἀθηναῖοι. 15. τῶν] om. C.f. ἀπ' A.B.C.E.F.G.H.K.
 L.N.O.P.Q.V.c.f.g.h.i. Poppo. Goell. Bekk. vulgo καὶ ἀπ'. 16. προὔχῳρει V.
 προυχῳρει Bekk. 17. τὰ λοιπὰ χρήματα V. 18. ἐκομίσθη A.B.E.F.H.K.N.
 V.c.e.g.h.i. Poppo. Goell. Bekk. C.G. et ceteri ἀνεκομίσθη. 19. μεγάβυζον A.B.C.
 E.G.H.K. Poppo. Goell. Bekk. vulgo μεγάβαζον. 20. τὴν γῆν e. τε] om.
 B.E.F.H.K.N.V.c.f.g.h.i. Poppo.

17. ἄλλως] "Otherwise than for any
 "good:" i. e. "in vain." Such is the
 sense of the word ἑτερός, in the com-
 pound verbs ἑτεροδιδασκαλῆω, ἑτερο-

δοξέω, as used by later writers.

18. Μεγάβυζον τὸν Ζωπύρου] Compare
 Herod. III. 160, 4.

EGYPT. A. C. 455. Olymp. 81. 2.

τοὺς ξυμμάχους μάχῃ ἐκράτησε, καὶ ἐκ τῆς Μέμφιδος ἐξήλασε τοὺς Ἑλληνας, καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλησε, καὶ ἐπολιόρκει ἐν αὐτῇ ἐνιαυτὸν καὶ ἐξ μῆνας, μέχρι οὗ ξηράνας τὴν διώρυχα καὶ παρατρέψας ἄλλη στὸ ὕδωρ τὰς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἤπειρον, καὶ διαβὰς εἶλε τὴν νῆσον περὶ.

A. C. 455.
Olymp. 81. 2.

CX. οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη, ἐξ ἑτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Λιβύης ἐς Κυρήνην ἐσώθησαν, 10 οἱ δὲ πλείστοι ἀπώλοντο. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλείᾳ ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως· τοῦτον α

2. ἐξείλασε V. προσωπίδα g. 3. κατέκλησε E. Poppo. Goell. Bekk. vulgo κατέκλεισε. ἐξ μῆνας B.C.E.F.G.H.L.O.P.Q.V.c.e.g. Haack. Poppo. Bekk.

A. et vulgo, Goeller. μῆνας ἐξ. 4. μέχρις E.G. 5. τοῦ] om. g. 6. ἤπειρον G. ἤπειρον e. 8. διεφθάρη c.f. 9. ἐσώθησαν A.C.E.F.G.H.N.Q.V.c.e.f.g.h. Poppo. Goell. Bekk. B. et vulgo διεσώθησαν. 10. βασιλεῖα A.B.C.F.G.H.I.V.g. Poppo. Goell. Bekk. βασιλέως K.L.N.O.c. vulgo βασιλεῖ.

10. οἱ δὲ πλείστοι ἀπώλοντο] Here again the truth is corrupted by Diodorus, or rather by the authors whom he was unwise enough to follow; for they represent the Athenians as capitulating with the Persians, and consenting to evacuate Egypt; and the Persians, terrified at the valour shewn by their enemies, were too happy to allow them to retreat without molestation. And so, says Diodorus, οἱ Ἀθηναῖοι διὰ τὴν ἰδίαν ἀρετὴν τυχόντες τῆς σωτηρίας ἀπῆλθον ἐκ τῆς Αἰγύπτου, καὶ διὰ τῆς Λιβύης εἰς Κυρήνην ἀπελθόντες ἐσώθησαν παραδόξως εἰς τὴν πατρίδα. XI. 77.

11. πλὴν Ἀμυρταίου] It is a strange confusion which has made some persons identify this Amyrtæus with Amyrtæus the Saite, who, according to Manetho, revolted from the Persians in the reign of Darius Nothus, and reigned for six years, being reckoned as the single king of the 28th dynasty of Egyptian sovereigns. See Eusebius, Chron. p. 17, 55. Ed. Scaliger. Now to say nothing of chronological objections, it appears distinctly from Herodotus that the Amyrtæus of whom Thucydides speaks was reduced to submission and probably put to death by the Persians; and that his son Pausiris

was invested with his father's government, the government namely of the fen district of the Delta, by the mere favour of the conquerors. III. 15, 3. Whereas Amyrtæus the Saite was succeeded by four successive Egyptian kings, who constitute the 29th dynasty, and who ruled whilst Egypt was still in a state of revolt; nor did the Persians recover their dominion of the country till the reign of Ochus, nearly sixty years after the death of Amyrtæus. I may notice that the king of Egypt whom Cambyses conquered, and whom Herodotus calls Psammenitus, is called by Ctesias Amyrtæus, and farther that he and his father Amasis came from the district of Sais. Ctesias apud Photium, p. 37. Ed. Bekker. and Herodot. II. 172, 1. III. 16, 1. It may be suspected then that the Amyrtæus of Sais, who reigned over all Egypt when the country revolted from Persia in the time of Darius Nothus, either was or pretended to be a descendant of the last native king who reigned before the Persian conquest; and the Amyrtæus of Thucydides may perhaps have advanced the same claim, which would account for their both bearing the same name.

ἐν τοῖς ἔλεσι] Quæ palustria etiam

δὲ διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν, καὶ ἅμα
 3μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι. Ἰνάρως δὲ ὁ
 Λιβύων βασιλεὺς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου,
 4προδοσίᾳ ληφθεὶς ἀνεσταυρώθη. ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς
 ἄλλης ξυμμαχίδος πεντήκοντα τριῆρεις διά- 5
 δοχοὶ πλέουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ
 Μενδῆσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων
 οὐδέν· καὶ αὐτοῖς ἐκ τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ
 θαλάσσης Φοινίκων ναυτικὸν διέφθειραν τὰς πολλὰς τῶν
 5νεῶν, αἱ δ' ἐλάσσους διέφυγον πάλιν. τὰ μὲν κατὰ τὴν 10
 μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴ-
 γυπτον οὕτως ἐτελεύτησεν.

1. ἐδύναντο c.d. 2. ἔλειοι E.G. 3. Ἰνάρως V. 4. Λιβύων A.B.C.E.
 F.G.L.N.O.V.c.e.f.g.i. Haack. Poppo. Goell. Bekk. 5. ὁ Λυβίων K. ὁ ψαμμητίχου
 Λίβυς βασιλεὺς Λιβύων d.i. 6. τῶν Λυβίων Q. vulgo ὁ τῶν Λιβύων. 7. προ-
 δοσίας h. ἀθηναίων E.G. Poppo. Goeller. 8. ὑποπεσόντες B. 9. πεζοὶ πολλοὶ καὶ ἐκ θαλάττης f. 10. ἀθηναίων καὶ A.B.C.
 E.F.G.H.K.L.N.O.P.V.b.c.g.h.i. Haack. Poppo. Goell. Bekk. ἀθηναίων τε καὶ
 ceteri. ἐς Αἴγυπτον om. pr. G. 12. ἐτελεύτησαν O.

vocantur alias βουκόλια. v. Scalig. ad Euseb. p. 101. Commemorantur τὰ τοῦ Νείλου ἔλη, et τὰ κατ' Αἴγυπτον ἔλη. Hes. in Σάριν, inter Tanicum et Pelusiacum ostia. v. Strab. XVII. p. 1151. 54. Vocatur quoque inferior Ægypti pars Ἐλος inclusa Bolbitino et Sebenytico ostiis. Quæ regio insularis h. l. intelligenda videtur. GOTTL.

1. διὰ μέγεθος τοῦ ἔλους] Such tracts of marsh or fen land are common in imperfectly civilized countries, where no pains are taken to confine the rivers within their banks, or to carry off the wet of the soil by drainage. And particular spots which happened to rise a little above the general level, were in these districts actual islands, and afforded frequently a secure asylum to a vanquished party, when avoiding the pursuit of their enemies. Such was the situation of Ely, and of many other places in the counties of Cambridge, Huntingdon, Lincoln, and Northampton; which on account of their security were often chosen for the sites of monasteries. Such also was Athelney

in Somersetshire, so famous as the reported scene of Alfred's retreat, when the Danes were overrunning his kingdom.

6. ἔσχον] "Put in to shore," "brought to;" i. e. "stopped their course." Compare III. 33, 1. 34, 1. παραπλέων δὲ πάλιν ἔσχε καὶ ἐς Νότιον.

κατὰ τὸ Μενδῆσιον κέρας] There can be no doubt that κέρας signifies "a branch or arm of the Nile." Comp. Pindar, Fragm. 84. or, as quoted by Strabo, XVII. 1, 19. ἔσχατον Νείλου κέρας. Compare too the well known story of the horn, κέρας, of the Achelous, which, being broken off, became the horn of plenty, i. e. the river was banked out from a channel or branch which it had formerly occupied, and the land thus recovered was brought into cultivation, and became exceedingly productive. Haack understands the word to denote the projection or swelling of the coast of Egypt beyond the adjacent countries, caused by the alluvion at the mouths of the Nile. But this is unquestionably erroneous.

THESSALY, SICYON, &c. A. C. 454. Olymp. 81. 3.

CXI. Ἐκ δὲ Θεσσαλίας Ὁρέστης ὁ Ἐχεκρατίδου υἱὸς

τοῦ Θεσσαλῶν βασιλέως φεύγων ἔπεισεν Ἀθηναίους ἑαυτὸν

κατάγειν· καὶ παραλαβόντες Βοιωτοὺς καὶ

Φωκέας ὄντας ξυμμάχους Ἀθηναῖοι ἐστρά-

5 τευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. καὶ

τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ

ἐκ τῶν ὄπλων (οἱ γὰρ ἱππῆς τῶν Θεσσαλῶν

εἶργον), τὴν δὲ πόλιν οὐχ εἶλον, οὐδ' ἄλλο

προϋχώρει αὐτοῖς οὐδὲν ὧν ἔνεκα ἐστράτευσαν, ἀλλ' ἀπεχώ-

10 ρησαν πάλιν Ὁρέστην ἔχοντες ἄπρακτοι. μετὰ δὲ ταῦτα οὐ 3

2. ἀθηναίους V. αὐτὸν c.f. 3. παραλ. βοιωτοὺς A.B.C.F.G.H.L.N.O.V.
c.e.f.g.h. Haack. Poppo. Goell. Bekk. ceteri παραλ. τοὺς βοιωτοὺς. 4. ξυμμ.

ἀθηναῖοι A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo

ξυμμ. οἱ ἀθηναῖοι 6. ὅσα μὴ G. ὅσην L.O.P. ὅσον I. 9. προϋχώρει Bekk.
10. ἀπρακτον C.L. δὴ L.Q.

1. Ὁρέστης ὁ Ἐχεκρατίδου υἱὸς] This was probably the grandson of Antiochus, whose wealth and greatness were celebrated by Simonides, and who is mentioned as the son of another Eche-
cratidas. Schol. Theocrit. Id. XVI. v. 34. Apparently the family was connected with the Aleuadæ of Larisa. The Aleuadæ are called by Herodotus "kings of Thessaly," VII. 6, 3. and he applies the same title to Cineas, who came to help the Pisistratidæ against Sparta: V. 63, 4. They were probably Tagi, as Jason of Pheræ was afterwards; chosen to command the whole Thessalian nation in war; but not, strictly speaking, kings of it. Thus an Etruscan Lucumo was from time to time appointed to conduct the military operations of the whole Etruscan nation; and then he also is called king, though the ordinary government in Etruria as in Thessaly was aristocratical, and not monarchical. But these appointments of Tagi appear to have ceased with the Orestes here mentioned: it seemed too great a power to give to any single individual; and thus through the Peloponnesian war we read only of generals of the several cities of Thessaly, (Thucyd. II. 22, 4, 5.) and of several persons belonging to the great families holding the government in their respective

states. (IV. 78, 3.) At the end of the war, Lycophron of Pheræ attempted to make himself Tagus or king of all Thessaly: (Xenoph. Hellen. II. 3, 4.) and Jason a few years later actually accomplished the same object; as did Alexander of Pheræ after Jason's death. (Xenoph. Hellen. VI. 1, 8. VI. 4, 35.) See a good sketch of Thessalian affairs in Wachsmuth, Hellen. Alterth. I. 2. §. 60. p. 106. and another in C. F. Hermann's Political Antiquities of Greece, §. 178. I have borrowed from these the reference to the Scholiast on Theocritus.

6. ὅσα μὴ] Compare IV. 16, 1. φυλάσσειν δὲ τὴν νῆσον Ἀθηναίους, ὅσα μὴ ἀποβαίνοντας. i. e. "As far as was consistent with their not landing upon it." And so in the present passage, "As far as the command of the country was compatible with their not stirring to any distance from the place where their spears and shields were piled." Ὅσα μὴ, like ὅτι μὴ, ἄτε, οἷα, &c. has grown by usage into a complete adverb, so as to have lost all the grammatical construction which ὅσα would require as an adjective. Its original construction would be, "They were masters of the country in as many points as they could be masters of it, not stirring to any distance from their camp."

CYPRUS. A. C. 450. Olymp. 82. 3.

πολλῷ ὕστερον χίλιοι Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες (εἶχον δ' αὐτοὶ τὰς Πηγάς) παρέπλευσαν ἐς Σικυῶνα Περικλέους τοῦ Ξανθίππου στρατηγούντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμύξαντας μάχῃ ἐκράτησαν. 4 καὶ εὐθὺς παραλαβόντες Ἀχαιοὺς καὶ διαπλεύσαντες πέραν 5 τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιόρ- κουν, οὐ μέντοι εἰλὸν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἴκου. CXII. ὕστερον δὲ διαλιπόντων ἐτῶν τριῶν σπονδαὶ γίγνον- 2 ται Πελοποννησίοις καὶ Ἀθηναίοις πενταετείς. καὶ Ἑλλη- νικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι, ἐς δὲ 10 Κύπρον ἐστρατεύοντο ναυσὶ διακοσμίασι αὐτῶν τε καὶ τῶν ξυμμάχων Κίμωνος στρατηγούντος. καὶ ἐξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν 3 ἔπλευσαν, Ἀμυρταίου μεταπέμποντος τοῦ ἐν τοῖς ἔλεσι βασιλέως, αἱ δὲ ἄλλαι Κίτιον ἐπολιόρκουν. Κίμωνος δὲ 15 ἀποθανόντος καὶ λιμοῦ γενομένου ἀπεχώρησαν ἀπὸ Κιτίου καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος τῆς ἐν Κύπρῳ Φοίνιξι καὶ Κίλιξι ἐναυμάχησαν καὶ ἐπεξο- μάχησαν ἅμα, καὶ νικήσαντες ἀμφοτέρα ἀπεχώρησαν ἐπ' οἴκου, καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν αἱ ἐλθοῦσαι μετ' 20 5 αὐτῶν. Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν καλούμενον

1. τὰς ante ἐν om. C.e. 7. ἀπεχίρηναν E. 9. καὶ πελοποννησίοις F.
10. πόλεμον A.E. ἐπέσχον Parisinus aliquis. οἱ] om. g.h. 12. τε] om. c.
13. ἐς αἴγυπτον post ἔπλευσαν habet V. 15. κίτιον B.g.h. et mox κιτίου.
18. τῆς ἐν] τοῖς d. φοίνιξι καὶ κίλιξι A.B.E.F.G.H.K.L.V.c.f.g.h.i. Poppo.
Goell. Bekk. φοίνιξι καὶ κυπρίοις καὶ κίλιξι C. et ceterl. 20. αἱ] om. L.O.P.Q.
αἱ ἐλθοῦσαι] διελθοῦσαι C. 21. αὐτοῦ pr. G.

14. τοῦ ἐν τ. ἑλ. βασιλέως] See chap. 110, 1, 2. Herod. II. 140.

17. ὑπὲρ Σαλαμῖνος] "Off Salamis;" a corresponding expression to μετώρος, which denotes a ship "off from the land," and to ἀνάγειν, which also expresses the carrying a vessel out to sea from the land. Compare VIII. 95, 5. ναυμαχῶντες ὑπὲρ τοῦ λιμένος; and I. 137, 4. ἀποσαλεύσας ὑπὲρ τοῦ στρατοπέ-

δου. This manner of speaking is derived from the apparent elevation of the horizon line of the sea above the shore, so that vessels seem ascending as they go further away from the land. Milton had been struck with the same idea; Paradise Lost, II. 636.

As when far off at sea a fleet descried
Hangs in the clouds, &c.

ΒΕΟΤΙΑ. Α. C. 447. Olymp. 83. 2

πόλεμον ἐστράτευσαν, καὶ κρατήσαντες τοῦ ἐν Δελφοῖς
ἱεροῦ παρέδωσαν Δελφοῖς· καὶ αὖθις ὕστερον Ἀθηναῖοι
ἐποχωρησάντων αὐτῶν στρατεύσαντες καὶ κρατήσαντες
παρέδωσαν Φωκεῦσι. CXLIII. καὶ χρόνον ἐγγενομένου μετὰ

5 Revolt of Boeotia from
Athena. Battle of Co-
ronea. The Boeotians
recover their inde-
pendence.

ταῦτα Ἀθηναῖοι, Βοιωτῶν τῶν φευγόντων
ἐχόντων Ὀρχομενὸν καὶ Χαιρώνειαν καὶ ἄλλ'
ἅττα χωρία τῆς Βοιωτίας, ἐστράτευσαν ἐαυτῶν
μὲν χιλίοις ὀπλίταις τῶν δὲ ξυμμάχων ὡς ἐκάστοις ἐπὶ τὰ
χωρία ταῦτα πολέμια ὄντα, Τολμίδου τοῦ Τολμαίου στρα-

10

A. C. 447.
Olymp. 83. 2

τηγούντος. καὶ Χαιρώνειαν ἐλόντες [καὶ ἄν- 2
δραποδίσαντες] ἀπεχώρουν, φυλακὴν κατα-

στήσαντες. πορευομένοις δὲ αὐτοῖς ἐν Κορωνείᾳ ἐπιτίθενται 3
αἱ τε ἐκ τῆς Ὀρχομενοῦ φυγάδες Βοιωτῶν καὶ Λοκροὶ μετ'
αὐτῶν καὶ Εὐβοέων φυγάδες καὶ ὅσοι τῆς αὐτῆς γνώμης

15

ἦσαν· καὶ μάχῃ κρατήσαντες τοὺς μὲν διέφθειραν τῶν
Ἀθηναίων τοὺς δὲ ζῶντας ἔλαβον. καὶ τὴν Βοιωτίαν 4
ἐξέλιπον Ἀθηναῖοι πᾶσαν, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς
ἄνδρας κομοῦνται. καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες 5
καὶ οἱ ἄλλοι πάντες αὐτόνομοι πάλιν ἐγένοντο.

1. ἐστράτευσαν] ἐπολέμησαν L.O.P.Q. 4. ἐγγενομένου N.V. 5. τῶν] om. d.f.
6. ἐχόντων] om. b. χαιρώνειαν L.O.Q. χερωνείαν V 9. τολμίδου g. 10. χερών-
ειαν L.O.P.Q. χαιρώνειαν H. ἐλόντες καὶ] om. b. καὶ ἀνδραποδίσαντες]
om. A.B.E.F.H.K.N.V.d.f.h. om. Poppo. Goell. uncis inclusit Bekk. 11. ἀπεχώ-
ρουν φυλακὴν καταστήσαντες] om. E.H. in margine ponit F. 13. βοιωτοὶ g.
14. αὐτῆς] αὐτῶν g. 15. τῶν ἀθηναίων τοὺς μὲν διέφθειραν f. διέφθειραν]
ἐκράτησαν B. τῶν] om. B. 18. φευγόντες E.

2. παρέδωσαν Δελφοῖς] Because the noble families of the Delphians, in whose hands was the sole management of the temple and oracle, were of Dorian origin. See note on V. 18, 2.

15. διέφθειραν] Inter quos et ipse Tolmides. Diodor. XII. 293. d. In eo prælio cecidit Alcibiadis pater. Plato 435. Isocrat. p. 352. ed. Steph. (508. ed. Bekk.) WASS.

19. οἱ ἄλλοι πάντες] He means by these words to describe the Locrian exiles, and some also from Phocis; for Phocis and Locris, as well as Boeotia, were lost to Athens by the battle of

Coronea, and we find them at the beginning of the Peloponnesian war ranked amongst the states of the Lacedæmonian confederacy. Now as the commons of Phocis were always well affected to the Athenians, (III. 95, 1.) such a revolution could only have been owing to the return of the exiles of the aristocratical party, and the consequent ascendancy of the aristocratical interest. Possibly too the Eubœan exiles were allowed to return at the same time to Eubœa; and their intrigues may have produced the revolt of that island, which took place soon afterwards.

EUBŌEA. A. C. 445. Olymp. 83. 3.

CXIV. Μετὰ δὲ ταῦτα οὐ πολλῶ ὕστερον Εὐβοία ἀπέστη ἀπὸ Ἀθηναίων, καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιᾷ Ἀθηναίων ἡγγέλθη αὐτῷ ὅτι Μέγαρα ἀφέστηκε καὶ Πελοποννήσιοι μέλλουσιν ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ οἱ φρουροὶ Ἀθηναίων διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων, πλὴν ὅσοι ἐς Νίσαιαν ἀπέφυγον. ἐπαγαγόμενοι δὲ Κορινθίους καὶ Συκωνίους καὶ Ἐπιδαυρίους ἀπέστησαν οἱ Μεγαρήs. ὁ δὲ Περικλῆs πάλιν κατὰ τάχος ἐκόμizε τὴν στρατιὰν ἐκ τῆs Εὐβοίας. καὶ μετὰ τοῦτο οἱ Πελοποννήσιοι τῆs Ἀττικῆs ἐς Ἐλευσίνα καὶ Θριάζε ἐσβαλόντες ἐδήωσαν Πλειστοάνακτος τοῦ Πausανίου βασιλέως Λακεδαιμονίων ἡγουμένου, καὶ τὸ πλεόν οὐκέτι προελθόντες ἀπεχώρησαν ἐπ' οἶκον. καὶ Ἀθηναῖοι πάλιν ἐς Εὐβοίαν διαβάντες Περικλέους στρατηγούντος κατεστρέψαντο πᾶσαν, καὶ τὴν μὲν ἄλλην ὁμολογία κατεστήσαντο, Ἐστιαίᾱs δὲ

2. ταύτην B.F.N.V. τὴν E. 3. στρατιὰν E. ἀθηναίων ὡs ἡγγέλθη g.h.
4. ἐσβαλεῖν A.B.E.F.H.N.O.V.g. Porpo. Goeller. Bekk. C.G. et vulgo ἐσβάλ-
λεων. 6. ὑπὸ] ἀπὸ G.I.e. 7. ἐφυγον g. ἐπαγόμενοι C.G.I.K.L.O.P.Q.d.e.g.
11. ελευσίαν K. θριάζε F. 13. προελθόντες A.F.H.N.V. 14. καὶ οἱ ἀθη-
ναῖοι Q. 16. κατέστησαν Dionys. p. 846. παρεστήσαντο O. ἐστιαίας F.

5. φρουροὶ Ἀθηναίων] See chap. 103, 4.
6. διεφθαρμένοι] Hujus victoriæ causa Apollinis λυχοφόρον imaginem posuerunt Delphis, ut narrat Plutarchus in lib. de Oraculis Pythiæ. Palmer. Huds.

11. Ἐλευσίνα] See II. 21, 1.

12. Πλειστοάνακτος] See V. 16, 3.

15. Περικλέους στρατηγούντος] Diod. XI. p. 482. qui Nostrium ante oculos habuit, de hac re ita: Περικλῆs δὲ αἰρεθεῖs στρατηγὸs ἐστράτευσεν ἐπὶ τὴν Εὐβοίαν μετὰ δυνάμειs ἀξιολόγου, καὶ τὴν μὲν πόλιν τῶν Ἐστιαίων ἐλὼν κατὰ κράτος, ἐξόκισε τοὺs Ἐστιαίειs ἐκ τῆs πατρίδος. Cf. Plut. in Pericl. c. 23. T. I. p. 637. E Pausania Eliac. p. 172. appareat, accidisse hanc rem Olymp. LXXXIII. a. 3. Wessel. ad Diod. l. c. Ante Jovis simulacrum Olympiæ erectum columnam æneam posuerunt, cui

conditiones pacis tricennalis inscriptæ sunt. GOTTL.

κατεστρέψαντο] Vid. Aristoph. Nub. 213. WASS.

16. κατέστησαντο] "Composuerunt." "They settled the rest of the island by treaty, but the Histians they ejected from their territory, and appropriated it to themselves." Compare III. 35, 2. καθίστατο τὰ περὶ τὴν Μυρλήνην. Παρεστήσαντο, which Duker thinks more agreeable to the usual style of Thucydides, would be out of place after κατεστρέψαντο. They did not recover the island by treaty, but by arms; then when it was reduced, it was mostly brought into a settled state by renewing something like the former terms of its alliance with Athens. So in the great Latin war, U. C. 417, the Romans, according to their own account,

EUBŒA. A. C. 445. Olymp. 83. 3.

ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον. CXV. ἀναχωρήσαντες
 δὲ ἀπὸ Εὐβοίας οὐ πολλῶ ὕστερον σπονδὰς
 ἐποίησαντο πρὸς Λακεδαιμονίους καὶ τοὺς
 ξυμμάχους τριακοντούτεις, ἀποδόντες Νίσαιαν
 καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαιᾶν ταῦτα
 γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων.

A. C. 445. May.

Olymp. 83. 3.

Thirty years' peace con-
 cluded between the A-
 thenians and Pelopon-
 nesi-ans.

5

1. ἐξοικίσαντες C.N. 2. οὐ] om. G.L.O.Q. 5. καὶ πηγὰς καὶ τροιζῆνα
 καὶ ἀχαιᾶν A.B.C.E.F.G.H.L.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk.
 ceteri καὶ ἀχαιᾶν καὶ πηγὰς καὶ τροιζῆνα. Palmerius χαλκίδα reponerebat pro illo
 ἀχαιᾶν. τροιζῆνα B.E. 6. οἱ ἀθηναῖοι K.

first conquered the Latins by arms, and obliged them to submit at discretion, "Latium omne subegere;" and afterwards settled them permanently by granting to many of their states the rights of citizenship; while towards others severities were exercised similar to those shewn by the Athenians to the inhabitants of Histiea. See Livy VIII.

13. 14.

5. Ἀχαιᾶν] There can be no reasonable doubt that Thucydides here means to speak of the country of Achaia in Peloponnesus; which, as is evident from the 111th chapter, §. 4. was at the time of the signing of this treaty in alliance with Athens. The connection was natural, as the Achaians were alienated from Lacedæmon by difference of race as well as of government, and would be glad therefore to obtain the protection of Athens. Their ancestors had been expelled from Laconia and Argolis by the Dorians; and the twelve states which composed the Achaian nation were all enjoying a democratical government. And it was a natural object with the Lacedæmonians to break off the Athenian alliance with Achaia, as at a later period they were so anxious to prevent, and afterwards to destroy as soon as possible, a similar connection between Athens and Argos. The same motives would also lead them to put an end to the alliance between Athens and Træzen, which also appears to have subsisted previously to the thirty years' peace. Göller, in his second edition, persists in holding the opinion that by Achaia is meant not the country in Peloponnesus, but some unknown town

which the Athenians had taken in the course of the war. His reasons are, first, because the other three places mentioned are towns, not countries; and secondly, because Cleon, he thinks, could never have asked the Lacedæmonians (IV. 21, 4.) to give back to Athens the country of Achaia; as it was an independent state, over which Sparta could have had no controul. He also says that the expression ἀποδοῦναι Ἀχαιᾶν is inapplicable to a country which did not belong to Lacedæmon. But the explanation is to be found in the words, ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων. Sparta looked upon Peloponnesus as a country with which the Athenians had no concern, and in which they could not establish themselves without interfering with her old supremacy. She therefore called upon Athens to give up every thing which she had in Peloponnesus; and a country united with Athens by the tie of a dependent alliance was virtually become a part of the Athenian dominion; so that to renounce such an alliance was like ceding a part of her own territory. Besides, it is very probable that the Athenians had actually occupied fortresses in the Achaian territory, as they did afterwards at Epidaurus, (V. 80, 3.) and at Eretria in Eubœa; (VIII. 95, 6.) or had taken hostages from the Achaians as pledges of their fidelity; in either of which cases the giving up the fortresses or hostages might well be called giving up Achaia. And Cleon demanded that Lacedæmon should withdraw her protection from Achaia and Træzen, and sanction their alliance

SAMOS. A. C. 440. Olymp. 85. 1.

2 Ἐκτὼ δὲ ἔτει Σαμίους καὶ Μιλησίοις πόλεμος ἐγένετο περὶ
 Πριήνης, καὶ οἱ Μιλήσιοι ἐλασσούμενοι τῷ πολέμῳ παρ'
 3 Ἀθηναίους ἐλθόντες κατεβών τῶν Σαμίων. ξυνεπελαμβά-
 A. C. 440. OL. 85. νοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες
 Five years afterwards ἰδιῶται νεωτερίσαι βουλόμενοι τὴν πολιτείαν. 5
 a war between Miletus πλεύσαντες οὖν Ἀθηναῖοι ἐς Σάμον ναυσὶ
 4 and Samos leads to the τεσσαράκοντα δημοκρατίαν κατέστησαν, καὶ
 the revolt of Samos from Athens; in which the ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα μὲν
 Byzantians join. παῖδας ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Λῆμνον, καὶ
 5 φρουρὰν ἐγκαταλιπόντες ἀνεχώρησαν. τῶν δὲ Σαμίων (ἦσαν 10
 γάρ τινες οἱ οὐχ ὑπέμενον ἀλλ' ἔφυγον ἐς τὴν ἡπειρον)
 ξυνθήμενοι τῶν ἐν τῇ πόλει τοῖς δυνατωτάτοις καὶ Πισ-
 σούθην τῷ Ὑστάσπου ξυμμαχίαν, ὃς εἶχε Σάρδεϊς τότε,
 ἐπικούρους τε ξυλλέξαντες ἐς ἑπτακοσίους διέβησαν ὑπὸ
 νύκτα ἐς τὴν Σάμον, καὶ πρῶτον μὲν τῷ δήμῳ ἐπανέστησαν 15
 καὶ ἐκράτησαν τῶν πλείστων, ἔπειτα τοὺς ὁμήρους κλέψαντες
 ἐκ Λήμνου τοὺς αὐτῶν ἀπέστησαν, καὶ τοὺς φρουροὺς τοὺς
 Ἀθηναίων καὶ τοὺς ἄρχοντας οἱ ἦσαν παρὰ σφίσιν ἐξέ-
 δωσαν Πισσοῦθην, ἐπὶ τε Μίλητον εὐθὺς παρεσκευάζοντο

3. ξυνεπελάβοντο C.G.I.L.O.Q.e. ξυνεπελαμβάνοντο V. 11. ὑπέμενον A.B.
 E.F.H.K.c.f. Poppo. Goell. Bekk. ὑπέμενον h.i. C.G. et vulgo ὑπέμενον.
 13. ὑστασπον E. 14. συλλέξαντες B.C.F.Q.V.g.h. ἐς] om. A.B.K.g.h.
 ὡς P. ὑπὸ τὴν νύκτα g. 16. ἐκλέψαντες C.G.I.L.O.P. ἐκλέψαντος αὐτοῖς
 τοὺς ὁμήρους Πισσοῦθου Diodor. 12. p. 495. 17. τοὺς ἀθηναίους A.B.C.E.F.
 H.c. Poppo. Goeller. Bekk. G. et vulgo τῶν ἀθηναίων. 18. ἐξεδόθησαν C.
 19. παρεσκευάσαντο c. ἐσκευάζοντο μετ' αὐτοῦ e. παρεσκευάζοντο μετ' αὐτοῦ G.L.
 O.P. παρεσκευάζοντο μετ' αὐτοῦ C.I.

with Athens, which, if Lacedæmon did not interfere, the Athenians could have immediately compelled, even supposing that the Achæians would have been unwilling to join them without compulsion. So at the end of the second Samnite war, the Samnites were required to give up Lucania; that is, to give back the Lucanian hostages, and to withdraw their garrisons from the towns; and then the Roman party naturally gained the ascendancy, and Lu-

cania became in a short time the ally of Rome.

I may add, that Mr. Thirlwall seems to entertain no doubt that the Achæia here spoken of by Thucydides is the country commonly known by that name. See Hist. of Greece, vol. III. p. 43.

10. τῶν δὲ Σαμίων κ. τ. λ.] See note on ch. 72, 2. The words οἱ φονεῖς must be supplied from τινες οἱ ἔφυγον. "But" the Samian exiles, (for there were "some who had gone into exile,) &c."

ΣΑΜΟΣ. A. C. 440. Olymp. 85. 1.

στρατεύειν. ξυναπέστησαν δὲ αὐτοῖς καὶ Βυζάντιοι. 6
CXVI. Ἀθηναῖοι δὲ ὡς ἦσθοντο, πλεύσαντες ναυσὶν ἐξή-
κοντα ἐπὶ Σάμου ταῖς μὲν ἑκκαίδεκα τῶν νεῶν οὐκ ἐχρήσαντο
(ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς προσκοπήν
τῶν Φοινιστῶν νεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίου
καὶ Λέσβου περιαγγέλλουσαι βοηθεῖν), τεσσα-
ράκοντα δὲ ναυσὶ καὶ τέσσαρσι Περικλέους δεκάτου αὐτοῦ

Pericles sent against
Samos. He defeats
them, and forms the
siege of the town.

4. προκοπήν B. 5. ἐχόμεναι V. 6. καὶ λέσβου] om. A.B. περιαγγέλλουσαι E.
περιαγγελοῦσαι i. παραγγέλλουσαι K. 7. αὐτοῦ] om. C.E.

3. ταῖς μὲν ἑκκαίδεκα] The use of the article with adjectives of number is one of the remarkable peculiarities of the Greek language; not indeed in such passages as VII. 25, 1. where the whole number of twelve ships having been first mentioned, and one of these being then spoken of separately, the rest are designated as "the eleven:" αἱ ἑνδεκα; in these instances its use is sufficiently intelligible; but in others, such as the passage in the text, the article is prefixed to parts of whole numbers, although they had not been definitely pointed out by the prior mention of the other parts of the numbers. Thus, (I. 116, 1.) after saying that the Samian fleet consisted of seventy ships, Thucydides adds, "of which the twenty were troop ships," although no mention had been made of the other fifty, to entitle these to the appellation of "the twenty." Gölter explains this last passage thus, "Pugnam commiserunt cum navibus 70, quæ præter viginti erant triremes, hæ autem viginti στρατιώτιδες erant." And he compares VIII. 39, 3. περιτυχόντες ναυσὶ δέκα τὰς τρεῖς λαμβάνουσι. The rule then would seem to be, that the predicating of any thing as to any one part of a number, implies that the opposite to it may be predicated of the remainder, and thus the number is divided into two distinct parts, each of which is clearly defined, and may therefore have the article affixed to it. Thus we can understand the use of the article in such an expression: "fifty ships, the half of which were troop ships." For the mention of the one half defines exactly the remaining part

of the number, and thus we have the number 50 divided into its two halves. So when Thucydides says, "seventy ships, of which the twenty were troop ships;" the mention of the one part of a given number defines of course the remainder of it; and thus the seventy ships are divided into two distinct parts, the twenty of them which were troop ships, and the fifty which were not. But if the amount of the whole number had not been previously stated, then we should less expect to find the article used with any one part of it, because that one part would not then equally imply the precise magnitude of the other. Yet even then I can conceive that it may be used, for though the other number is unknown as to its exact amount, yet it is conceived as a distinct part; that is, as the whole of the original number minus the number specified, or the remainder, after that specified number has been deducted. But still if the relation of the remainder to the part specified was neither expressed nor implied, so that we could not guess whether it were greater or less than that part, then I think the article would not be used, because then the part specified would not really be conceived distinctly, for we should not in any degree perceive its relation to the whole, or to the remaining part. And if the article be found under such circumstances, it must be explained on some different principle.

7. Περικλέους etc.] Strabo l. 14. narrat, Athenienses, misso Pericle prætore et una Sophocle poetâ, rebellantes Samios obsidione gravi adfixisse. HUDS.

στρατηγούντος έναυμάχησαν πρὸς Τραγία τῇ νήσῳ Σαμίων
 ναυσὶν ἐβδομήκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες· ἔτυχον
 δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσai· καὶ ἐνίκων Ἀθηναῖοι.
 2 ὕστερον δὲ αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηνῶν νῆες τεσσα-
 ράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ ἀπο- 5
 βάντες καὶ κρατοῦντες τῷ πεζῷ ἐπολιόρκουν τρισὶ τείχεσι
 3 τὴν πόλιν, καὶ ἐκ θαλάσσης ἅμα. Περικλῆς δὲ λαβὼν
 ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν ὄχρητο κατὰ τάχος ἐπὶ
 Καύνου καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ’
 αὐτοὺς πλέουσιν· ὄχρητο γὰρ καὶ ἐκ τῆς Σάμου πέντε ναυσὶ 10
 Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοινίσσας. CXVII. ἐν
 τούτῳ δὲ οἱ Σάμοι ἐξαπιναίως ἔκπλουν ποιη-
 σάμενοι ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες
 τὰς τε προφυλακίδας ναῦς διέφθειραν καὶ ναυ-
 μαχοῦντες τὰς ἀνταναγομένας ἐνίκησαν, καὶ 15
 τῆς θαλάσσης τῆς καθ’ ἑαυτοὺς ἐκράτησαν
 ἡμέρας περὶ τεσσαρασκαίδεκα, καὶ ἐσεκομίσαντο καὶ ἐξεκο-
 2 μίσαντο ἃ ἐβούλοντο. ἐλθόντος δὲ Περικλέους πάλιν ταῖς

The arrival of rein-
 forcements from Athens
 drives the Samians to
 submit, and to give up
 all their fleet to the
 Athenians. The By-
 zantians submit also.

1. Τραγία] στρατιῆ g. στραγία K. στρατηγία V. 3. δὲ] γὰρ K.i. αἱ]
 om. O.Q.c. 5. ἀποβάντες καὶ A.B.E.F.H.K.V.c.f.g. Haack. Porpo. Goell.
 Bekk. C.G. et ceteri ἀποβάντες ἐς τὴν γῆν καί. 6. πεζῷ τάγματι ἐπολιόρκουν H.
 9. ἐπ’] καὶ ἐπ’ g. ἐς K. ἐπ’ αὐτῷ V. 10. καὶ ante ἐκ om. L.O.e.i. 11. σταση-
 γόρας K. 13. ἐπιπεσόντες g. 15. ἀνταγομένας A.B.F.N. ἀνταναγομένας H.
 ἀνταγομένας V. 17. τέσσαρας καὶ δέκα vel τεσσαρασκαίδεκα A.B.E.F.H.K.L.N.
 O.g.h.i. Haack. Porpo. Goeller. Bekk. C.G. et vulgo τεσσαρεσκαίδεκα.

Confer omnino Plutarchum p. 167. γε-
 νομένης δὲ καρτερᾶς ναυμαχίας περὶ νῆ-
 σον, ἣν Τραγίας καλοῦσι. Libri Pliniani
 habent Aegeas, unde Harduinus Tra-
 gias. At forte apud Plutarch. et Plin.
 rescribendum Τραγίαν, Tragiam. WASS.

8. ἐπὶ Καύνου καὶ Καρίας] "He
 sailed towards Caunus and Caria,"
 towards Caunus as the spot where he
 especially expected to fall in with the
 enemy; but also towards Caria ge-
 nerally, because he could not be cer-
 tain at what particular place he might
 find them.

9. ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες—
 πλέουσιν] A confused sentence, which

should rather have run, ἐσαγγελθέντος
 ὅτι—πλέουσιν, or ἐσαγγελθείσων—νῆων,
 ὅτι πλέουσιν.

11. ἐπὶ τὰς Φοινίσσας] "Went after
 "the Phœnician fleet;" i.e. went to
 bring it up to the aid of the Samians.

13. ἀφράκτῳ τῷ στρατοπέδῳ] This
 refers to the naval camp pitched on the
 sea-shore, which was the constant ac-
 companiment of all the naval expedi-
 tions of the Greeks. For as their ships
 were totally unprovided with accom-
 modations for the men to eat or sleep
 on board, they were accustomed in all
 their operations to have a camp with a
 regular market established on shore,

ΣΑΜΟΣ. A. C. 440. Olymp. 85. 1.

ναυσὶ κατεκλήσθησαν. καὶ ἐκ τῶν Ἀθηναίων ὕστερον προσε-
βοήθησαν τεσσαράκοντα μὲν αἱ μετὰ Θουκυδίδου καὶ Ἀγνων-
ος καὶ Φορμίωνος νῆες, εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ
Ἀντικλέους, ἐκ δὲ Χίου καὶ Λέσβου τριάκοντα. καὶ ναυμα-
5 χίαν μὲν τινα βραχίαν ἐποίησαντο οἱ Σάμιοι, ἀδύνατοι δὲ
ὄντες ἀντισχεῖν ἐξεπολιορκήθησαν ἐνάτῳ μηνὶ καὶ προσε-
χώρησαν ὁμολογίᾳ, τείχος τε καθελόντες καὶ ὁμήρους δόντες
καὶ ναῦς παραδόντες, καὶ χρήματα τὰ ἀναλωθέντα κατὰ
χρόνους ταξάμενοι ἀποδοῦναι. ξυνέβησαν δὲ καὶ Βυζάντιοι
10 ὥσπερ καὶ πρότερον ὑπήκοοι εἶναι.

CXVIII. Μετὰ ταῦτα δὲ ἤδη γίγνεται οὐ πολλοῖς ἔτεσιν
ὕστερον τὰ προειρημένα, τὰ τε Κερκυραϊκὰ καὶ τὰ Ποτιδαί-
ατικά καὶ ὅσα πρόφασις τοῦδε τοῦ πολέμου
κατέστη. ταῦτα δὲ ξύμπαντα ὅσα ἔπραξαν οἱ
Ἕλληνες πρὸς τε ἀλλήλους καὶ τὸν βάρβαρον,
ἔγένετο ἐν ἔτεσι πεντήκοντα μάλιστα μεταξὺ
τῆς Ξέρξου ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε
τοῦ πολέμου· ἐν οἷς Ἀθηναῖοι τὴν τε ἀρχὴν

The thread of the history is resumed from chap. 85.

15 After having decided upon war, the Lacedaemonians consult the oracle at Delphi, and receive a favourable answer.

1. κατεκλήσθησαν C.E. A.B. pr. G. et ceteri κατεκλείσθησαν, vel cum F. κατεκλείθσαν. ἀθηναίων P. 2. μὲν] om. L.O.P. 3. αἱ] om. C.G.L.O.P.e. στήληπολέμου E. 8. τὰ] om. e. ταξάμενοι κατὰ χρόνους C.G.L.O.P.Q.e. 11. δὲ ταῦτα B.g.h. οὐ] ἐν c. ὕστερον ἔτεσι V. 13. πρόφασις τοῦδε A.B.C.E.F. G.H.I.K.L.N.O.P.V.c.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo πρόφασις μεταξὺ τοῦδε. 15. ἄλλους P. καὶ πρὸς τὸν Dionys. 17. τῆς ξέρξου A.B. E.F.H.K.N.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri τῆς τε ξέρξου. 18. οἱ ἀθηναῖοι C.G.L.O.e. cum Dionysio.

where the men passed their time when not actually on duty, and where they ordinarily took their meals and passed the nights. The ships were drawn up on the beach in front of this camp, and the fleet was protected against surprise by having a certain number of ships moored afloat and ready manned, which lay off the camp as a sort of look-out or guard; and sometimes also a stockade was made in the sea in front of the ships drawn up on the beach, or they were defended by a palisade, or some similar fortification, raised on the shore itself. These precautions the Athenians at Samos appear to have neglected from

over-confidence, so that when the look-out ships were taken, the enemy might land and attack the ships drawn up on the shore, without being opposed by any artificial defences. The Athenians therefore had no other resource but to launch their ships in haste, and endeavour to meet them before they could land; and this being done in confusion, and the ships being launched and brought into action separately or in small parties, they were successively overpowered and defeated. Compare IV. 9, 1. VII. 25, 5. 38, 2, 3. 53, 1.

2. μετὰ Θουκυδίδου] It is a very doubtful point who this Thucydides

SPARTA. A. C. 432. Olymp. 87. 1.

ἐγκρατεστέραν κατεστήσαντο καὶ αὐτοὶ ἐπὶ μέγα ἐχώρησαν
 δυνάμεως, οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκόλυνον εἰ
 μὴ ἐπὶ βραχὺ, ἡσύχαζον τε τὸ πλεόν τοῦ χρόνου, ὄντες μὲν
 καὶ πρὸ τοῦ μὴ ταχεῖς ἵεναι ἐς τοὺς πολέμους, εἰ μὴ ἀναγκά-
 ζοιντο, τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξηιργόμενοι, πρὶν δὴ ἡ
 δύναμις τῶν Ἀθηναίων σαφῶς ἦρετο καὶ τῆς ξυμμαχίας
 3 αὐτῶν ἦπτοντο. τότε δὲ οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλ'
 ἐπιχειρητέα ἐδόκει εἶναι πάσῃ προθυμίᾳ καὶ καθαιρετέα ἡ
 4 ἰσχὺς, ἣν δύνωνται, ἀραμένοις τόνδε τὸν πόλεμον. αὐτοῖς
 μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λελεύ- 10
 σθαι τε τὰς σπονδὰς καὶ τοὺς Ἀθηναίους
 ἀδικεῖν, πέμψαντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν εἰ
 πολεμοῦσιν ἄμεινον ἔσται· ὁ δὲ ἀνείλεν αὐτοῖς, ὥς λέγεται,
 κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἔφη ξυλλή-
 ψεσθαι καὶ παρακαλούμενος καὶ ἄκλητος. CXIX. αἰθῖς δὲ 15

They then assemble
 2 their allies, and pro-
 pose to them the ques-
 tion of immediate war.
 The Corinthians speak
 strongly in favour of
 going to war.

τοὺς ξυμμάχους παρακαλέσαντες ψῆφον ἐβού-
 λοντο ἐπαγαγεῖν εἰ χρὴ πολεμεῖν. καὶ ἐλθόν-
 των τῶν πρέσβων ἀπὸ τῆς ξυμμαχίας καὶ
 ξυνόδου γενομένης οἱ τε ἄλλοι εἶπον ἃ ἐβού-
 λοντο, κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων 20

1. ἐγκρατεστέτην O. ἐπὶ] om H. 2. οὐδέ K. 3. ἡσύχαζοντες, omitta τε,
 Dionysius. τὸ] τὸν F.L.O.Q. 4. εἰ] ἦν C.G.I.L.O.P.Q.e. ἀναγκάζονται
 C.G.I.L.O.Q.e. 5. τι] τοι i. πολεμίοις L.P. 6. τῆς] om. K.
 8. εἶναι ἐδόκει K.i. 9. αἰραμένοις E. idem αἰρασθαι I. 125, 3. ἦρτο 130, 1.
 ἀραμένοις δὲ τόνδε C.G.L.O.Q. 10. οὖν] om. L.O. 11. τε] om. K.L.V.
 d.e.f.g.h. 14. συλλήψεσθε Q. 16. ξυμμάχους A.B.C.b.c.h.i. Poppo. Goeller.
 Bekk. vulgo συμμάχους. 19. συνόδου C.

was. That he was the historian him-
 self seems highly improbable, not only
 because he would most likely have
 given some hint of his presence, but
 because we might then have expected a
 somewhat fuller account of the siege.
 On the other hand, the son of Melesias
 had been ostracized less than two years
 before. Yet it seems easier to suppose
 that the term of his exile had been
 abridged, than that the officer men-
 tioned on this occasion was a person
 otherwise unknown. Thirwall, Hist.
 Gr. vol. III. p. 53. note 1.

3. ὄντες—μὴ ταχεῖς] "In μὴ hære-
 "mus," says Poppo, nor does it seem
 easy to explain the use of it according
 to the present reading, without sup-
 posing that it was inserted rather than
 οὐ, to avoid the close recurrence of the
 same syllables, πρὸ τοῦ οὐ. But it may
 be a corrupt reading of the later copy-
 ists who lived at an age when the cor-
 rect distinction between οὐ and μὴ had
 been long since neglected; and if οὐ
 had been omitted in any MS., from
 having been overlooked owing to the
 same syllable immediately preceding it

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καὶ τὸν πόλεμον ἀξιοῦντες γενέσθαι, καὶ οἱ Κορίνθιοι δε-
θέντες μὲν καὶ κατὰ πόλεις πρότερον ἐκάστων ἰδία ὥστε
ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῇ Ποτιδαίᾳ μὴ
προδιαφθαρῇ, παρόντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες
5 ἔλεγον τοιαύδε.

CXX. "ΤΟΥΣ μὲν Λακεδαιμονίους, ὧ ἄνδρες ξύμμαχοι,

"οὐκ ἂν ἔτι αἰτιασαίμεθα ὥς οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν

SPEECH of the
CORINTHIANS.
(120—124.)

"πόλεμόν εἰσι καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνή-
"γαγον. χρή γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ²

10 The ambition of A-
thens is dangerous to
every state alike, nor
should the Peloponne-
sians, through an ex-
cessive desire of re-
maining at peace, for-
sake the enjoyments of
peace for ever.

"ἴσου νέμοντας τὰ κοινὰ προσκοπεῖν, ὥσπερ
"καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται. ἡμῶν³

"δὲ ὅσοι μὲν Ἀθηναίοις ἤδη ἐνηλλάγησαν,

"οὐχὶ διδαχῆς δέονται ὥστε φυλάξασθαι αὐ-

"τούς· τοὺς δὲ τὴν μεσόγειαν μάλλον καὶ μὴ

15 "ἐν πόρῳ καταφικημένους εἰδέναι χρή ὅτι, τοῖς

1. γίνεσθαι C.I.L.O.Q.e. 3. ψηφ. τὸν πόλεμον A.B.C.F.G.H.K.L.N.O.
P.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo ψηφ. πόλεμον. 4. διαφθορῇ
G.L.O.P.g. 7. ἔτι] om. G.L.N.O.P.V.i. οὐ] om. i. 8. ὑμᾶς C.G.
10. ὥστε L.O.Q. 11. ἐκ πάντων] om. C. 14. τοὺς] τὴν B. τὴν μεσό-
γειαν P. ἐν τῇ μεσόγειᾳ Dionysius. 15. πόρῳ καταφικημένους] πόντῳ καταφικισμέ-
νους d. cum Tusano.

in πρὸ τοῦ, the next copyist who per-
ceived that the sense required a nega-
tive would have, in all probability, in-
serted μὴ. Otherwise some such word
as οἷοι before μὴ ταχεῖς εἶναι seems re-
quired by the general custom of the
language.

8. καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνήγαγον]
Here, as in many other places, there is
a confusion from the construction re-
ferring rather to the sense than to the
words of the preceding part of the sen-
tence. 'Ὅς οὐ, following αἰτιασαίμεθα,
gives exactly the same meaning as if it
had been written καὶ γὰρ αὐτοὶ ἐψη-
φισμένοι—εἰσι, καὶ—νῦν ξυνήγαγον,
"We cannot blame them for not hav-
ing voted for war themselves, and for
not now calling us together; for they
have done both the one and the
other." The γὰρ in the succeeding
words, χρή γὰρ τοὺς ἡγεμόνας, refers to
a suppressed sentence: "We cannot
now blame them; but had they acted
differently, we should have had a

"right to blame them; for those who
"command others should provide for
"the welfare of others." Τὰ ἴδια ἐξ
ἴσου νέμοντας, "Dealing or disposing
"one's private affairs;" i. e. "con-
"ducting, administering." So in He-
rodotus, I. 59, 7. V. 29, 3. 92, 5. &c.
νέμειν τὴν πόλιν; and in Thucyd. I. 71,
1. VI. 16, 4. νέμειν τὸ ἴσον.

12. ἐνηλλάγησαν] "Have been in-
volved or engaged with the Atheni-
ans." It is applied properly to things
exchanged between merchants in the
course of trade; and thence applied to
the dealings and intercourse of men.
Poppo justly observes, with regard to
the voice of this word, Prolegomena,
T. I. p. 192. "Medium formas quibus
"caret, si quando iis opus sit, ex pas-
"sivo recipere;" so that ἐνηλλάγησαν
is rather to be considered as having a
middle signification, than, as Dionysius
thought, an active one.

15. ἐν πόρῳ καταφικημένους] Compare
V. 99. VI. 48.

- “κάτω ἦν μὴ ἀμύνωσι, χαλεπωτέραν ἔξουσι τὴν κατακο-
 “μυδὴν τῶν ὠραίων καὶ πάλιν ἀντίληψιν ὧν ἡ θάλασσα τῇ
 “ἡπείρῳ δίδωσι, καὶ τῶν νῦν λεγομένων μὴ κακοὺς κριτὰς
 “ὥς μὴ προσηκόντων εἶναι, προσδέχεσθαι δέ ποτε, εἰ τὰ
 “κάτω προεῖντο, κἂν μέχρι σφῶν τὸ δεινὸν προελθεῖν, καὶ 5
 4 “περὶ αὐτῶν οὐχ ἦσσαν νῦν βουλευέσθαι. διόπερ καὶ μὴ
 “ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον ἀντ’ εἰρήνης μεταλαμβάνειν.
 5 “ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντο, ἦσυ-
 “χάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν,
 “εὖ δὲ παρασχὸν ἐκ πολέμου πάλιν ξυμβῆναι, καὶ μήτε 10
 “τῇ κατὰ πόλεμον εὐτυχίᾳ ἐπαίρεσθαι μήτε τῷ ἡσυχίῳ
 6 “τῆς εἰρήνης ἡδόμενον ἀδικεῖσθαι. ὃ τε γὰρ διὰ τὴν
 “ἡδονὴν ὀκνῶν τάχιστ’ ἂν ἀφαιρεθεῖ τῆς ῥαστώνης τὸ
 “τερπνὸν δι’ ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι, ὃ τε ἐν πολέμῳ
 “εὐτυχίᾳ πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαι- 15
 7 “ρόμενος. πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶν
 “ἐναντίων τυχόντων κατωρθώθη, καὶ ἔτι πλέω ἂ καλῶς

1. ἀνακομιδὴν L.O.P.Q.
 πρῶτοντο. κἂν] καὶ h.

5. πρόειντο G.I.L.O.Q.d.g.h. προοντο E. vulgo
 6. βουλευέσθαι O. 8. μὲν] om. K. 11. ἡσυχίῳ
 A.B.E.F.H.K.N.V.c.f.g. Haack. Poppo. Goeller. Bekk. C.G. et vulgo ἡσυχῳ.
 12. ἡδόμενοι I. 14. ἡσυχάζει d.i. 16. ἀβουλοτέρων] κακοβουλοτέρων ἀβουλοτέρων E.
 17. τυχόντων A.B.E.F.G.H.K.V.c.f.h.i. Poppo. Bekk. C.G. et ceteri cum Haack.
 Goell. τυχόντα. πλέω A.B.E.G.H.K.N.V.g.h.i. Poppo. Goeller. Bekk. C. et
 vulgo πλείω. ἂ] τὰ Stobæus. om. C.G.L.O.P.e.g.

1. τὴν κατακομιδὴν] “The carrying
 “their corn down to the sea-coast for
 “exportation.” Compare the treatise
 which goes under Xenophon’s name,
 De Repub. Atheniens. II. §. 3. οὐ γάρ
 ἔστι πόλις οὐδεμία, ἥτις οὐ δεῖται εἰσα-
 γεσθαί τι ἢ ἐξάγεσθαι· ταῦτα τοίνυν οὐκ
 ἔστι αὐτῇ, ἐὰν μὴ ὑπήκοος ἢ τῶν ἀρχόν-
 των τῆς θαλάσσης.

3. κακοὺς κριτὰς] Careless, inattentive
 judges, from feeling their own interest
 not to be involved in their judgment.
 Compare Aristot. Rhetoric. I. 1, 10.
 ἡττόν ἐστι κακοῦργον ἢ δημηγορία δικο-
 λογίας, κ. τ. λ.

5. προεῖντο] This is Bekker’s reading
 in his edition of 1832, and I have fol-
 lowed it, as thinking it safest in points
 of this sort to defer to his authority.
 It is well known that the forms in

οιντο, with the accent on the ante-
 penultima as in barytone verbs, e. g.
 τύπτουτο, are said to be peculiarly
 Attic; and according to this Bekker
 might seem to have done wrong in
 preferring προεῖντο to πρῶτοντο. But
 Buttmann considers it as a doubtful
 question “how many of these are
 “really the genuine Attic forms, or
 “have been introduced from the later
 “language into those copies of the old
 “writers which were revised by the
 “grammarians of that later period.”
 Ausfurliche Griech. Sprachlehre, §. 107.
 Anmerk. 35. not. Bekker it seems
 thinks that the latter is the true state
 of the case, and I know no one whose
 judgment is entitled in such a matter to
 more respect.

17. τυχόντων] Compare I. 32, 3.

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- “δοκοῦντα βουλευθῆναι ἐς τὸνναντίον αἰσχυρῶς περιέστη.
 “ἐνθυμείται γὰρ οὐδεὶς ὁμοῖα τῇ πίστει καὶ ἔργῳ ἐπεξέρ- 8
 “χεται, ἀλλὰ μετ’ ἀσφαλείας μὲν δοξάζομεν, μετὰ δέους δὲ
 “ἐν τῷ ἔργῳ ἐλλείπομεν. CXXI. ἡμεῖς δὲ νῦν καὶ ἀδικού-
 5 “μενοι τὸν πόλεμον ἐγείρομεν καὶ ἱκανὰ
 “ἔχοντες ἐγκλήματα, καὶ ὅταν ἀμυνώμεθα
 “Ἀθηναίους καταθησόμεθα αὐτὸν ἐν καιρῷ.
 “κατὰ πολλὰ δὲ ἡμᾶς εἰκὸς ἐπικρατῆσαι, 2
 “πρῶτον μὲν πλήθει προὔχοντας καὶ ἐμπειρίᾳ
 10 “πολεμικῇ, ἔπειτα ὁμοίως πάντας ἐς τὰ
 “παραγγελλόμενα ἰόντας. ναυτικόν τε, φ 3
 “ἰσχύουσιν, ἀπὸ τῆς ὑπαρχούσης τε ἐκάστοις
 “οὐσίας ἐξαρτυσόμεθα καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ
 “Ὀλυμπίᾳ χρημάτων· δάνεισμα γὰρ ποιησάμενοι ὑπολαβεῖν
 15 “οἳ τ’ ἐσμὲν μισθῷ μείζονι τοὺς ξένους αὐτῶν ναυβάτας.
 “ὦντη γὰρ Ἀθηναίων ἡ δύναμις μᾶλλον ἢ οἰκεία· ἡ δὲ 4
 “ἡμετέρα ἦσσαν ἂν τοῦτο πάθοι, τοῖς σώμασι τὸ πλεόν
 “ἰσχύουσα ἢ τοῖς χρήμασι. μιᾷ τε νίκη ναυμαχίας κατὰ τὸ 5
 “εἰκὸς ἀλίσκονται· εἰ δ’ ἀντίσχοιεν, μελετήσομεν καὶ ἡμεῖς
 20 “ἐν πλεόνι χρόνῳ τὰ ναυτικά, καὶ ὅταν τὴν ἐπιστήμην ἐς τὸ

1. τὸνναντίον καὶ αἰσχυρῶς K.i. 2. γὰρ] δὲ Q. ὁμοῖα de conjectura Reiskii
 Goell. 8. ἡμᾶς] om. d. ἐπικρατήσῃς correctus G. 9. προὔχ. Bekk.
 11. τε] δὲ B.d. 12. ἰσχύουσιν L.O. τε] om. L.O.Q. ἐκάστης O.P.i.
 13. ἐξαρτυσόμεθα A.B.E.F.K.c.g. καὶ ἐν Ὀλυμπίᾳ d. καὶ Ὀλυμπιάσιν V. γρ.
 A.B.F; F. quidem addito ὡς Ἀθηναίων. 15. ἐσμὲν] om. A.B.F. 16. ἀθη-
 ναίοις f. ἡ] om. L.O.P. ante ἀθηναίων ponunt C.G.d.e. 17. πάθοι τοῦτο V.
 τὸ] om. d.i. 20. πλεόνι f.

τετύχηκε ἀλογον, which exactly corresponds to τυχόντων ἀβουλοτέρων, the participles ὄν and ὄντων being in both cases omitted. See Kühner, Gr. Gr. §. 664. anm. 1. Jelf, 694. obs. 1.

2. ἐνθυμείται γὰρ οὐδεὶς κ. τ. λ.] The order seems to me to be, οὐδεὶς γὰρ ἐνθυμείται τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται ὁμοῖα. “What we speculate on “in our expectations, and what we accomplish in our practice, are wholly “different from each other;” i. e. as it is explained in the following line,

“Fear, when we come to the execution, spoils what we had projected in “the midst of security.” Göller now reads ὁμοῖα, and translates it, “eādem “animi fiducia.” The order of the words is, I think, decidedly against this, and the interpretation of the common reading, which has been given above, seems to me quite satisfactory.

10. ὁμοίως πάντας ἐς τὰ παραγγελλόμενα ἰόντας] Compare II. 11, 10. κἀλλίστον γὰρ τόδε καὶ ἀσφαλέστατον, πολλοὺς ὄντας ἐνὶ κόσμῳ χρωμένους φαίνεσθαι.

- “ ἴσον καταστήσωμεν τῇ γε εὐψυχίᾳ δὴ που περιεσόμεθα.
 6 “ ὁ γὰρ ἡμεῖς ἔχομεν φύσει ἀγαθὸν, ἐκείνοις οὐκ ἂν γένοιτο
 “ διδασχῇ· ὁ δ’ ἐκείνοι ἐπιστήμη προὔχουσι, καθαιρετέον ἡμῖν
 7 “ ἐστὶ μελέτη. χρήματα δ’ ὥστ’ ἔχων ἐς αὐτὰ, οἴσομεν· ἡ
 “ δεινὸν ἂν εἴη εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ 5.
 “ αὐτῶν φέροντες οὐκ ἀπερουῶσιν, ἡμεῖς δ’ ἐπὶ τῷ τιμωρού-
 “ μενοι τοὺς ἐχθροὺς καὶ αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα
 “ δαπανήσομεν, καὶ ἐπὶ τῷ μὴ ὑπ’ ἐκείνων αὐτὰ ἀφαιρε-
 “ θέντες αὐτοῖς τούτοις κακῶς πάσχειν. CXXII. ὑπάρχουσι
 Yet they must not suffer themselves to go to work blindly from mere passion: but, considering the great and most alarming power of Athens, they
 2 should unite firmly and steadily to reduce it; and no longer, as they had done, suffer it to increase without inter-fering.
 “ δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν, ξυμμάχων 10
 “ τε ἀπόστασις, μάλιστα παραίρεσις οὐσα
 “ τῶν προσόδων αἰς ἰσχύουσι, καὶ ἐπιτειχισμὸς
 “ τῇ χώρᾳ, ἄλλα τε ὅσα οὐκ ἂν τις νῦν
 “ προῖδοι. ἥκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς
 “ χωρεῖ, αὐτὸς δὲ ἀφ’ αὐτοῦ τὰ πολλὰ τεχνᾶται 15
 “ πρὸς τὸ παρατυγχάνον· ἐν ᾧ ὁ μὲν εὖορ-
 “ γήτως αὐτῷ προσομιλήσας βεβαιότερος, ὁ

1. ἴσον] ἦσσαν A.B.F.h. ἴσσαν E. γε] τε O. δὲ d. εὐτυχία E. εὐτυ-
 χία c.e. 2. ἔχομεν φύσει A.B.C.E.F.G.H.K.L.O.P.V.c.f.g.h.i. Poppo. Haack.
 Goeller. Bekk. vulgo φύσει ἔχομεν. 3. διδασχῇ G. προύχ. Bekk. καθαι-
 ρετέον Ludovicus Dindorfius. 6. αὐτῶν Bekk. ἀπαίρουσιν B.E.F. 10. ὁδοὶ
 πολέμου A.B.F. Bekk. Goeller. C.E.G. et vulgo τοῦ πολέμου. 11. μάλιστα]
 om. C. παραίνεσις B.c.h. 12. ἐπιτειχισμοὶ i. 15. ἀφ’ αὐτοῦ V. 16. εὖορ-
 γήτως P. ἀοργήτως G. 17. βεβαιότατος Q.

8. καὶ ἐπὶ τῷ μὴ—πάσχειν] “ And
 “ that we may not be made to suffer in
 “ that very part in which we are most
 “ sensitive, namely, in our property,
 “ by suffering them to become our
 “ masters.” Compare Gibbon, Decline
 and Fall, chap. 68. where he says, that
 the Greeks at the last siege of Con-
 stantinople buried their money, rather
 than contribute it to the service of their
 country; and that by thus crippling
 their own means of defence, their mo-
 ney and themselves became alike the
 prey of the enemy.

12. ἐπιτειχισμὸς τῇ χώρᾳ] Hæc sunt
 auctoris ipsius: nil tale illi excogita-
 bant ante Alcibiadis monita. Wass.
 not. MS.

16. ἐν ᾧ ὁ μὲν εὖοργήτως κ. τ. λ.] The
 connection of the argument is rather
 obscure. Perhaps the speaker wishes
 to disclaim being influenced by passion
 in urging war against Athens so vehe-
 mently. He had disclaimed it indeed
 before, at the end of the 120th chapter,
 but here again he repeats his protest
 against the admission of anger into
 their deliberations: let them not begin
 the war under the influence of passion,
 but coolly and resolutely; for they have
 causes for hostility sufficient to prevail
 on them, even when considered with
 the coolest temper. Elmsley and Haack
 place the comma after αὐτὸν, so that
 ὁργισθεὶς περὶ αὐτὸν is opposed to εὖορ-
 γήτως αὐτῷ προσομιλήσας. And ὁργί-

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- “ δὲ ὀργισθεὶς περὶ αὐτὸν οὐκ ἐλάσσω πταίει. ἐνθυμώμεθα³
 “ δὲ καὶ ὅτι εἰ μὲν ἦσαν ἡμῶν ἐκάστοις πρὸς ἀντιπάλους
 “ περὶ γῆς ὄρων διαφοραὶ, οἷστον ἂν ἦν· νῦν δὲ πρὸς
 “ ξύμπαντάς τε ἡμᾶς Ἀθηναῖοι ἱκανοὶ καὶ κατὰ πόλιν ἔτι
 5 “ δυνατώτεροι, ὥστε εἰ μὴ καὶ ἀθρόοι καὶ κατὰ ἔθνη καὶ
 “ ἕκαστον ἄστυ μᾶ γνῶμη ἀμυνούμεθα αὐτοὺς, δίχα γε
 “ ὄντας ἡμᾶς ἀπόνως χειρώσονται. καὶ τὴν ἦσαν, εἰ καὶ⁴
 “ δεινὸν τῷ ἀκοῦσαι, ἴστω οὐκ ἄλλο τι φέρουσιν ἢ ἀντικρυς
 “ δουλείαν· ὃ καὶ λόγῳ ἐνδοιασθῆναι αἰσχρὸν τῇ Πελοπον-
 10 “ νήσῳ, καὶ πόλεις τοσάσδε ὑπὸ μᾶς κακοπαθεῖν. ἐν ᾧ ἡ⁵
 “ δικαίως δοκοῖμεν ἂν πάσχειν ἢ διὰ δειλίαν ἀνέχεσθαι, καὶ
 “ τῶν πατέρων χείρους φαίνεσθαι, οἱ τὴν Ἑλλάδα ἡλευθέ-

1. αὐτὸν Bekk. αὐτῶν C. 2. δὲ] μὲν e. καὶ] om. C.G.L.O.P.Q.e. ἦσαν ἡμῶν A.B.E.F.H.Q.V.c.h.i. Haack. Poppo. Goell. Bekk. ἡμῶν, omisso verbo, K.g. C.G. et vulgo ἡμῶν ἦσαν. 3. αἱ διαφοραὶ C.G.L.O.Q. 4. ἱκανοὶ] om. P. ἔτι om. G. 5. καὶ ante ἀθρόοι om. e. ἀθρόοι G. κατὰ τὰ ἔθνη C.L.c. καὶ ante ἕκαστον om. c. 6. μᾶ γνῶμη om. G. αὐτοὺς] καὶ τοὺς L.P. 8. τῷ] τὸ B.E.V.g. τῷ K. ἴστω G. 9. ἐνδοιασθῆναι C. 10. ὑπὸ B. E.F.G.H.K.N.P.g. Gottleber. Poppo. Goeller. Haack. Bekk. ceteri ἀπό. 11. ἂν] om. B.

ζεσθαι περὶ τι is a correct expression to denote “engaging about a thing while “under the influence of anger.” Dobree reads περὶ αὐτὸν πταίει. But the dative in such expressions is the case commonly used, and not the accusative. Compare I. 69, 9. and the examples given in the note on that passage. Οὐκ ἐλάσσω is the same as μᾶλλον, according to the well known figure of speech, by which from the denial of one of two contraries the other is implied to be affirmed.

8. ἀντικρυς δουλείαν] Compare VIII. 64, 5. τὴν ἀντικρυς ἐλευθερίαν. In the opposite signification, IV. 86, 2. we have ἀσαφῆ τὴν ἐλευθερίαν ἐπιφέρειν, “An uncertain, half and half sort of liberty, which is neither one thing nor the other.” Ἀντικρυς is “direct, downright;” and so “clear, undisputed.” The metaphor is taken from a dart or arrow going straight forward, and penetrating to its object. Compare our words “thorough, thoroughgoing.”

See also Lobeck on Phrynichus, p. 443.

9. δ καὶ λόγῳ ἐνδοιασθῆναι κ. τ. λ.] The neuter δ is used instead of the feminine, because the reader is wished to think more of the thing than of the grammatical form or gender of the word. Compare the note on the use of the nominative instead of the other cases, VII. 36, 5. and also I. 59, 2. τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ’ ὅπερ καὶ τὸ πρότερον. The words καὶ λόγῳ ἐνδοιασθῆναι seem tacitly put in opposition with ἔργῳ ἀντικρυς γενέσθαι, “It is an affront to Peloponnesus that the very “name of slavery should be pronounced “as within possibility applicable to it; “much more when it is not only the “name, but the actual evil itself, which “is directly falling on us.” The following words, καὶ πόλεις τοσάσδε ὑπὸ μᾶς κακοπαθεῖν, are meant to aggravate the affront to which the Peloponnesians were submitting: “It is an affront too “that so many states should be ill- “used by one.”

- “ ρωσαν ἡμεῖς δὲ οὐδ’ ἡμῖν αὐτοῖς βεβαιούμεν αὐτὸ,
 “ τύραννον δὲ ἐώμεν ἐγκαθεστάναι πόλιν, τοὺς δ’ ἐν μιᾷ
 6 “ μονάρχους ἀξιοῦμεν καταλύειν. καὶ οὐκ ἴσμεν ὅπως τὰδε
 “ τριῶν τῶν μεγίστων ζυμφορῶν ἀπήλλακται, ἀξυνεσίας ἢ
 7 “ μαλακίας ἢ ἀμελείας. οὐ γὰρ δὴ πεφευγότες ταῦτα ἐπὶ τὴν 5
 “ πλείστους δὴ βλάβασαν καταφρόνησιν κευωρήκατε, ἢ ἐκ
 “ τοῦ πολλοὺς σφάλλειν τὸ ἐναντίον ὄνομα ἀφροσύνη
 “ μετωνόμασται. CXXIII. τὰ μὲν οὖν προγεγενημένα τί
 “ δεῖ μακρότερον ἢ ἐς ὅσον τοῖς νῦν ζυμφέρει
 “ αἰτιάσθαι; περὶ δὲ τῶν ἔπειτα μελλόντων 10
 “ τοῖς παροῦσι βοηθοῦντας χρὴ ἐπιταλαιπω-
 “ ρεῖν· πάτριον γὰρ ἡμῖν ἐκ τῶν πόνων τὰς
 “ ἀρετὰς κτᾶσθαι καὶ μὴ μεταβάλλειν τὸ
 “ ἔθος, εἰ ἄρα πλούτῳ τε νῦν καὶ ἐξουσίᾳ
 “ ὀλίγον προφέρετε (οὐ γὰρ δίκαιον ἂ τῇ 15
 “ ἀπορία ἐκτήθη τῇ περιουσίᾳ ἀπολέσθαι), ἀλλὰ θαρσοῦντας
 “ ἰέναι κατὰ πολλὰ ἐς τὸν πολεμον, τοῦ τε θεοῦ χρήσαντος
 “ καὶ αὐτοῦ ὑποσχομένου ξυλλήψεσθαι, καὶ τῆς ἄλλης

2. ἐγκαθιστάναι ε. ἀμαθεστάναι V. πᾶσι C.L.O. τὴν πόλιν K.P. 3. οὐκ] om. e. 4. ζυμφορῶν ἀπήλλακται A.B.C.E.F.G.H.K.N.c.e.g. Haack. Porpo. Goeller. Bekk. ζυμφορῶν οὐκ ἀπήλλακται ceteri. ἢ ἀμελείας ἢ μαλακίας G. 5. αὐτὰ C.L.O.I. 12. ὑμῖν A.B.E.F.H. 14. νῦν] om. d. 15. ὀλίγων A.B.F.c.h. ὀλίγῳ i.V. προφέρεται E. 16. ἐκτήσθη b.i. περιουσίᾳ] ἀπουσίᾳ A.B.E.F.h. ἀπλουσίᾳ, et a correctore εὐπλουσίᾳ K. ἀπολέσαι g. θαρσοῦντες B.C.E.F.f.

1. βεβαιούμεν αὐτὸ] i. e. τὸ ἐλευθεροῦσθαι, which must be supplied from the preceding word, ἡλευθέρωσαν.

3. οὐκ ἴσμεν ὅπως κ. τ. λ.] “ In thus tamely witnessing the progress of a power so dangerous, we see not how we can be cleared of three of the most fatal faults, folly, or cowardice, or carelessness. For if we say that it is not from any one of these causes, but from contempt of our enemy, that we have not chosen to interfere with him, this confession shews the justice of the charge, for contempt itself is folly; and therefore if we

“ despise our adversaries we cannot be “ cleared of the charge of folly.” The play on the words καταφρόνησις and ἀφροσύνη can hardly be preserved in English: “ A sense of your adversaries’ inferiority is so fatal a feeling to those who entertain it, that it more fitly deserves to be called nonsense.”

15. ἀ—ἐκτήθη] The aorist of a dependent verb is here used in a passive signification; as ὤφθην from ὀφτομαι, ἐθεάθην from θεάομαι. See Matth. Gr. Gr. §. 406. and Viger, ch. V. sect. 1. §. 13. Jelf, 368. 3. δ.

SPARTA. A. C. 432. Olymp. 87. 1.

“ Ἑλλάδος πάσης ξυναγωνιουμένης, τὰ μὲν φόβῳ τὰ δὲ
 “ ὠφελείᾳ. σπονδάς τε οὐ λύσετε πρότεροι, ἅς γε καὶ ὁ θεὸς
 “ κελεύων πολεμεῖν νομίζει παραβεβάσθαι, ἡδίκημέναις δὲ
 “ μᾶλλον βοηθήσετε· λύνουσι γὰρ οὐχ οἱ ἀμυνόμενοι ἀλλ’ οἱ
 5 “ πρότεροι ἐπίοντες. CXXIV. ὥστε πανταχόθεν καλῶς
 “ ὑπάρχον ὑμῖν πολεμεῖν, καὶ ἡμῶν τάδε κοινῇ
 “ παραινούντων, ἔπειρ βεβαιώτατον τὸ ταῦτα
 “ ξυμφέροντα καὶ πόλεσι καὶ ιδιώταις εἶναι,
 “ μὴ μέλλετε Ποτιδαίαιταις τε ποιεῖσθαι τιμω-
 10 “ ρίαν οὐσι Δωριεῦσι καὶ ὑπὸ Ἰώνων πολιορκουμένοις, οὐ
 “ πρότερον ἢν τούναντίον, καὶ τῶν ἄλλων μετελθεῖν τὴν
 “ ἐλευθερίαν, ὥς οὐκέτι ἐνδέχεται περιμένοντας τοὺς μὲν ἤδη
 “ βλάπτεσθαι, τοὺς δ’, εἰ γνωσθησόμεθα ξυνελθόντες μὲν
 “ ἀμύνεσθαι δὲ οὐ τολμῶντες, μὴ πολὺ ὕστερον τὸ αὐτὸ
 15 “ πάσχειν· ἀλλὰ νομίσαντες ἐς ἀνάγκην ἀφίχθαι, ὧ ἄνδρες
 “ ξύμμαχοι, καὶ ἅμα τάδε ἄριστα λέγεσθαι, ψηφίσασθε τὸν

1. πάσης A.B.E.F.H.K.V.c.f.g.h.i. C.G. et ceteri ἀπάσης. ξυναγωνιζομέ-
 νους O. ξυναγωνιζομένης c. 2. ὠφελία Bekk. τε] δὲ c. γε] τε L.O.e.
 3. νομίζειν C.c. ἡδίκημένας d. ἡδιακειμένας E. 4. ἀμυνόμενοι K.
 5. πρότερον Q. et pr. G. 6. ὑπάρχον] om. C. ἡμῖν K.N.V.g. τάδε
 κοινῇ A.B.E.F.H.K.Q.V.c.f.g.h. Haack. Goeller. Bekk. C.G. et vulgo κοινῇ τάδε.
 7. τὸ] τε K. ταῦτα γρ. A. 9. τε] δὲ c. 11. τὴν om. K. 14. οὐ
 τολμῶντες] ἀτολμῶντες C.E.K.L.M.O.P.b.e. ἀτολμοῦντες recens F. et γρ. G.
 15. ἐς F.H.K.O.V.f. Poppo. Goell. ed. 2. eis γρ. G. om. B.g.h. cum ipso ἀνάγκην.
 vulgo ἐπ’ ἀνάγκην. et sic Bekk. ἀφίχθαι om. G. 16. ψηφ. τὸν A.B.C.E.
 F.G.H.L.M.N.O.P.V.b.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo ψηφ. δὴ
 τὸν. ψηφίσαιτε G. ψηφίσασθαι E.

3. παραβεβάσθαι] Suidas, παραβε-
 βάσθαι τὰς σπονδάς. τὸ παθητικὸν τοῦ
 παραβεβηκέναι. πᾶν ἀκολούθως Θουκυ-
 δίδης. DUKER.

7. τὸ ταῦτα ξυμφέροντα] Güller, in
 his first edition, preferred ταῦτα, “qua
 “ mutatione facta sententia fit univer-
 “ salis, neque ad solos Peloponnesios
 “ pertinet.” And he referred to the
 well known words of Sallust, “idem
 “ velle, idem nolle, ea demum firma
 “ amicitia.” But in his second edition
 he allows that ταῦτα is right. Appa-
 rently this clause refers to the words

just preceding, τάδε κοινῇ παραινούντων.
 “We advise the war not for our own
 “ interest, but for that of the whole
 “ confederacy; and it is for their in-
 “ terest, if it be admitted as most cer-
 “ tain that this measure is alike for the
 “ benefit of states and of the indivi-
 “ duals who reside in them.”

12. περιμένοντας τοὺς μὲν—τοὺς δ’]
 Compare a similar construction in Xe-
 nophon, Anabasis, V. 6, 30. λαβόντας
 ὑμᾶς πόλιν, τὸν μὲν βουλόμενον ἀποπλεῖν
 ἤδη, τὸν δὲ μὴ βουλόμενον κ. τ. λ.

- “ πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινὸν, τῆς δ' ἀπ' αὐτοῦ
 “ διὰ πλείονος εἰρήνης ἐπιθυμήσαντες· ἐκ πολέμου μὲν γὰρ
 “ εἰρήνη μᾶλλον βεβαιούται, ἀφ' ἡσυχίας δὲ μὴ πολεμῆσαι
 2 “ οὐχ ὁμοίως ἀκίνδυνον. καὶ τὴν καθεστηκυῖαν ἐν τῇ
 “ Ἑλλάδι πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν ὁμοίως 5
 “ καθεστάναι, ὥστε τῶν μὲν ἤδη ἄρχειν τῶν δὲ διανοεῖσθαι,
 “ παραστησώμεθα ἐπελθόντες, καὶ αὐτοὶ ἀκωδύνως τὸ λοιπὸν
 “ οἰκῶμεν, καὶ τοὺς νῦν δεδουλωμένους Ἑλληνας ἐλευθερώ-
 3 “ σωμεν.” Τοιαῦτα οἱ Κορίνθιοι εἶπον.

CXXV. Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀφ' ἀπάντων ἤκουσαν 10
 γνώμην, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπασιν ὅσοι
 The question being παρήσαν ἐξῆς, καὶ μείζονι καὶ ἐλάσσονι πόλει·
 2 put, the majority of καὶ τὸ πλῆθος ἐψηφίσαντο πολεμεῖν. δεδο-
 of the allies vote for war; γμένον δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἦν ἐπι-
 and proceed to pre- χειρεῖν ἀπαρασκευοῖς οὖσιν, ἐκπορίζεσθαι δὲ 15
 pare for it accordingly.
 3 ἐδόκει ἐκάστοις ἅ πρόσφορα ἦν καὶ μὴ εἶναι μέλλησιν. ὁμως
 δὲ καθισταμένοις ὧν ἔδει ἐνιαυτὸς μὲν οὐ διетρίβη, ἔλασσον
 δὲ, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ τὸν πόλεμον ἄρασθαι
 φανερώς. CXXVI. ἐν τούτῳ δὲ ἐπρεσβεύοντο τῷ χρόνῳ

3. μᾶλλον] om. G. post βεβαιούται ponit e. 5. ὁμοίως ἐπὶ πᾶσι e. 7. παρα-
 στησώμεθα B.C.G.I. ὑπεξελθόντες Q. αὐτοὶ ἀκινδύνως A.B.E.F.H.N.V.
 g.h. Goell. Bekk. αὐτοὶ (τε) Poppo. ceteri αὐτοὶ τε ἀκινδύνως. 9. ταῦτα F.H.
 quod sequebatur μὲν, omisi cum A.B.E.F.H.N.V.c.f.g.h. om. Goeller. Bekk.
 uncis inclus. Poppo. 13. ἐψηφίσαντο i. δεδωγμένον L.O.P. 14. ἦν] om. e.
 16. ἐκάστοις] om. g. μέλλησιν d.e. 18. δὲ] γὰρ Q.

13. τὸ πλῆθος ἐψηφίσαντο πολεμεῖν]
 “ The majority of the allies;” as V. 30, 1.
 κύριον εἶναι ὅτι ἐν τῷ πλῆθος τῶν ξυμ-
 μάχων ψηφίσανται; where this same
 Lacedæmonian confederacy is spoken
 of. Compare II. 87, 7. 89. 1, 2.
 δεδωγμένον] Perperam quidam libri
 δεδωγμένον, ex ignoratione Atticismi;
 de quo Budæus in Commentar. H.
 Steph. Append. ad Thesaur. pag. 160.
 et Camerar. ad Act. Apost. ii. 29. Sic
 cap. præced. §. 1. καλὸς ὑπάρχον ὑμῖν

πολεμεῖν, cap. 120, 5. εὐ δὲ παρασχόν.
 Nec melius corrector Codicis Græv.
 mox ἀδύνατον, pro ἀδύνατα. Vid. ad
 cap. 1, 3. DUKER.

16. ὁμως δὲ καθισταμένοις κ.τ.λ.] This
 refers to the words εὐθὺς μὲν ἀδύνατα
 ἦν ἐπιχειρεῖν. “ Although they could
 “ not commence the attack immedi-
 “ ately, yet it took up something less
 “ than a year to prepare for the in-
 “ vasion.”

SPARTA. A. C. 432. Olymp. 57. 1.

Meantime the Peloponnesians, to give their cause the better colour, pretend a zeal for religion, and call on the Athenians to drive out from among them "the accursed." Explanation of this term given in the story of Cylon.

A. C. 612?
Olymp. 43. 1?

πρὸς τοὺς Ἀθηναίους ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, ἣν μὴ τι ἴσακούωσι. καὶ πρῶτον 2 μὲν πρέσβεις πέμψαντες αἱ Λακεδαιμόνιοι ἐκέλευον τοὺς Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἦν τοιόνδε. Κύλων ἦν 3 Ὀλυμπιονίκης ἀνὴρ Ἀθηναῖος τῶν πάλαι εὐγενῆς τε καὶ δυνατὸς, ἐγεγαμήκει δὲ θυγατέρα Θεαγένους, Μεγαρέως ἀνδρὸς, ὃς κατ' ἐκείνων

τοτὸν χρόνον ἐτυράννει Μεγάρων. χρωμένῳ δὲ τῷ Κύλῳ ἐν 4 Δελφοῖς ἀνείλεν ὁ θεὸς ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν. ὁ δὲ παρά τε τοῦ 5 Θεαγένους δύναμιν λαβὼν καὶ τοὺς φίλους ἀναπείσας, ἐπειδὴ ἐπῆλθεν Ὀλύμπια τὰ ἐν Πελοποννήσῳ, κατέλαβε τὴν ἀκρό-

2. τοῦ] τοῦτο H. 3. τι] τινες B. ἴσακούωσι G.H.I.L.O.P.Q. et corr. F. ἀκούωσι B. 5. ἐλαύνειν] ἐκβαλεῖν c. τῆς] τοῦ B.L.O. 7. ἀνὴρ ἀθηναῖος A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri ἀθηναῖος ἀνὴρ ἀλμπ. 9. διαγένους L.O. 10. Μεγάρων] μεγαρέων K.N.i. 11. ἐν τῇ] τῇ om. C.G.K.L.N.P.Q.c.d.e.f. 12. τὴν] τῶν B.c.g.h. τε N.V.i. 14. ἐπῆλθεν B.F.H.I.Q.V.g.h. Poppo. Goeller. ἐπῆλθεν Bekk.

5. τὸ ἄγος τῆς θεοῦ] ἄγος corresponds to the Latin word "sacer," and implies set apart or devoted to some god, whether for good or for evil. Τὸ ἄγος τῆς θεοῦ is then "the accursed thing" devoted to the vengeance of the god—deus, or that would draw down her vengeance." Compare Herod. VI. 91, 2.

9. Θεαγένους, Μεγαρέως ἀνδρὸς] Compare Aristotle, Rhetoric, I. 2, 7.

14. ἐπῆλθεν Ὀλύμπια] Several MSS. read ἐπῆλθεν, which has been adopted by Poppo and Göller, and also by Kühner, Gr. Gr. §. 424. anmerk. 2. Jelf, 385. b. Kühner says that a neuter plural substantive may have a plural verb, when the notion of plurality, or of a whole made up of several parts, is prominent in the substantive; and thus he says Ὀλύμπια means, "the Olympic festivities." But it is manifest that the notion of plurality, or of the several festivities which made up the great festival, is here wholly out of place; for it is merely as a mark of time that the

festival is mentioned, and it is considered without the slightest reference to its several constituent parts. Kühner's rule therefore does not apply here, and Poppo's, "that a plural verb may be used wherever a masculine or feminine substantive of the same signification may be tacitly substituted in the place of the neuter; as in the present case Ὀλύμπιοι ἀγῶνες may be substituted for Ὀλύμπια," would allow of a plural verb in almost every conceivable case. I have therefore followed Bekker in retaining the singular verb ἐπῆλθεν. Compare V. 49, 1. Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου, and VIII. 10, 1. ἐν δὲ τούτῳ τὰ ἴσθμια ἐγένετο.

A reason for the apparent anomaly of a neuter plural noun in Greek governing a singular verb, may be seen in Coleridge's Table Talk, vol. II. p. 61. See Donaldson's New Cratylus, p. 314. and seqq.

τὰ ἐν Πελοποννήσῳ] Nam et alibi

πολιν ὡς ἐπὶ τυραννίδι, νομίσας ἑορτὴν τε τοῦ Διὸς μεγίστην
 6 εἶναι καὶ ἑαυτῷ τι προσήκειν Ὀλύμπια νενικηκότι. εἰ δὲ ἐν
 τῇ Ἀττικῇ ἢ ἄλλοθί που ἡ μεγίστη ἑορτὴ εἴρητο, οὔτε
 ἐκείως ἔτι κατενόησε τό τε μαυτεῖον οὐκ ἐδήλου· ἔστι γὰρ
 καὶ Ἀθηναίοις Διάσια ἃ καλεῖται Διὸς ἑορτὴ Μειλιχίου 5
 μεγίστη, ἔξω τῆς πόλεως, ἐν ᾗ πανδημεὶ θύουσι, πολλοὶ οὐχ
 ἱερεῖα ἀλλὰ θύματα ἐπιχώρια· δοκῶν δὲ ὀρθῶς γινώσκειν
 7 ἐπεχείρησε τῷ ἔργῳ. οἱ δ' Ἀθηναῖοι αἰσθόμενοι ἐβοήθησάν
 τε πανδημεὶ ἐκ τῶν ἀγρῶν ἐπ' αὐτοὺς καὶ προσκαθεζόμενοι
 8 ἐπολιόρκουν. χρόνου δὲ ἐπιγιγνομένου οἱ Ἀθηναῖοι τρυχό- 10

2. τι] om. L.O.P. ἐν om. pr. G. 5. καί] om. C.G.L.O.e. μελιχίου K.
 6. μεγίστη om. G.V. οὐχ ἱερεῖα μόνον ἀλλὰ καὶ θύματα codex Giraldu Hist.
 deor. syntagm. 2. 9. τε] om. N.V. 10. ἐγγυωμένου C.G.I.L.O.P.e.
 ἐπιγενομένου c. οί] om. Q.

agebantur, ut hic Scholiastes, et Spanhem. ad Morell. Ep. I. pag. 14. 82. et Ep. V. pag. 303. Sed pro Thucydide, quem hoc scribere dicit, ponendum est nomen Scholiastæ. DUKER.

5. Διάσια] "De Diasiis agitur in "Schæf. Appar. Crit. Demosthen. "vol. III. p. 318. seqq." GÖLLER.

The reference is to a note of Taylor's, justifying the reading τῶν Πανδίων in the Orat. against Midias, p. 517. Reiske, and asserting that the Πάνδια were the same as the Διάσια.

Μειλιχίου] Jovis Μειλιχίου crebra est apud Veteres mentio. Ad hunc locum pertinent, quæ Schol. Aristoph. Nubib. 407. et ex eo Suidas, habet: Διάσια Ἀθήνησιν ἑορτὴ Μειλιχίου Διός. Nec Athenis solum, sed alibi quoque cultum fuisse Jovem Μειλιχίου constat ex iis, quæ in Histor. Deor. Syntagm. II. congessit Giraldu. Sed et aliis Diis idem cognomen tribuitur, de quo vid. Brod. ad Anthol. Græc. I. 1. 4. DUKER.

6. πολλοὶ οὐχ ἱερεῖα ἀλλὰ θύματα ἐπιχώρια] Such is the correct pointing of this passage as it has been given by Bredow, Haack, Poppo, and Göller; the comma used formerly to be placed after πολλοί, and omitted after θύουσι. The practice here spoken of prevailed also in Egypt; (Herodot. II. 47, 6.) where, on a certain festival on which

swine were necessarily sacrificed, the poorer people offered little figures of dough or paste made into the shape of swine, and baked. Thus the θύματα ἐπιχώρια, mentioned by Thucydides, are rightly explained by the Scholiast as "cakes made into the shape of animals." Every man at the common festivals made an offering according to his means; and his sacrificial feast would consist of the best description of food to which his means could reach. In the earliest times amongst agricultural nations their offerings were commonly of cakes, fruits, wine, or oil; animal sacrifices were rare, because animals were not the common food, and were too valuable to be at any time killed by the poorer classes. Swine were the first exception to this rule, as they could be kept most cheaply, and therefore formed the meat diet most within the reach of the mass of the people. See Varro, De Re Rusticâ, II. 4. But in Egypt, where there was a large population wholly unconnected with agriculture or with pasture, there would be many to whom even bacon would be an unattainable luxury; and even their festival meals could only consist of the cakes which formed their ordinary living.

οὐχ ἱερεῖα, ἀλλὰ θύματα] Vid. Kühnium ad Polluc. I. 26. WASS.

ATHENS. A. C. 612? Olymp. 42. 1?

μενοι τῇ προσεδρεία ἀπῆλθον οἱ πολλοὶ ἐπιτρέψαντες τοῖς
 ἐννέα ἄρχουσι τὴν φυλακὴν καὶ τὸ πᾶν αὐτοκράτορσι δια-
 θεῖναι ἢ ἂν ἄριστα διαγιγνώσκωσι· τότε δὲ τὰ πολλὰ τῶν
 πολιτικῶν οἱ ἐννέα ἄρχοντες ἔπρασσον. οἱ δὲ μετὰ τοῦ 9
 5 Κύλωνος πολιορκούμενοι φλαύρως εἶχον σίτου τε καὶ ὕδατος
 ἀπορία. ὁ μὲν οὖν Κύλων καὶ ὁ ἀδελφὸς αὐτοῦ ἐκδιδρά- 10
 σκουσιν· οἱ δ' ἄλλοι ὡς ἐπιέζοντο καὶ τινες καὶ ἀπέθνησκον
 ὑπὸ τοῦ λιμοῦ, καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται τὸν ἐν τῇ
 ἀκροπόλει. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων 11
 10 ἐπιτετραμμένοι τὴν φυλακὴν, ὡς ἑώρων ἀποθνήσκοντας ἐν
 τῷ ἱερῷ, ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες
 ἀπέκτειναν· καθεζομένους δὲ τινὰς καὶ ἐπὶ τῶν σεμνῶν θεῶν

1. προσεδρεία P.Q.c. οἱ πολλοὶ] om. N. articulum om. V. 2. φυλακὴν καὶ
 A.B.E.F.H.K.V.e.f.g.h.i. Poppo. Goeller. Bekk. C.G. et ceteri φυλακὴν τε καὶ.
 3. διαγιγνώσκουσι C.F.K.O.e. 4. δέ] τε K. 5. Κύλωνος] χιμῶνος i. 6. κύ-
 κλων E. ὁ post καὶ om. K. αὐτοῦ] om. C.G.L.O.P.e. 7. τ. καὶ] καὶ om.
 H.q. et correct. F. 8. ἀπὸ C.L.e. τῶν] τῶν C. 9. δέ] om. A. 10. ἐπι-
 τρεψάμενοι d. 11. ποιήσωσιν c. 12. θεῶν ἐν om. L.O.P. ἐν om. C.G.

3. τότε δὲ—ἔπρασσον] "The scanty
 "and contradictory information we
 "possess respecting the insurrection of
 "Cylon shews the impossibility of as-
 "certaining the manner in which the
 "ruling clans, (houses, γένη,) at that
 "time exercised their privileges." C.F.
 Hermann. Polit. Antiquit. Gr. §. 103.
 Eng. Transl. Hermann adds in a note,
 "Τριακοσίων ἀριστίνδην δικαζόντων is
 "Plutarch's expression, Solon. XII.
 "on the other hand, the Scholiast on
 "Aristophanes Equit. 443. brings the
 "partizans of Cylon before the Areo-
 "pagus. Herodot. V. 71, 3. calls the
 court, οἱ πρυτάνεις τῶν Ναυκράρων,
 "οἵσπερ ἐνεμον τότε τὰς Ἀθήνας; whilst,
 "on the other hand, Thucydides says,
 "I. 126, 8. τότε δὲ τὰ πολλὰ κ. τ. λ.,
 "whence Harpocratio and others have
 "confounded these several magistra-
 "cies." The quotation, however, from
 Plutarch is a mistake; the "three hun-
 "dred elected judges" were not a court
 of the aristocratical constitution, but
 one appointed after the affair of Cylon
 by the consent of both parties to try
 the Alcmaeonidæ and their friends for

their alleged sacrilege and murder: and
 the authority of the Scholiast on Ari-
 stophanes as to points in the constitu-
 tional history of Athens is of very little
 value. The statements of Herodotus
 and Thucydides are indeed perplexing;
 and it is not easy to say whether they
 are really contradictory, or would be
 found consistent with each other, if we
 knew more of the details of the govern-
 ment of that period.

9. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν
 Ἀθηναίων ἐπιτετραμμένοι] Vid. Valck-
 enar. ad Herodot. V. 71, 3. p. 407.
 ΒΕΚΚ. A person is said ἀναστήσαι
 ἰκέτην, by offering his hand to the sup-
 pliant sitting at the altar, and raising
 him from the ground; an action which
 implied that the safety which he sought
 was pledged to him.

12. σεμνῶν θεῶν] Εὐμένιδες a Sicyo-
 niis, σεμναὶ θεαὶ ab Atheniensibus dice-
 bantur, teste Pausania in Corinthiacis.
 Antiqui (ut inquit Helladius in Chre-
 stomathia) solliciti fuerunt, ne male
 ominosa dicerent, ideo Ἐρινίας Εὐ-
 μενίδες vel venerandas deas, μύσος sce-
 leratum vocabant ἄγος. Sed Gram-

ATHENS. A. C. 612? Olymp. 42. 1?

12 ἐν τοῖς βωμοῖς ἐν τῇ παρόδῳ διεχρήσαντο. καὶ ἀπὸ τούτου
 ἐναγεῖς καὶ ἀλιτήριοι τῆς θεοῦ ἐκείνοί τε ἐκαλοῦντο καὶ τὸ
 13 γένος τὸ ἀπ' ἐκείνων. ἤλασαν μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς
 ἐναγεῖς τούτους, ἤλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος
 ὕστερον μετὰ Ἀθηναίων στασιαζόντων, τοὺς τε ζῶντας
 ἐλαύνοντες καὶ τῶν τεθνεώτων τὰ ὀστά ἀνελόντες ἐξέβαλον
 κατῆλθον μέντοι ὕστερον, καὶ τὸ γένος αὐτῶν ἔστιν ἔτι ἐν τῇ
 πόλει. CXXVII. τοῦτο δὴ τὸ ἄγος οἱ Λακε-
 δαιμόνιοι ἐλαύνειν ἐκέλευον δῆθεν τοῖς θεοῖς
 πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν 10
 Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν
 μητέρα, καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ῥᾶον
 2 σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. οὐ μέντοι τοσοῦτον
 ἡλπίζον παθεῖν ἂν αὐτὸν τοῦτο ὅσον διαβολὴν οὔσειν αὐτῷ
 πρὸς τὴν πόλιν, ὥς καὶ διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος 15

A. C. 432.

Olymp. 87. 1.

The real object of the
 Peloponnesians was to
 excite odium against
 Pericles, as he was of
 the family of "the ac-
 cursed."

1. ἀνεχρήσαντο C.e. 2. ἀλητήριοι C. ἀλιτήριοι F. 3. ἐκείνου C. οἱ
 om. A. 4. καὶ] om. B. 6. ἐξέβαλλον A.B.F.H.h.i. ἐξέλαβον I. 7. ἔστιν
 ἔτι A.B.E.F.G.H.K.Q.V.g.h. Haack. Poppo. Goeller. Bekk. ἔστιν, omisso ἔτι,
 c.f.i. ἔτι ἐστὶν C. et vulgo. 9. ἐκέλευον ἐλαύνειν C.E.F.H.K.L.O.P.V.c.e.f.i.
 Haack. Poppo. τοῖς θεοῖς δῆθεν L.O.P. 10. δέ] δὲ καὶ N.V. τε L.O.f.
 om. K.i. τὸν] τοῦ P. 11. προσεχόμενον N.V.c. 13. προχωρεῖν A.B.C.
 E.F.G.H.I.K.L.N.O.P.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo προ-
 χωρήσειν. 14. post τοῦτο habet τὸ ἐκβληθῆναι E.

matici illa per Antiphrasin nominant.
 Vide Meursii Attic. Lect. l. 4. c. i.
 HUDS.

1. διεχρήσαντο] Suidas in ἀνεχρή-
 σαντο. Hesych. WASS. Suidas, ἀνε-
 χρήσαντο, διέφθειραν. οὕτω Θουκυδίδης.
 Sed v. ibi Kuster. DUKER. Some
 have supposed that the true reading is
 ἀνεχρήσαντο, referring to this passage
 the words of Suidas quoted in Duker's
 note.

2. ἐναγεῖς καὶ ἀλιτήριοι] Vid. Hero-
 dot. Plutarch. Schol. Aristoph. locis dd.
 et Pausan. Achaicor. XXV. Notandum
 esse, quod etiam posteri eorum sic fue-
 rint dicti, monet Spanhem. Dissert. IX.
 de Præst. et Usu Numism. p. 670. Et
 hinc Aristoph. Equit. 443. Ἐκ τῶν ἀλι-
 τηρίων σε φημί γεγονέναι τῆς θεοῦ. Quæ
 mox de Cleomene dicit, ea pluribus ex-

sequitur Herodot. V. 70. seqq. De
 ossibus mortuorum extra fines ejectis
 Plutarch. in Solone. DUKER.

11. κατὰ τὴν μητέρα] Agariste, the
 mother of Pericles, was the grand-
 daughter of Megacles, the son of Alc-
 mæon; (Herodot. VI. 131, 3.) and the
 family of the Alcmeonidæ were prin-
 cipally concerned in the treacherous
 murder of Cylon and his partizans.
 See Herodotus, V. 70, 3. 71.

15. τὸ μέρος] The article here seems
 used with a tacit reference to the rela-
 tive term τὸ ὅλον, (Plato, Phædrus,
 p. 261.) or τὸ πᾶν, τὸ σύνπαν. "The
 "part" as opposed to "the whole."
 Poppo disapproves of this, and inter-
 prets it "pro ratâ parte," "ex parte
 "ipsi conveniente." In two other
 places where τὸ μέρος occurs, I. 74. 4.

SPARTA. A. C. 432. Olymp. 57. 1.

ἔσται ὁ πόλεμος. ὦν γὰρ δυνατώτατος τῶν καθ' ἑαυτὸν καὶ 3
 ἄγων τὴν πολιτείαν ἤναντιοῦτο πάντα τοῖς Λακεδαιμονίοις,
 καὶ οὐκ εἶα ὑπέκρινε ἀλλ' ἐς τὸν πόλεμον ὥρμα τοὺς
 Ἀθηναίους.

5 CXXVIII. Ἀντεκέλευον δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακε-
 δαιμονίους τὸ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. οἱ γὰρ Λακεδαί- 2

The Athenians retort
 by calling on the La-
 cedæmonians to drive
 out "the accused"
 from among them-

IO selves. The curse of
 Tænarus; and the
 curse of Minerva of
 the Brazen House.
 This last leads Thu-
 cydides to give an ac-
 count of the treason
 and death of Pausa-
 nias.

15 (128—134.)

Pausanias first cor-
 responded with the king
 of Persia after the
 taking of Byzantium.
 (Ch. 94.)

μόνιοι ἀναστήσαντές ποτε ἐκ τοῦ ἱεροῦ τοῦ
 Ποσειδῶνος ἀπὸ Ταινάρου τῶν Εἰλώτων
 ἰκέτας ἀπαγαγόντες διέφθειραν δι' ὃ δὴ καὶ
 σφίσιν αὐτοῖς νομίζουσι τὸν μέγαν σεισμόν
 γενέσθαι ἐν Σπάρτῃ. ἐκέλευον δὲ καὶ τὸ τῆς 3
 Χαλκιοῖκου ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ
 τοιοῦνδε. ἐπεὶ Πανσανίας ὁ Λακεδαιμόνιος τὸ 4
 πρῶτον μεταπεμφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ
 τῆς ἀρχῆς τῆς ἐν Ἑλλησπόντῳ καὶ κριθεὶς ὑπ'
 αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οὐκέτι
 ἐξεπέμφθη, ἰδίᾳ δὲ αὐτὸς τριήρῃ λαβὼν Ἑρμι-
 ονίδα ἄνευ Λακεδαιμονίων ἀφικνεῖται ἐς Ἑλ-
 λήσποντον, τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλληνικὸν πόλεμον, τῷ
 20 δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πράσσειν, ὥσπερ καὶ

1. ἑαυτοῦ h. 2. πόλιν K. 3. ὑπὴκειν E. 6. ἐν] om. d. ἀπὸ τοῦ
 ταινάρου d. ἄγος—Ταινάρου] om. H. 8. εἰλώτων ἰκέτας A.B.C.F.G.H.K.
 N.V.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo εἰλώτων τοὺς ἰκέτας. 9. διὰ
 Bekk. 11. ἐν τῇ σπάρτῃ G.L.O.P.e. καὶ] om. K. 16. πρὶν οὐκ ἐτι G.
 19. τῷ μὲν—πόλεμον] om. C. 20. quod vulgo post πράγματα legitur βουλόμε-
 νος, ante τὰ ponunt C.G.L.O.P.Q.e. om. A.B.E.F.H.K.N.V.c.d.f.g. om. Poppo.
 Goeller. Bekk.

II. 67, 3. Poppo interprets it "pro vi-
 ri parte;" and there it will bear that
 sense, but in the present passage it will
 not. I do not yet therefore see any
 better way of explaining it than that
 which is given in the first part of this
 note.

10. De hoc terræ motu vid. Pausan.
 VII. 25. DUKER.

σεισμόν] v. Suidam in ἀπίστωσε.

Ælian. V. H. VII. 7. Pausan. Mes-
 sen. 24. et Ach. VII. 25. WASS. not.
 MS.

20. πράγματα πράσσειν] The infini-
 tive mood belongs to the preceding
 verb ἀφικνεῖται. Compare VIII. 29, 2.
 παραδοῦναι τὰς αὐτὰς ξορηλίας, and
 other passages quoted by Matthiæ, Gr.
 Gr. §. 535, b. Jelf, 669, c.

SPARTA. A. C. 478. Olymp. 75. 3.

τὸ πρῶτον ἐπεχείρησεν, ἐφίμενος τῆς Ἑλληνικῆς ἀρχῆς
 5 A. C. 478. εὐεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον εἰς βασιλείαν
 Olymp. 75. 3. κατέθετο καὶ τοῦ παντὸς πράγματος ἀρχὴν
 ἐποίησατο· Βυζάντιον γὰρ ἐλὼν τῇ προτέρᾳ παρουσίᾳ μετὰ
 τὴν ἐκ Κύπρου ἀναχώρησιν (εἶχον δὲ Μῆδοι αὐτὸ καὶ 5
 βασιλέως προσήκοντες τινες καὶ ξυγγενεῖς [οἱ] ἐάλωσαν ἐν
 αὐτῷ) τότε τούτους οὓς ἔλαβεν ἀποπέμπει βασιλεῖ κρύφα
 τῶν ἄλλων ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν.
 6 ἔπρασσε δὲ ταῦτα μετὰ Γογγύλ τοῦ Ἑρετρίεως, ᾧ περ
 7 ἐπέτρεψε τό τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. ἔπεμψε δὲ 10
 καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ· ἐνεγέγραπτο δὲ
 τάδε ἐν αὐτῇ, ὥς ὕστερον ἀνευρέθη. “ Πausanías ὁ ἡγεμὼν
 “ τῆς Σπάρτης τούσδε τέ σοι χαρίζεσθαι βουλόμενος ἀπο-
 “ πέμπει δορὶ ἐλὼν, καὶ γνώμην ποιοῦμαι, εἰ καὶ σοὶ δοκεῖ,
 “ θυγατέρα τε τὴν σὴν γῆμαι καὶ σοι Σπάρτην τε καὶ τὴν 15
 8 “ ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι
 9 “ ταῦτα πράξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων
 “ ἀρέσκει, πέμπε ἄνδρα πιστὸν ἐπὶ θάλασσαν δι’ οὗ τὸ
 “ λοιπὸν τοὺς λόγους ποιησόμεθα.” CXXIX. τοσαῦτα μὲν
 His proposals were ἡ γραφὴ ἐδήλου, Ξέρξης δὲ ἦσθη τε τῇ ἐπι- 20
 readily accepted by στολῇ καὶ ἀποστέλλει Ἀρτάβαζον τὸν Φαρ-
 Xerxes. νάκου ἐπὶ θάλασσαν, καὶ κελεύει αὐτὸν τὴν τε Δασκυλίτῳ

1. ἐπεχείρησεν A.B.F.H.N.V.h. Porpo. ἐπεχείρησεν K. ἑλλήνων f. 3. κατέ-
 θετο C. 4. γὰρ] δι L. 5. κύρου E. δὲ καὶ μῆδοι P. 7. ἔλαβον B.
 9. γογγύλου d. φ, om. missa περ, A.E.F.H.K.N.V.c.f.g.h.i. 11. γογγύλον d.i.
 αὐτῷ φέροντα i. 12. τάδε ἐν A.C.E.F.G.H.L.N.O.Q.V.c.f.g.h. Haack. Porpo.
 Goell. Bekk. B. et vulgo τάδε καὶ ἐν. εὐρέθη f. δ] om. Q. 13. τε]
 om. L. χαρίσασθαι L.O. et marg. G: pr. enim om. 15. τε] om. g. τὴν]
 om. C.G.e. καὶ σοὶ F. τε] om. C.G.L.O. 16. ποιῆσθαι c. ποιεῖν h.
 δὴ c. δοκεῖ f. εἶναι δοκῶ G. εἶναι] om. c.f. 17. βουλόμενος b. σοὶ Q.g.
 20. δὲ] om. K.d. τε] om. K.L.O.d.g. τῆς ἐπιστολῆς E. 21. φανάκου F.
 22. θαλάσσης L.O.P. αὐτὸν] om. g. δασκυλίτῳ E.F. δασκυλίτῳ b.d.e.
 δασκυλίτῳ g. σκυλίτῳ V.

6. of] omittendum fortasse hoc pro-
 nomen. BEKK.

18. θάλασσαν] θαλάτταν Sch. Aristoph.
 Plut. 69. at hac forma noster vix ullibi.

WASS. Thucydidem neque in hoc,
 neque in aliis quibusdam vocabulis,
 gemino τ uti, adnotat e vetustis Gram-
 maticis Eustath. ad Homer. Il. κ. p.

SPARTA. A. C. 478. 7. Olymp. 75. 2.

σατραπείαν παραλαβεῖν, Μεγαβάτην ἀπαλλάξαντα ὃς πρό-
 τερον ἦρχε, καὶ παρὰ Πανσανίαν ἐς Βυζάντιον ἐπιστολὴν
 ἀντεπετίθει αὐτῷ ὡς τάχιστα διαπέμψαι καὶ τὴν σφραγίδα
 ἀποδείξαι, καὶ ἦν τι αὐτῷ Πανσανίας παραγγέλλη περὶ τῶν
 5 ἑαυτοῦ πραγμάτων, πράσσειν ὡς ἄριστα καὶ πιστότατα.
 ὁ δὲ ἀφικόμενος τά τε ἄλλα ἐποίησεν ὥσπερ εἴρητο καὶ τὴν
 ἐπιστολὴν διέπεμψεν· ἀντεγέγραπτο δὲ τὰδε. “Ὡδε λέγει
 “ βασιλεὺς Ξέρξης Πανσανίᾳ. καὶ τῶν ἀνδρῶν οὓς μοι
 “ πέραν θαλάσσης ἐκ Βυζαντίου ἔσωσας κεῖταί σοι εὐεργεσία
 10 “ ἐν τῷ ἡμετέρῳ οἴκῳ ἔσαι ἀνάγραφτος, καὶ τοῖς λόγοις τοῖς
 “ ἀπὸ σοῦ ἀρέσκομαι. καὶ σε μήτε νύξ μήθ’ ἡμέρα ἐπισχέτω 3
 “ ὥστε ἀνεῖναι πράσσειν τι ὧν ἐμοὶ ὑπισχυῇ, μηδὲ χρυσοῦ
 “ καὶ ἀργύρου δαπάνῃ κεκωλύσθω, μηδὲ στρατιᾷς πλήθει, εἴ
 “ ποι δεῖ παραγίγνεσθαι· ἀλλὰ μετ’ Ἀρταβάζου ἀνδρὸς
 15 “ ἀγαθοῦ, ὃν σοι ἔπεμψα, πρῶσε θαρσῶν καὶ τὰ ἐμὰ καὶ
 “ τὰ σὰ ὅπη κάλλιστα καὶ ἄριστα ἔξει ἀμφοτέροις.”
 CXXX. ταῦτα λαβὼν ὁ Πανσανίας τὰ γράμματα, ὧν καὶ

1. σατραπείαν C.E.P.b.d.e.g. 2. περὶ M.b. 3. ἀντεπετίθει E. 4. παρα-
 γέλλη K.Q.g. παραγγέλλει c. 5. ἐαυτῶν i. 6. ὡς προεῖρητο L.O. 7. ἐπι-
 στολὴν] om. c. ἀντεπεγέγραπτο C.G.I.L.M.O. ἀντεγέγραπτο e. 9. ἔσωσας
 A.B.C.E.F.H.I.K.N.V.c.e.f.g.h. Haack. Poppo. Goeller. Bekk. G. et vulgo διέ-
 σωσας. κεῖται A.B.E.N.g.h. cum Thom. M. v. del. Poppo. Goeller. Bekk.
 C.G. et ceteri κείσεται. 10. ἀγραφτος K. 11. καὶ σὲ F. μήτε ἡμέρα V.
 12. πράττειν f. 13. δαπάνῃ E. εἴπη i. 15. θαρρῶν A.C.L.O.P.Q.f.
 16. καὶ ἄριστα] om. Q.

813. Add. Steph. supr. ad cap. 20, 3. Σε ἀρέσκει, pro σοί, Atticorum esse ad-
 notat Schol. Aristoph. Plut. 353. Ran. 103. Schol. Theocr. ad I. Idyll. 61. et Corinth. in libello de Dialectis. Vid. Spanhem. ad Aristoph. Plut. 353. DUKER.

ib. τὴν Δασκυλίην σατραπείαν] The satrapy of Dascylium comprehended the cities of the Hellespont, Bithynia, and Paphlagonia, extending along the southern shore of the Hellespont, the Propontis, and the Euxine. It took its name from Dascylium, an inconsiderable town on the shore of the Propontis, where the satrap resided, and had a castle surrounded by a park or chase, such as were commonly possessed by the Persian governors. This was the

province of which Pharnabazus was afterwards satrap. See Herodotus, III. 90, 3. Xenophon, Hellen. IV. 1, 15. Strabo, XII. p. 670. ed. Xyland.

9. κεῖται σοι εὐεργ.] Hoc idem est ac si dixisset; εὐεργέτης ἀναγραφῆσθαι καὶ κληθῆσθαι ἐν τῷ ἡμετέρῳ οἴκῳ. Nam qui de Rege et regno Persarum bene meriti erant, Ὀροσάγγαι ab iis dicebantur (εὐεργέται Græci vertere) et eorum nomina codicibus regis inferebantur; ut nos sacri et profani scriptores docent. Vide Herodotum, V. 11. et VIII. 85, 4, 5. et c. 6. lib. Estheræ. HUDS. Ad ea, quæ hic adnotat Huds. add. Briasson. lib. I. de Regno. Persar. pag. 93. Herald. I. Adversar. 9. et Grot. ad Esther. VI. 1. DUKER.

SPARTA. A. C. 478. 7. Olymp. 75. 3.

πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν

Which elated Pausanias extremely, and increased in him that arrogant behaviour which drove the Asiatic Greeks to put themselves under the supremacy of Athens.

(Ch. 95.)

Πλαταιᾶσιν ἡγεμονίαν, πολλῶ τότε μᾶλλον ἦρτο, καὶ οὐκέτι ἡδύνατο ἐν τῷ καθεστηκότι τρόπῳ βιοτεύειν, ἀλλὰ σκευὰς τε Μηδικὰς ἐνδυνόμενος ἐκ τοῦ Βυζαντίου ἐξῆκει, καὶ διὰ τῆς Θράκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρου, τράπεζάν τε Περσικὴν παρετίθετο, καὶ κατέχειν τὴν διάνοιαν οὐκ ἡδύνατο, ἀλλ' ἔργοις βραχέσι προυδήλου ἅ τῇ γνώμῃ μεζόνως ἐσέπειτα 2 ἐμελλε πράξειν. δυσπρόσοδόν τε αὐτὸν παρέιχε, καὶ τῇ ὀργῇ 10 οὕτω χαλεπῇ ἐχρήτο ἐς πάντας ὁμοίως ὥστε μηδένα δύνασθαι προσιέναι· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἦκιστα ἡ ξυμμαχία μετέστη. CXXXI. οἱ δὲ Λακεδαιμόνιοι αἰσθό-

He had been recalled therefore by his government; but going out again in a private capacity, and continuing his treasonable intrigues, he was recalled a second time and put under arrest.

A. C. 477—467.

μενοι τό τε πρῶτον δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτὸν, καὶ ἐπειδὴ τῇ Ἑρμονίδι νῆϊ τὸ δεύτερον 15 ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βία ὑπ' Ἀθηναίων ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρωάδας ἰδρυθεὶς πρᾶσσαν τε ἐσηγγέλλετο αὐτοῖς πρὸς 20

1. πρῶτον C.G.I.L.O.s. 2. πλαταιᾶσιν F.H.Q.g. Poppo. Goell. Bekk. probante Dukero. Vulgo, Πλαταιᾶσιν. μᾶλλον τότε B.b.c.f.g.h.i. 3. ἐδύνατο K. Bekk. καθεστηκότι A.B.E.F.H.K.V.b.c.f.g. Poppo. Goeller. Bekk. C.G. et ceteri καθεστῶτι. 7. Περσικῇ] μηδικῇ K.b.c.f. 8. περιετίθετο V. κατέχειν] τεύχειν I. ἐδύνατο V. Bekk. 9. προυδήλου Bekk. 11. μηδένα] μὴ N.V. 12. διὸ e. ἦ] καὶ K. 14. τότε V. αὐτὰ] om. C. ἀνεκαλίσσαντο F.H.Q. Poppo, qui et hæc subiect, "et Thom. Magist. in ἀνακαλοῦμαι, quanquam in hoc "duo codd. ἀνεκάλεσαν habent. Recte autem idem Thom. observat et ἀνακαλοῦμαι et ἀνακαλῶ dici." ἀνεκάλεσαν E. 17. ἀπὸ O. 19. ἐχώρει c.f. κολωνὰς V. τρωάδας B.F.H.g.h. Poppo. τρωάδας e. vulgo Τρωάδας. 20. ἰδρυθεὶς C.E.G.L.O.P.Q.e. αὐτοῖς post βαρβάρους ponit P. πρὸς A.B.E.F.H.K. N.Q.V.g.h.i. Poppo. Haack. Goell. Bekk. C.G. et ceteri ἐς.

10. δυσπρόσοδόν τε—πάντας] Thomas M. χαλεπῶς legit, non χαλεπῇ. Ὀργῇ Cassaub. ad Dion. Halic. IV. 244. hic accipit pro ingenio ac moribus, ut in illo Dionysii I. d. βαρὺς καὶ χαλεπὸς ὀργῇ. Ita æspe sumitur. Vid. Schol. ad cap. 122, 2. et 140, 1. huius lib. Aristoph. Equit. 41. Sophocl. Ajac. 646. et ad utrumque Schol. nec non Casaub. ad

Aristoph. I. d. Add. Cl. Wass. infr. ad cap. 140, 1. DUKER.

13. οἱ δὲ Λακεδαιμόνιοι] Vid. Aristotel. Polit. VII. 14, 20. Mox puto legendum ἀνεκαλίσσαντο. Ita certe Thom. Magist. Wass. Et apud Thomam in ἀνακαλοῦμαι, qui et τότε legit, ut Cass. et Gr. non τό, τε. DUKER.

16. τοιαῦτα] "Malim τὰ αὐτά." DOBREE.

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τοὺς βαρβάρους καὶ οὐκ ἐπ' ἀγαθῇ τὴν μονὴν ποιούμενος,
οὕτω δὴ οὐκέτι ἐπεσχόν, ἀλλὰ πέμψαντες κήρυκα οἱ ἔφοροι
καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μὴ,
πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. ὁ δὲ βουλόμενός 2
5 ὥς ἤκιστα ὑποπτος εἶναι καὶ πιστεύων χρήμασι διαλύσειν
τὴν διαβολὴν ἀνεχώρει τὸ δεύτερον εἰς Σπάρτην. καὶ ἐς μὲν 3
τὴν εἰρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων (ἔξεστι δὲ
τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τοῦτο), ἔπειτα διαπραξά-
μενος ὕστερον ἐξῆλθε, καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς
10 βουλομένοις περὶ αὐτὸν ἐλέγχειν. CXXXII. καὶ φανερόν
μὲν εἶχον οὐδὲν οἱ Σπαρτιάται σημεῖον, οὔτε
οἱ ἔχθροί οὔτε ἡ πᾶσα πόλις, ὅτῳ ἂν πιστεύ-
σαντες βεβαίως ἐτιμωροῦντο ἄνδρα γένους τε
τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν
ἔχοντα (Πλείσταρχον γὰρ τὸν Λεωνίδου ὄντα
25 βασιλέα καὶ νέον ἐτι ἀνεψιὸς ὢν ἐπετρόπενεν).
ὑποψίας δὲ πολλὰς παρείχε τῇ τε παρανομίᾳ καὶ ζηλώσει
τῶν βαρβάρων μὴ ἴσος βούλεσθαι εἶναι τοῖς παρούσι, τὰ τε
ἄλλα αὐτοῦ ἀνεσκόπουν, εἰ τί πον ἐξεδεδιήτητο τῶν καθε-
30 στῶτων νομίμων, καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελ-

2. ἔπασχον E. κήρυκα] om. d. 4. σπαρτιάται V. προαγορεύειν
B.P.b.d.e. 5. ὥς] om. L.O.P. 6. παραβολὴν C.e. ἐνεχώρει V. ἐς
τὴν σπάρτην K. 7. ἐκπίπτει V. 9. αὐτὸν L.O.P.Q. 10. περὶ] om. g.
αὐτὸν A.B.E.F.G.H.N.Q.e.g.h.i. Haack. Porro. Goell. Bekk. C. et vulgo αὐτῶν.
11. οἱ σπαρτιάται οὐδὲν g. οὔτε οἱ ἔχθροί] om. A.B.h. 13. τε] om. g.
16. ἐπετρόπενεν E. 17. δὲ] τε C. om. e. 18. ἴσως E. τε] om. d.
19. εἰ πον τι K. ἐξεδεδιήτητο E. 20. ποτε] τε B.g.h. τὸν] τῶν C.

8. διαπραξάμενος] Having settled the business. Compare V. 89.

17. τῇ τε παρανομίᾳ] This is more plainly expressed with regard to Alcibiades, IV. 15, 4. τῆς παρανομίας ἐς τὴν διαίταν, and 28, 2. τὴν ἐς τὰ ἐπιτηδεύματα οὐ δημοτικὴν παρανομίαν.

18. μὴ ἴσος εἶναι τοῖς παρούσι] "Not to be content with things as they were." "To be something greater than the present state of things permitted."

20. ἐπὶ τὸν τρίποδα τὸν ἐν Δελφοῖς] Hanc rem, ut et versus repetiit Demosthenes, κατὰ Νεαίρας, p. 1378. Reisk. Versus, quos Græci tripodi inscripserunt, apud Diodorum L. XI. 33. p. 430. reperiuntur: Ἑλλάδος εὐρυχώρου σωτήρης τόνδ' ἀνέθηκαν, Δουλοσύνης στυγερᾶς ρυσάμενοι πόλιας. ubi vid. Wesseling. GOTTL. This was a golden tripod, supported by a figure of a serpent with three heads made of bronze. Comp. Herodotus, IX 81, 1. with Wes-

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φοῖς, ὃν ἀνέβησαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγείον τόδε,

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,

Πανσανίας Φοῖβφ μνήμ' ἀνέθηκε τόδε.

τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε⁵ ἀπὸ τοῦ τρίποδος τοῦτο, καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάθημα· τοῦ μέντοι Πανσανίου ἀδίκημα καὶ τοῦτ' ἐδόκει εἶναι, καὶ ἐπειδὴ ἐν τούτῳ καθειστήκει, πολλῷ μᾶλλον παρόμοιον² πρᾶχθῆναι ἐφαίνετο τῇ παρούσῃ διανοίᾳ. ἐπυνθάνοντο δὲ¹⁰ καὶ ἐς τοὺς Εἰλωτας πρᾶσσειν τι αὐτὸν, καὶ ἦν δὲ οὕτως· ἐλευθέρωσιν τε γὰρ ὑπισχνεῖτο αὐτοῖς καὶ πολιτείαν, ἣν³ ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατεργάζονται. ἀλλ' οὐδ' ὥς οὐδὲ τῶν Εἰλώτων μηνυταῖς τισὶ πιστεύσαντες ἠξίωσαν νεώτερόν τι ποιεῖν ἐς αὐτὸν, χρώμενοι τῷ τρόπῳ ᾧ περ¹⁵ εἰώθασιν ἐς σφᾶς αὐτοὺς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου ἄνευ ἀναμφισβητήτων τεκμηρίων βουλευσαί τι ἀνήκεστον, πρὶν γε δὴ αὐτοῖς, ὥς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπιστολὰς πρὸς Ἀρτάβαζον κομμεῖν, ἀνὴρ Ἀργίλιος, παιδικά ποτε ὦν αὐτοῦ καὶ πιστότατος ἐκείνῳ,²⁰ μηνυτῆς γίγνεται, δείσας κατὰ ἐνθύμησίν τινα ὅτι οὐδεὶς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο, καὶ παραποιησά-

2. αὐτὸς ἐπιγράψασθαι e. ἐπιγράψαι αὐτὸς f. εἰλεῖον C. 3. ἀρχὸς B.g.h.
6. τούτου C.e. 7. συγκαθελοῦσαι f. ἔστησαν τὸ B.F.G.H.K.L.N.O.g.
A.C.E. et vulgo ἐστήσαντο. 9. ἐπειδὴ A.B.E.F.H.K.N.V.c.f.g.h.i. Porro.
Goeller. Bekk. C.G. et ceteri ἐπεὶ γε δὴ. παρόμοιον e. 10. ἐφαί-
νετο] ἐβούλετο C.e. ἐπυνθάνετο P. 11. πρᾶσσειν τι αὐτὸν καὶ εἰς τοὺς εἰλωτας A.
αὐτὸν καὶ εἰς τοὺς εἰλ. πρᾶσσειν τι f.g.h. 13. ξυγκατεργάζονται E. 14. τισὶ]
om. L.P. 15. ᾧ omissa περ, G.L.O.P. 16. εἰώθεσαν Q. 17. ἀμφισβητή-
των E.K. 20. αὐτῷ f. 22. αὐτοῦ L.O.

seling's note; and Gibbon, "Decline
"and Fall," vol. III. ch. 17. p. 22. ed.
8vo. note.

21. ἐνθύμησιν] Observat hanc vocem
e Thucydide Pollux II. 231. DUKER.

22. παραποιησάμενος σφραγίδα] "Hav-
"ing counterfeited the seal of Pausa-

"nias;" i. e. having made a seal which
was near or like the seal of Pausanias.
Thus παράσημον ἀργύριον is money
with a forged stamp, not the real stamp
itself, but one near or like it. Compare
Blomfield, Glossary to Agamem. 754.

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μενος σφραγίδα, ἵνα ἦν ψευσθῇ τῆς δόξης ἢ καὶ ἐκείνός τι μεταγράψαι αἰτήσῃ μὴ ἐπιγνῶ, λυεῖ τὰς ἐπιστολάς, ἐν αἷς ὑπονοήσας τι τοιοῦτο προσεπεστάλθαι καὶ αὐτὸν εὐδρεν ἐγγεγραμμένον κτείνειν. CXXXIII. τότε δὲ οἱ ἔφοροι

5 δειξάντος αὐτοῦ τὰ γράμματα μᾶλλον μὲν ἐπίστευσαν, αὐτήκοοι δὲ βουλευθέντες ἔτι γένεσθαι αὐτοῦ Πausaniou τι λέγοντος, ἀπὸ παρασκευῆς τοῦ ἀνθρώπου ἐπὶ Ταίναρον ἰκέτου οἰχομένου καὶ σκηνησαμένου διπλὴν διαφράγματι καλύβην, ἐς ἣν τῶν τε ἐφόρων ἐντός

By their instructions, he then took sanctuary; and when Pausanias went to him, and urged him to continue in his service, the Ephori contrived to overhear the conversation.

1. καὶ] om. f.g. τι μεταγράψαι A.B.C.E.F.G.H.K.L.O.P.Q.V.e.f.g.h. Haack. Poppo. Goell. μεταγράψαι, omisso τι, i. μεταγράψαι τι vulgo. 3. τοιοῦτο A.B.E.F.H.V. Poppo. Goell. Bekk. C.G. et ceteri τοιοῦτον. 4. τότε B.E.F.G. H.K.L.N.O.V.c.d.h.i. Haack. Poppo. Goell. Bekk. A.C. et vulgo τόδε. δὲ A.E.F.H.K.c.d.i. Poppo. Goell. Bekk. B.C.G. et vulgo δή. om. N.V. 5. δειξάντες e. μὲν] ἂν g. 6. βουλευθέντες A.B.F.H.V.c.g. ἔτι om. L.O.P. 8. οἰχομένου ἰκέτου f. 9. σκηνησαμένου P. 10. τε] Uncis inclusit Poppo. ἐντός] om. N.V. post ἔκρυψε ponunt c.f.

7. ἀπὸ παρασκευῆς] "From a concerted plan, on a set purpose." Compare Herodot. I. 68, 5. ἐκ λόγου πλαστοῦ.

10. τῶν τε ἐφόρων] Haack and Poppo have enclosed the particle τε in brackets, as introducing confusion into the whole sentence. But it is scarcely conceivable that every MS. should agree in inserting a word which only creates a difficulty, unless it were really genuine; and there are several other places in Thucydides in which this same particle is equally supported by all the MSS. and yet appears perplexing or superfluous. Such are IV. 85, 3, 7. 86, 4. 95, 1. VI. 17, 6. VII. 20, 1. 28, 3. In the passage before us it may be explained, either by supposing the construction to be confused, and that after τῶν τε ἐφόρων τινὰς ἔκρυψε Thucydides should have added καὶ Πausanias ὡς αὐτὸν ἤλθεν, τὴν πρόφασιν τῆς ἰκετείας ἐρωτήσων; a method of explanation partly suggested by a writer in one of the periodical works of Germany, whom Gœller quotes, or else τε signifies no more than "also, moreover," in which sense δὲ, after the article and substantive, frequently occurs, and τε also in some

other places of Thucydides has this meaning; (II. 63, 1. VI. 17, 1. VII. 20, 1; where see the notes.) It would then be merely a remnant of the needless verbiage of language in its early state, from which it gradually frees itself as general civilization and activity of mind increase: "in which he concealed more—" over some of the ephori." This was probably the original meaning of δὲ, as it certainly was of ἀλλὰ, a mere notice that the speaker had something else to say, some additional fact or thought to communicate. And it is on this principle that δὲ and τε are sometimes used in the apodosis of a sentence, and are equivalent to εἴτα. See Hermann on Viger, note 219. They simply signify, that after all that has been said in the protasis something is still to be added, following upon the statement already made; which relation is expressed in English by the words "then, "thus, so," &c.

[Of the interpretation of τε here given, Poppo says, "plane fieri non potest, et frustra locis II. 63. VII. 20. fulcitur." And Mr. Peile, in his recent edition of the Agamemnon of Æschylus, speaks of a reference made

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τινας ἔκρυσε, καὶ Πausaniou ὡς αὐτὸν ἐλθόντος καὶ ἐρω-
τῶντος τὴν πρόφασιν τῆς ἱκετείας ἦσθοντο πάντα σαφῶς,
αἰτιωμένου τοῦ ἀνθρώπου τὰ τε περὶ αὐτοῦ γραφέντα καὶ
τὰλλ' ἀποφαίνοντος καθ' ἕκαστον, ὡς οὐδὲν πώποτε αὐτὸν
ἐν ταῖς πρὸς βασιλείαις διακονίαις παραβάλοιτο, προτιμηθείη
δ' ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν, κἀκείνους
αὐτὰ ταῦτα ξυνομολογούντος καὶ περὶ τοῦ παρόντος οὐκ
ἑῶντος ὀργίζεσθαι, ἀλλὰ πίστιν ἐκ τοῦ ἱεροῦ δίδόντος τῆς

2. τὴν πρόφασιν] om. L. 3. αὐτοῦ Bekk. 4. οἰδὲ g.h. 5. παραβάλοιτο
B.d.f.g. διαβάλοιτο Q. 7. αὐτὰ ταῦτα A.B.E.F.H.K.N.V.c.f.g.h.i. Poppo.
Goell. Bekk. C.G. et vulgo αὐτὰ τε ταῦτα. "malim ad ταῦτά τε." BEKKER.
8. λογίζεσθαι L.O. τῆς] om. P.

to this interpretation in a subsequent note, that it is "a grafting of error upon error." It may be so, and I would willingly exchange my error for truth, if I could but find it. But the long dissertations on the particle *τε* which have been given by Mr. Peile and also by Mr. Donaldson in his *New Cratylus*, do not seem to me to be satisfactory. As we begin to extend our knowledge of the several languages which have an affinity to Greek, it is natural that we should hope to discover the origin of those little words, which when studied in one language alone, are perfectly unintelligible. But this hope is apt to lead us on too quickly, and to make us fancy that we have cleared up our difficulties too early. I thank Mr. Donaldson much for his attempt to introduce the labours of the great modern philologists of Germany to the knowledge of English scholars, and for his having followed up the path on which Mr. Seager had already entered, and having shewn that the study of Sanscrit is a natural and most important companion to our study of Greek. But the errors of etymology committed by very eminent men in past times from a want of sufficient knowledge, should make us suspect that we too may fall into the same snare, if while we are really making progress, we overrate that progress as compared with what remains to be accomplished, and think that the very

sanctuary of the mysteries of language is already on the point of being opened to us. I cannot think that we are yet in a condition to understand the process by which language was formed, if indeed it ever was formed and not rather given, and to explain the nature of its very simplest elements. And I am quite certain that what has hitherto been attempted in this way, although as all such attempts do, it contains in it much that is valuable, and will aid our further researches, has yet failed of attaining its object, and that *τε* remains as imperfectly understood now, as it was when this volume was first published. I therefore leave my original note, not as being convinced that it is right, but as thinking that it is as likely to be right as any of the different theories that have been more elaborately advanced against it.]

5. παραβάλοιτο] "Had risked or hazarded him; had carelessly endangered him."

προτιμηθείη ἀποθανεῖν] The scholiast and Gottleber understand προτιμηθείη as ironical: "That he, like so many of his fellow-servants, should be pre-ferred to the gallows." But it may be rendered simply, "was thought deserving of death;" in the sense in which ἐπιτήδειος is used in Xenophon's *Anabasis*, II. 3, 11, as already referred to in note on δόσια, chap. 71, 7. ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων, "just like the mass of his common servants."

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ἀναστάσεως καὶ ἀξιοῦντος ὡς τάχιστα πορεύεσθαι καὶ μὴ τὰ
πρασσόμενα διακωλύειν. CXXXIV. ἀκούσαντες δὲ ἀκριβῶς

The Ephori proceed
to arrest Pausanias,
but he takes sanctuary
5 in the temple of Mi-
nerva of the Brazen
House, where he is
starved to death.

τότε μὲν ἀπῆλθον οἱ ἔφοροι, βεβαίως δὲ ᾗδῃ
εἰδότες ἐν τῇ πόλει τὴν ξύλληψιν ἐποιοῦντο.
λέγεται δ' αὐτὸν μέλλοντα ξυλληφθῆσεσθαι
ἐν τῇ ὁδῷ, ἐνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον
προσιόντος ὡς εἶδε, γινῶναι ἐφ' ᾧ ἐχώρει,

ἄλλου δὲ νεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαντος
εὐνοία πρὸς τὸ ἱερὸν τῆς Χαλκιοίκου χωρῆσαι δρόμον καὶ
10 προκαταφυγεῖν ἣν δὲ ἐγγὺς τὸ τέμενος. καὶ ἐς οἴκημα οὐκ

1. ὡς] om. C.L.O.e. τὰ] om. C.G.L.O.P.f.g. 2. κωλύειν f. 7. ἴδε K.
10. προκαταφυγεῖν λέγεται δηλονότι ἦν. K. τὸ] om. P.

1. ἀναστάσεως] Hoc immerito sus-
pectum est Stephano. Mos supplicum
erat καθίεσθαι ἐπὶ τῆς ἑστίας. quando
aram relinquebant, surrexerunt; et hoc
est ἀνάστασιν facere, quo fere sensu
Sophocles. Noster infra cap. 136, 7. ὁ δὲ
ἀκούσας ἸΑΝΙΣΤΗΣΙ τε αὐτὸν μετὰ τοῦ
ἑαυτοῦ υἱόος. III. 28, 2. ἐπὶ τοῖς βομοῖς
—καθίζουσι. Πάχης δ' ἸΑΝΑΣΤΗΣΑΣ
αὐτοῦς, ὅστε μὴ ἀδικῆσαι, κατατίθεται ἐς
Τένεδον, et alibi: Καθίζουσιν ἐς τὸ Ἡ-
ραῖον ἱκέται—ὁ δὲ δῆμος ἸΑΝΙΣΤΗΣΙΝ
αὐτοῦς. WASS.

4. τὴν ξύλληψιν ἐποιοῦντο] "Were
"preparing to arrest him; were going
"to effect his arrest." A well known
sense of the imperfect tense, as in He-
rodot. I. 68, 6. ἐμυσθύντο παρ' οὐκ ἐκδι-
δόντος.

9. τῆς Χαλκιοίκου] The temple of Mi-
nerva of the Brazen House was one of
the most ancient at Lacedæmon, deri-
ving its name from the circumstance
that both the statue of the goddess, and
the chapel or interior part of the temple
in which it was erected, were of brass.
See Pausanias, III. 17, 3. When it
is said that the chapel was of brass, it
means probably that the walls were
hung with plates of that metal, or ra-
ther of bronze, like the walls of what is
called the Treasury of Atreus at My-
cenæ. In this latter building are still
to be found bronze nails "in the en-
"trance and all over the walls of the
"chamber; at regular distances, very

"strongly fastened into the stone."
They consist of eighty-eight parts of
copper, and twelve of tin, and, as Sir
W. Gell justly observes, "must have
"served to fasten plates of the same
"metal to the wall; and the seeming
"fables of brazen chambers and brazen
"temples may be easily explained by
"this circumstance." See Sir W. Gell's
Argolis, p. 30. 33.

9, 10. τὸ ἱερὸν, τὸ τέμενος] These words,
as Haack observes, are sometimes used
as synonymous, both denoting no more
than "ground consecrated for the wor-
"ship of some god." Thus in Hero-
dotus, VI. 79. the grove dedicated to
the hero Argos is called by both these
names. They are, however, more fre-
quently distinguished; and then τέμε-
νος signifies the whole consecrated
ground, including not only gardens
and the sacred grove, but sometimes
also arable land, by whose produce the
priests were maintained, and the ex-
penses of the temple provided for.
Compare Herodot. IV. 161, 4. Ἱερὸν ex-
presses the sacred buildings, including
not only the actual temple, but the
cloister or στοά, and the habitations of
the ministers of the god. Compare
Herodotus, II. 112, 3. where the Ἱερὸν is
said to be ἐν τεμένει. Ναός, on the
other hand, is that part of the buildings
especially devoted to the habitation of
the presiding deity, in which his statue
was placed, and where he was supposed

SPARTA. About A. C. 467. Olym. 78. 2.

μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθὼν, ἵνα μὴ ὑπαίθριος τάλαιπωροίη,
 4 ἡσύχαζεν. οἱ δὲ τὸ παραντίκα μὲν ὑστέρησαν τῇ διώξει,
 μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφείλον καὶ τὰς
 θύρας ἔνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἰσω
 ἀπρωκοδόμησαν, προσκαθεζόμενοι τε ἐξεπολιόρκησαν λιμῶ. 5
 5 καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ οἰκήματι,
 αἰσθόμενοι τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν ὄντα, καὶ
 6 ἐξαχθεὶς ἀπέθανε παραχρῆμα. καὶ αὐτὸν ἐμέλλησαν μὲν ἐς
 τὸν Καϊάδαν, οὐπερ τοὺς κακούργους, ἐμβάλλειν· ἔπειτα
 7 ἔδοξε πλησίον που κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τὸν 10
 τε τάφον ὕστερον ἔχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν
 οὐπερ ἀπέθανε (καὶ νῦν κεῖται ἐν τῷ προτεμενίσματι, ὃ

1. ἐσελθὼν] καταφυγὼν G. ὑπαίθριον f. om. G. τάλαιπωροίτο. f.
 2. ὑστέρισαν F.P. 3. ὄρον A.B.F. 4. αὐτὸν—εἰσω om. G. 5. προ-
 καθεζόμενοι τε ἐπολιόρκησαν g. 6. μέλλον F. ἀποψύχειν C. ὡς, omissa περ,
 c.f. εἶχον A.B.E.F. et γρ. G. 7. αἰσθόμενοι τε ἐξάγουσιν A.B.C.E.F.H.
 K.N.Q.V.g. Haack. Poppo. Goell. Bekk. αἰσθόμενοι τι ἐξάγουσιν h. G. et vulgo
 αἰσθόμενοι ἐξάγουσιν. 8. ἐμέλυσαν G.e. 9. καϊάδαν A.B.E.G.V.b.c.d.e.
 f.g. Haack. Poppo. Goell. Bekk. καϊάδαν h. κεάδαν C.F. et reliqui. ἐμβάλ-
 λειν] εἰώθασιν ἐμβάλλειν K.d. εἰώθεσαν ἐμβάλλειν F.H.V.c.f. εἰώθεσαν ἐσβάλλειν
 corr. G. ἐμβάλλειν εἰώθασιν L.O. ἐσβάλλειν εἰώθασιν C.I.P. ἐμβάλλειν B.g.
 inter versus posito ille εἰώθεισαν, hic εἰώθεσαν: vulgo ἐμβάλλειν εἰώθεσαν.
 ἐμβάλλειν E. εἰώθεσαν om. Bekk. Poppo. et Goell. in ed. 2. 12. προτε-
 νίσματι B.E.

to dwell. Other smaller ναοί, like the chapels in the aisles of Roman catholic cathedrals, were often ranged around the great ναός, or choir, and were often dedicated to other gods. Thus the great ναός at Delphi belonged to Apollo; but Minerva, under the title of Προναία, or "our Lady of the Ante-chapel," had a small ναός close to the entrance of it.

3. ὄροφον] Quasi Glossam ex nostro adducit Pollux VII. 120. sed pro calami aquatilis genere apud Homerum invenitur. Vid. Eustath. p. 1495. Apud nostrum alibi ὄροφή, Herodoto στέγη placuit. ὄροφος habes in Aristoph. Lysistr. 229. ὄροφή Vesp. 1210. Nub. 173. WASS.

6. ἀποψύχειν] Agn. Suidas h. v. WASS.

8. ἐς τὸν Καϊάδαν] Καϊάδας sive Κεάδας (nam utroque modo scribitur) id

ipsum fuit, quod Græcorum aliis Καίετον vel Καίετος, locus effossus, vel terra dehiscens ruptura. Hujusmodi rupturæ quum frequentes fuerint in agro Laconico, sunt qui Lacedæmonia inde ab Homero (Il. β. v. 581.) καίεάσσαν (non ut vulgo scribitur κηάσσαν) dici statuunt. Sc. ὅτι οἱ ἀπὸ τῶν σεισμῶν ῥωχμοὶ (ut ait Strabo) καίετοι λέγονται. Vide Strabonem, l. 8. p. 367. Ed. Par. et Eustath. ad Homeri Odys. δ. v. 1. Huds. De voce Κεάδας vid. Paul. Leopard. XIII. Emendat. 14. et Meursii Miscellanea Laconica III. 7. WASS.

12. ἐν τῷ προτεμενίσματι] The later meaning of this word, as explained by Synesius and the scholiast, and as used by Agathias, (V. 9. p. 297. ed. Niebuhr.) appears to be that of a portico or vestibule, in which the holy water was kept for every one to wash or sprinkle himself with as he entered. It

ATHENS. A. C. 467. Olymp. 78. 2.

γραφῇ στηλᾷ δηλοῦσι), καὶ ὡς ἄγος αὐτοῖς ὄν τὸ πεπρα-
γμένον δύο σώματα ἀνθ' ἐνὸς τῇ Χαλκιοίκῳ ἀποδοῦναι. οἱ 8
δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Πausanίου
ἀνέθεσαν. CXXXV. οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ θεοῦ
5 ἄγος κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν
αὐτό.

Τοῦ δὲ Μηδισμοῦ τοῦ Πausanίου Λακεδαιμόνιοι πρέσβεις 2
πέμψαντες παρὰ τοὺς Ἀθηναίους ξυνηπτιῶντο καὶ τὸν

In the proofs of the 10
treason of Pausanias, matter was found to affect Themistocles; and Thucydides takes this opportunity to continue his digression so as to embrace the final fate of that illustrious person.
15 (135—138.)

Θεμιστοκλέα, ὡς εὑρίσκον ἐκ τῶν περὶ Πausanίαν ἐλέγχων, ἤξιουν τε τοῖς αὐτοῖς κολάζεσθαι αὐτόν. οἱ δὲ πεισθέντες (ἔτυχε γὰρ 3
ὠστρακισμένος καὶ ἔχων δίαίταν μὲν ἐν Ἀργεῖ, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον) πέμπουσι μετὰ τῶν Λακεδαιμονίων ἐτοίμων
ὄντων ξυνδιώκειν ἀνδρας οἷς εἴρητο ἄγειν ὅπου
ἀν περιτύχωσιν. CXXXVI. ὁ δὲ Θεμιστοκλῆς προαισθό-
μενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν

At the time of Pau-
sanias' death he was
already living in exile
at Argos; but being
20 now pursued by the La-

εὐεργέτης. δεδιέναι δὲ φασκόντων Κερκυραίων 2
ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ Ἀθη-
ναίοις ἀπέχεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς

- | | | |
|--|---|------------------|
| 1. ἄγος E. et hic et infra, c. 135, 1. | 2. ἀνθ' ἐνὸς] om. N.V. | 7. οἱ |
| λακεδαιμόνιοι C.G.L.O.P.e. | 9. τῶν παυσανίου C.e. | παυσανίου V. |
| om. e. τοῖς] om. G.I.L.O.P.c.e. | αὐτοῖς G.I.L.O.P. | 10. τε] |
| 14. ὄντων ἐτοίμων V. | 15. ξυνδιώξειν c. | ἔτυχε g. |
| P. | 18. φασκόντων κερκυραίων A.B.E.F.G.H.L.N.V.c.d.e.f.g.h.i. | 16. περιετέμωσιν |
| Goeller. Bekk. C. et vulgo φασκόντων τῶν κερκυραίων. | | 19. ὥστε ἔχειν |
| αὐτὸν e. | 20. ἀπέχεσθαι E.V.d. | διακομίζεσθαι B. |

would not follow, however, that it is always to be understood of a portico attached to the *paos* or principal temple, but, like the Propylæa at Athens, it might have formed a sort of lodge or entrance to the whole sacred ground, similar to the gateways of our closes at Salisbury, Peterborough, &c. And this apparently is the sense of *προτεμένισμα* in Thucydides: for a dead body would not have been buried within the sacred

ground, and much less in the actual vestibule of a temple; but it might have been buried in the precinct of the lodge or gate-house, just on the outside of the entrance.

12. ὠστρακισμένος] Τοὺς δοκοῦντας ὑπερέχειν δυνάμει διὰ πλοῦτον ἢ πολυφιλίαν ἢ τινα ἄλλην πολιτικὴν ἰσχύον, ὠστράκιζον καὶ μεθίστασαν ἐκ τῆς πόλεως (αἱ δημοκρατούμεναι πόλεις) χρόνους ὀρίσμενους. Aristot. Politic. III. 13, 15.

EPIRUS. A. C. 466. Olymp. 78. 3.

3 coæmonian and Athenian governments, he flies to Corcyra, and thence to the protection of Admetus, king of the Molossians.

τὴν ἡπειρον τὴν καταντικρύ. καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ πύστω ἢ χωροίῃ, ἀναγκάζεται κατὰ τι ἄπορον παρὰ Ἄδμητον τὸν Μολοσσῶν βασιλέα ὄντα αὐτῷ οὐ φίλον καταλύσαι. καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν, ὁ δὲ τῆς γυναικὸς ἰκέτης γενόμενος διδάσκεται ὑπ' αὐτῆς τὸν παῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἐστίαν. καὶ ἐλθόντος οὐ πολὺ ὕστερον τοῦ Ἄδμήτου δηλοῖ τε ὅς ἐστι, καὶ οὐκ ἀξιοί, εἴ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένων, φεύγοντα τιμωρεῖσθαι· καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῷ ἁσθενέστερος ἐν τῷ παρόντι κακῶς πάσχειν, γενναῖον δὲ

2. προτεταγμένων c. ἢ A.B.C.E.F.G.H.I.K.N.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. Vulgo οἱ. 3. ἀναγκά[σαι] om. d. 4. τὸν τῶν K.g. 7. καθίζεσθαι d. τῆς ἐστίας L.O.P. 9. τι] om. c. αὐτῶν αὐτῷ F. ἀθηναίων δεομένων L.O. δεομένῳ ἀθηναίων g. 10. καὶ] οὐ d. 11. ἁσθενέστερον g. cum Tusano. ἁσθενέστερος Goeller. Dobræus. Vulgo et Bekk. ἁσθενεστέρου. ἐν τῷ παρόντι] om. pr. G.

5. καταλύσαι] Καταλύειν is properly, "to undo completely; to finish undoing or taking to pieces." Thus καταλύειν ἵππους, "to undo or take off the horses from a carriage." Hence it signifies generally, "to put an end to," "to finish, to destroy;" and thus καταλύειν ὁδὸν is, "to finish a journey;" that is, "to stop, or come to an halt;" and the substantive ὁδὸν being often omitted, as after the similar verb ἀνύειν, καταλύσαι παρὰ Ἄδμητον is no more than "to stop at the house of Admetus;" to bring his journey to an end "by turning in to the house of Admetus." Ἀναλύειν in the sense of "departure" is taken, I think, from the unfastening the rope or cable by which ships were secured to the shore, previously to putting to sea: "Navem solvere;" and from this it was applied indiscriminately to any kind of departure:" just as ἀναζευγνύναι, which properly signifies, "the putting the horses to a carriage, previously to commencing a land journey," is sometimes applied to a ship getting under weigh, or commencing her voyage. See Herodotus, VII. 60, 3.

7. καθίζεσθαι ἐπὶ τὴν ἐστίαν] Hoc

non erat tam *sedere ad focum* (ut nonnulli putant) quam *habere illi arula vel larario*, quod ad focum excitari solitum erat, ubi jus esset *δουλίας*, id est, unde *avelli nefas* esset. Nam et καθίζεσθαι Hesychius explicat *προσάπτεσθαι, arripere, tenere*, ut solebant, qui ad aras confugiebant. Vide Casauboni Animadvers. in Dionysium Halicarnasenseum, l. 8. p. 481. HUDS. Scriptura librorum, qui habent ἐπὶ τῆς ἐστίας, defendi potest auctoritate Dionys. Halic. l. d. ἰκέτης τοῦ ἀνδρὸς γίνεται καθιζόμενος ἐπὶ τῆς ἐστίας. Nam videri potest hæc scribens ante oculos habuisse verba Thucydidis. Admetum inimicum fuisse Themistocli etiam Aristides scribit tom. III. p. 385. DUKER.

11. ἁσθενέστερος] If ἁσθενεστέρου were the true reading, it could only signify, as the Scholiast explains it, "that he, Themistocles, was now so reduced, as to be liable to injury from one far less powerful than Admetus:" in which case ἐκείνου must be governed by ἁσθενεστέρου, "By one weaker than he." But I have no doubt that Gøller is right in reading ἁσθενέστερος, "For that he, Themistocles, would now receive evil from Admetus, when he

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εἶναι τοὺς ὁμοίους ἀπὸ τοῦ ἴσου τιμωρεῖσθαι. καὶ ἅμα αὐτοὺς 6
 μὲν ἐκεῖνῃ χρείας τινὸς καὶ οὐκ ἐς τὸ σῶμα σάξεσθαι ἐναν-
 τιωθῆναι· ἐκεῖνον δ' ἂν, εἰ ἐκδοίῃ αὐτὸν (εἰπὼν ὑφ' ὧν καὶ
 ἐφ' ᾧ διώκεται), σωτηρίας ἂν τῆς ψυχῆς ἀποστερήσαι. ὁ δὲ 7
 ἀκούσας ἀνίστησί τε αὐτὸν μετὰ τοῦ ἑαυτοῦ υἱέος, (ὥσπερ
 καὶ ἔχων αὐτὸν ἐκαθέζετο, καὶ μέγιστον ἦν ἱκέτευμα τοῦτο,)
 CXXXVII. καὶ ὕστερον οὐ πολλῶ τοῖς Λακεδαιμονίοις καὶ
 Ἀθηναίοις ἐλθοῦσι καὶ πολλὰ εἰποῦσιν οὐκ ἐκδίδωσιν, ἀλλ'
 ἀποστέλλει βουλόμενον ὡς βασιλέα πορευ-
 10 θῆναι ἐπὶ τὴν ἐτέραν θάλασσαν περὶ τὴν
 Πύδναν τὴν Ἀλεξάνδρου. ἐν ᾗ ὀλκάδος τυχὼν α
 ἀναγομένης ἐπ' Ἰωνίας καὶ ἐπιβάς καταφέρεται
 χιμῶνι ἐς τὸ Ἀθηναίων στρατόπεδον, ὃ ἐπολιόρκει Νάξον.
 καὶ (ἦν γὰρ ἀγνώστῳ τοῖς ἐν τῇ νηϊ) δέισας φράζει τῷ ναυ- 3
 15 κλήρῳ ὅστις ἐστὶ καὶ δι' αὐτὸν φεύγει, καὶ εἰ μὴ σώσει αὐτὸν,
 ἔφη ἐρεῖν ὅτι χρήμασι πεισθεὶς αὐτὸν ἄγει· τὴν δὲ ἀσφάλειαν
 εἶναι μηδὲν ἐκβῆναι ἐκ τῆς νεὸς μέχρι πλοῦς γένηται· πει-
 θομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἄξιαν. ὁ δὲ ναύκληρος 4
 ποιεῖ τε ταῦτα καὶ ἀποσαλεύσας ἡμέραν καὶ νύκτα ὑπὲρ τοῦ

1. καὶ θεμιστοκλῆς ἅμα A.B.F.g.h. ὁ θεμιστοκλῆς ἅμα E. 2. μὲν ἐν τῇ
 ἀδμήτῳ E. 3. ἐκδοῖν τὸν ἄδμητον αὐτὸν E. καὶ ἐφ' ᾧ] om. e. 5. αὐτοῦ
 K.d. παιδὸς d.i. 7. τοῖς λακεδαιμονίοις A.B.E.F.H.K.N.V.c.f.g.h.i. Poppo.
 Goell. Bekk. τοῖς τε λακεδαιμονίοις C.G. et ceteri. 8. εἰποῦσι πολλὰ g.
 ἐκδίδωσιν Q. δίδωσιν b. 11. ἀλεξάνδρου τοῦ φιλέλληνος ἐν E. 12. καὶ]
 om. P. καὶ ἐπιβάς om. G. 15. ὅς, omisso tis, g. καὶ διάφηνγοι E.
 εἰ] om. P. σώσει f. σώσῃ E. 17. πειθομένου c. 18. ἀπομνήσεσθαι d.
 ἀμείνω μνήσεσθαι e. μνημονεύσαντα ἀποδοῦναι K. καὶ δέξαν C. 19. ποιεῖ τε
 E.F.G.H.I.K.L.O.P.Q.g. Gottleber. Haack. Poppo. Goell. Bekk. A.B.C. et
 ceteri ποιεῖται.

"was far his inferior in power, and
 "unable to defend himself; whereas a
 "noble nature should spare an inferior
 "enemy, and only revenge itself on its
 "equals."

6. μέγιστον ἦν ἱκέτευμα] Apud Mo-
 lossos scilicet, ut Plutarch. Themist.
 DUKER. Compare Dion. Cassius,
 LXVIII. p. 780. ed. Leunclav. ὁ γὰρ
 παῖς λαμπρόν οἱ ἱκέτευμα ἦν. I have
 followed Poppo and Götter in correct-

ing the stopping, by putting the words
 ὥσπερ—τοῦτο, in a parenthesis, and
 connecting ἀνίστησί τε—καὶ οὐκ ἐκδί-
 δωσιν. Bekker also in his smaller edi-
 tion has placed a comma instead of a
 full stop after τοῦτο.

19. ἀποσαλεύσας] Habet Suidas et
 Schol. exscripsit. ἐπιτηρήσας exponunt
 Hesych. Etymol. et Phavorinus. Glos-
 ses, ἀποσαλεύω, amoveo, vid. Pollucem
 I. 103. Demosthenes, ἀποσαλεύειν ἐπ'

5 στρατοπέδου ὕστερον ἀφικνεῖται ἐς Ἐφεσον. καὶ ὁ Θεμιστοκλῆς ἐκείνόν τε ἐθεράπευσε χρημάτων δόσει (ἦλθε γὰρ αὐτῷ ὕστερον ἐκ τε Ἀθηνῶν παρὰ τῶν φίλων καὶ ἐξ Ἀργους ἃ ὑπεξέκειτο), καὶ μετὰ τῶν κάτω Περσῶν τινὸς πορευθεὶς ἄνω ἐσπέμπει γράμματα ὡς βασιλέα Ἀρταξέρξην τὸν 3
6 Ξέρξου νεωστὶ βασιλεύοντα. ἐδήλου δ' ἡ γραφὴ ὅτι “Θεμιστοκλῆς ἦκω παρὰ σέ, ὃς κακὰ μὲν πλείστα Ἑλλήνων
“ εἵργασμαι τὸν ὑμέτερον οἶκον, ὅσον χρόνον τὸν σὸν πατέρα
“ ἐπιόντα ἐμοὶ ἀνάγκη ἡμυνόμεν, πολὺ δ' ἔτι πλείω ἀγαθὰ,
“ ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοὶ, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ 10
7 “ πάλιν ἡ ἀποκομιδὴ ἐγίγνετο. καὶ μοι εὐεργεσία ὀφείλεται,”
(γράψας τὴν ἐκ Σαλαμῖνός προάγγελσιν τῆς ἀναχωρήσεως,

3. ὕστερον αὐτῷ K. 4. ὑπερεξέκειτο K. 5. ὡς g. πρὸς C.G.L.O.P.e.
A.B.E. et vulgo eis. Poppo *ἐς* ἀρταξέρξην G. ἀρτοξέρξην A.B.C.E.F.
Bekk. Sic infra IV. 50, 3. c. et VIII. 5, 4. C. 6. βασιλεύσαντα h. 7. σοὶ g.
ἐλλήνων] om. Q. τῶν Ἀλλήνων K. 9. δέ τι G.L.O. 10. δὲ ἐπὶ κινδύνῳ K.
11. ἐγένετο K.c. 12. γράψαντι Q. τὴν ἐκ A.B.E.F.H.K.V.c.g. Poppo. Goell.
Bekk. C.G. et vulgo τὴν τε ἐκ.

ἀγκύρα. Diodor. XX. Τὰς ἀγκύρας ἀφέντες, ὡς ἂν δυοὶ σταδίους ἀπὸ τῆς γῆς ἀποσालέειν. absolute, uti noster, Aristot. Hist. An. et Dio, et Dion. Halicarn. VII. 37. Simile quid, et ad hoc exemplum fecit apud Appian. Civ. IV. p. 617. Rebulus. Wass. Add. Steph. Thesaur. Corn. Nepos verit: *procul ab insula in salo navem tenuit in ancoris*. Quod in Gloss. exponitur *ἀποσεο*, fortassis κατ' ἑλληνισμὸν dictum est, pro *ἀποσεο α portu*. DUCKER.

12. τὴν ἐκ Σαλαμῖνός προάγγελσιν κ.τ.λ.] It seems almost inconceivable that after the event of the battle of Salamis, and the public honours paid to Themistocles for the ability which he had displayed in effecting it, he could still venture to plead as a merit with the Persian king the secret message which he had sent to Xerxes, acquainting him with the intended retreat of the Greek fleet. (See Herodotus, VIII. 75.) And it should be observed, that Themistocles in his letter speaks of his services to the king as consisting in favouring his retreat, when he could serve him without certain ruin to himself. It has therefore seemed to me not improbable that the words τὴν—ἀναχω-

ρήσεως, allude to the warning to retreat without delay, which Themistocles sent to Xerxes after the battle, (Herodot. VIII. 110.) although, according to Herodotus, that message was sent not from Salamis, but from Andros. Thucydides, however, may have either had some grounds for stating that it was sent from Salamis, or it may have been an oversight, in alluding incidentally to the transaction. And τὴν προάγγελσιν τῆς ἀναχωρήσεως, “His warning him “to retreat,” would then resemble the expression ναὺς περιήγγελλον, Thucyd. II. 85. “They sent round a requisition “for ships.” Yet it is fair to mention, that in the second message sent by Themistocles to Xerxes, in which he advised him to retreat, he is said, even after the battle of Salamis, to have sent the very same messenger whom he had employed on his former treacherous message before the battle, as if his devotion to the king's cause had not been rendered more suspicious by the result of the battle. He may therefore have appealed to that first message as a proof of his fidelity even some years later.

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καὶ τὴν τῶν γεφυρῶν, ἣν ψευδῶς προσεποιήσατο, τότε δι' αὐτὸν οὐ διάλυσιν) “καὶ νῦν ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι “πάρειμι, διωκόμενος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν “φιλίαν. βούλομαι δ' ἐνιαυτὸν ἐπισχὼν αὐτός σοι περὶ ὧν 8
5 “ἦκω δηλώσαι.” CXXXVIII. βασιλεὺς δὲ, ὡς λέγεται, ἐθαύμασέ τε αὐτοῦ τὴν διάνοιαν, καὶ τέκελευε† ποιεῖν οὕτως. ὁ δ' ἐν τῷ χρόνῳ ὃν ἐπέσχε τῆς 2 Περσίδος γλώσσης ὅσα ἡδύνατο κατενόησε καὶ τῶν ἐπιτηδευμάτων τῆς χώρας· ἀφικόμενος 10 δὲ μετὰ τὸν ἐνιαυτὸν γίγνεται παρ' αὐτῷ μέγας καὶ ὅσος

He dies in exile, after receiving the most liberal treatment from Artaxerxes. His character.

1. τὴν] om. g. τότε] τε E.F. προσεποιεῖτο I. 2. οὐ] om. d. ἔχω Q. σοι c. 3. πάρειμι] παρὰ μῆδων d.i. 5. ὡς] om. i. 6. ἐκέλευε A.B.C.E.F. H.V.c.g.h. Goell. Bekk. ἐκέλευ[σ]ε Poppo. G. et vulgo ἐκέλευσε. 7. τῆς περσίδος A.B.E.F.G.K.N.c.d.e.f.g.h.i. Poppo. Goell. Bekk. vulgo τῆς τε περσίδος. 8. γλώττης L.O.P. ἐδύνατο V. Bekk. 10. δέ] om. P. τὸν] om. e.

1. τὴν τῶν γεφυρῶν—οὐ διάλυσιν] Thucydides et ejus exemplo alii sæpe particulam negativam præponunt substantivis. Sic ἡ οὐ περιτείχισις, quod e Thucydide (III. 95, 2.) adfert Eustath. ad Homer. II. α'. p. 111. pro τὸ ἀτείχιστον, ut ille dicit. Rurs. Thucyd. V. 50, 4. ἡ οὐκ ἐξουσία τῆς ἀγωνίας, quod Schol. exponit τὸ μὴ ἐξίνα ἀγωνίζεσθαι. (Add. V. 35, 2. τὴν—οὐκ ἀπόδοσιν.) Et Euripid. Hippol. v. 196. οὐκ ἀπόδειξις. Hæc et plura hujus generis adnotarunt Scaliger ad Catull. Carm. LXV. v. 83. Casaubon. ad Dionys. Halic. X. 669. et Henr. Steph. ad Corinth. de Dialect. Art. XL. Duk.

6. τέκελευε†] This is the reading of the best MSS. which Bekker restored, and which Göller has retained; nor have I ventured to reject it, because we cannot be certain that Thucydides never used the imperfect tense carelessly, where his own general practice, and the constant use of subsequent writers, would require the aorist. Yet I have marked the word as suspicious, because the examples out of Herodotus of the alleged use of the imperfect for the aorist do not apply here. There (Herod. VIII. 61, 1.) the scene is brought forward in as lively a manner as possible, and the imperfect tense will either signify, “began to do so and so,” or, as if

the reader had the whole picture present to his mind, it may signify, “there was “Adimantus ordering him to he sit “lent, &c.” And the same may be said of another passage in Herodotus, VIII. 58, 1. where ἐκέλευε, occurring in the report of a conversation between Eurybiades and Themistocles, seems to resemble the use of the infinitive mood in similar circumstances in Latin: “Tum Eurybiades jubere,” &c. But in Thucydides, where the style is that of the plainest narrative, without any thing of a dramatic or lively character, ἐκέλευε instead of ἐκέλευσε could be little else than an absolute solecism.

8. ὅσα ἡδύνατο] This simple statement, when contrasted with the exaggeration of Cornelius Nepos, serves admirably to shew the difference between a sensible man who loved truth, and the careless folly of that most worthless class of writers, the second and third rate historians of Greece and Rome. Thucydides says, “that Themistocles learnt as much of the Persian language as he could;” Cornelius Nepos tells us, that he became so perfectly master of it, “ut multo commodius dicatur apud regem verba “fecisse, quam hi poterant qui in Perside erant nati.”

ABIA. A. C. 465. Olymp. 78. 4.

οὐδεὶς πω Ἑλλήνων διὰ τε τὴν προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα, ἣν ὑπετίθει αὐτῷ δουλώσειν, μάλιστα 3 δὲ ἀπὸ τοῦ πείραν διδοὺς ξυνετὸς φαίνεσθαι. ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἐτέρου ἄξιος θαυμάσαι 5 οἰκεία γὰρ ξυνέσει, καὶ οὔτε προμαθὼν ἐς αὐτὴν οὐδὲν οὔτ' ἐπιμαθὼν, τῶν τε παραχρῆμα δι' ἐλαχίστης βουλῆς κρᾶτιστος γνώμων, καὶ τῶν μελλόντων ἐπὶ πλείστον τοῦ γενη- 4 σομένου ἄριστος εἰκαστής. καὶ ἃ μὲν μετὰ χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἷός τε· ὧν δὲ ἄπειρος εἴη, κρίναι ἱκανῶς οὐκ 10 5 ἀπήλλακτο. τό τε ἄμεινον ἢ χεῖρον ἐν τῷ ἀφανεῖ ἔτι 6 προεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν δυνάμει

1. πω τῶν K. Ἑλλήνων—τοῦ] om. g. τε] om. C.e. 2. ἐπετίθει c.
5. ἐς—προμαθὼν] om. L.O. αὐτὸν I.e. 7. τῶν μὲν παρόντων Cic. ad Attic.
10, 8. 8. γνώμων e. καὶ τῶν] τῶν δὲ Cic. μενόντων I. τοῦ γενησο-
μένου] margo d.i. 9. ἔχει C.K.P. 10. εἴη, κρίναι] ἐπικρίναι Dionysius.
11. τὸ ἄμεινον καὶ τὸ χεῖρον Cic. 12. μάλιστα] om. Dionys.

2. τοῦ Ἑλληνικοῦ ἐλπίδα—δουλώσειν] “The hope with respect to Greece “which he held out to him, namely, “that he would enable him to conquer “it.” Δουλώσειν, scil. αὐτὸ, τὸ Ἑλληνικόν, is added as an explanation of the words τοῦ Ἑλληνικοῦ ἐλπίδα. Compare IV. 125, 1. *ἅπερ φιλεῖ μεγάλα στρατόπεδα ἀσάφως ἐκπληγνυσθαι*.

9. καὶ ἃ μὲν μετὰ χεῖρας ἔχοι κ. τ. λ.] “What things he was practically versed “in, the same he was well able to con- “duct to their issue: and even where “the matter was out of his own ex- “perience, he was not unable to form “a sufficient judgment of it.” It should be remembered that τὸ κρίναι, or the common sense judgment which men may pass upon subjects which are not within their own peculiar study or possession, was constantly distinguished among the Greeks from that full knowl- edge, whether theoretical or practical, which enables men not only to judge of things when done, but to do them themselves. See II. 40, 3. VI. 39, 1. and Aristotle's Politics, III. 7. ed. Oxford. And on this principle the people at large were considered competent judges of the conduct of their magistrates,

though they might be very unfit to be magistrates themselves. The expression μετὰ χεῖρας belongs apparently to the original signification of μετὰ, which is connected with μέσος, *medius*, and with the German *mit*, *mittel*, and the English *mid*, *middle*. Its subsequent meaning of “after” flows from the notion of one thing being taken with another, being connected with it, attached to it, and hence following it. Μετὰ χεῖρας ἔχει seems to answer to our English expression, “whatever he happened to “have on his hands;” i. e. whatever his hands were engaged in. Ἐξηγή- σασθαι is, “to have the chief conduct “or direction of a thing; to bring it to “its issue.” Compare V. 66, 2.

12. φύσεως μὲν δυνάμει κ. τ. λ.] “In “a word, with natural powers thus “extraordinary, and acquired learning “thus scanty, he was of all men the “most excellent in determining on a “moment's notice what was fitting to “be done.” His wisdom was so little the result of study, that sudden emer- gencies did not perplex him, as they would those who being accustomed to trust wholly to it are called on at once to act without it.

ABIA. A. C. 485, 4. Olymp. 78. 4. 79. 1.

μελέτης δὲ βραχύτητι κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ
 δέοντα ἐγένετο. νοσήσας δὲ τελευτᾷ τὸν βίον· λέγουσι δέ⁷
 τινες καὶ ἐκούσιον φαρμάκῳ ἀποθανεῖν αὐτὸν, ἀδύνατον νομί-
 σαντα εἶναι ἐπιτελέσαι βασιλεῖ ἃ ὑπέσχετο. μνημεῖον μὲν⁸
 5 οὖν αὐτοῦ ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ·
 ταύτης γὰρ ἦρχε τῆς χώρας, δόντος βασιλέως αὐτῷ Μαγνη-
 σίαν μὲν ἄρτον, ἣ προσέφερε πεντήκοντα τάλαντα τοῦ ἐνι-
 αυτοῦ, Λάμψακον δὲ οἶνον (ἐδόκει γὰρ πολυονότατον τῶν
 τότε εἶναι), Μιουῦντα δὲ ὄψον. τὰ δὲ ὅστᾳ φασὶ κομισθῆναι⁹

2. δέοντα] ὄντα G. 3. θανατῷ pro φαρμάκῳ G. 5. οὖν] om. d. 6. γὰρ]
 μὲν d. διδόντος A. 7. ἄρτον i. et mox οἶνον et ὄψον. 8. τῶν τότε πολυονό-
 τατον e.

4. μνημεῖον] Pro μνήμα agnoscit Pollux IX. 15. ut huic peculiare. illud passim apud Demosth. Xenoph. Pausan. Plutarch. et ipsummet Herodotum VII. 167, 2. qui et μνημῖον pro memoriali posuit II. 126. WASS.

6. Μαγνησίαν μὲν ἄρτον κ.τ.λ.] In the same manner we read in Herodotus, II. 98, 1. of a city in Egypt given always to the reigning queen of Persia to supply her with shoes; of four villages near Babylon devoted to the maintenance of the satrap's hounds; I. 192, 5. of some villages given to Parysatis, the mother of Artaxerxes Mnemon, to provide her with the jewels for her girdle; (Xenophon Anab. I. 4, 9.) and of others which were to provide the queen with her veil, and with the several other articles of her dress, (Plato, Alcibiad. I. c. 40. p. 123.) In all these cases it means that the land tax, or rather rent, which was always paid to the absolute monarchs of the East, as an acknowledgment that the property of all the soil was theirs, and which amounted generally to the tenth part of the produce, but sometimes, as in Egypt, (Genesis xlvii. 24. 26.) to the fifth part, was given by the king to Themistocles, to the queen, and to the satrap, under the title of furnishing them with certain articles of their establishment. In Greece and Italy all conquered land, and generally all land which had not been divided out amongst the citizens

of the state by a regular assignment, was accounted national property, and the holders of it being tenants, and not proprietors, regularly paid, or were bound by law to pay, their tithes to the government. [The statements in this note have been objected to by the writer, I believe Mr. Long, who reviewed the first volume of the former edition in the Journal of Education, No. VII. I believe however that they are in accordance with what Niebuhr has said in his great chapter on the Roman Agrarian laws, and if so, I cannot but consider any defence of them as superfluous.]

8. Λάμψακον] Hinc ejus ad servulos dictum, Ὁ παῖδες, ἀπολώμεθα ἂν, εἰ μὴ ἀπολώμεθα l. ἀπολώμεν, Plutarch. p. 328. WASS.

9. ὄψον] Bread and wine being considered the main supports of human life, all additional articles of food, such as meat, fish, or vegetables, were called by the common name of ὄψον. See Xenophon, Economic. 5, 3. and the expression in Homer, Iliad XI. 629. κρέμνον ποτῷ ὄψον. In later writers the word was applied particularly to fish, and so Diodorus understands it here, as he observes that Myus was chosen to provide ὄψον, because it had near it θάλασσαν ἐνιχθον. But its signification in Thucydides is probably much more extensive.

αὐτοῦ οἱ προσήκοντες οἴκαδε κελεύσαντος ἐκείνου καὶ τεθῆναι
κρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν ὥς
10 ἐπὶ προδοσίᾳ φεύγοντος. τὰ μὲν κατὰ Πανσανίαν τὸν Λακε-
δαιμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους
γενομένους τῶν καθ' ἑαυτοὺς Ἑλλήνων, οὕτως ἐτελεύτησεν. 5

CXXXIX. Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρε-
σβείας τοιαῦτα ἐπέταζάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν
ἐναγῶν τῆς ἐλάσεως· ὕστερον δὲ φοιτῶντες
παρ' Ἀθηναίους Ποτιδαίας τε ἀπανίστασθαι
ἐκέλευον καὶ Αἰγίναν αὐτόνομον ἀφίειναι, καὶ 10
μάλιστα γε πάντων καὶ ἐνδηλότατα προὔλεγον
τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι μὴ ἂν
γίγνεσθαι πόλεμον, ἐν ᾧ εἰρητο αὐτοὺς μὴ
χρῆσθαι τοῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων
ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ. οἱ δ' Ἀθηναῖοι 15
οὔτε τὰλλα ὑπῆκουον οὔτε τὸ ψήφισμα καθή-
ρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς

A. C. 432.

Olymp. 87. 1.

Thucydides then re-
sumes his story from
chap. 127. After some
fruitless negotiation,
ambassadors are sent
to Athens with the
final demands of the
Lacedaemonians, "that
"every Greek state
"should be restored to
2 "independence." Pe-
ricles urges the Athe-
nians not to comply
with them.

1. αὐτοῦ ὑπὸ τῶν προσηκόντων f. 2. κρίφα Ἀθ.] om. Q. ὥς] om. K.
3. φυγόντος G.L.O.P. 7. ἐπιδράζαν G.e. ἑταζάν E. 9. ἐπανίστασθαι d.
11. προὔλεγον Bekk. 12. καθελοῦσι—ψήφισματα] om. e. 13. γίγνεσθαι vel
γίνεσθαι B.E.F.G.H.I.L.O.P.Q.V.g.h. Haack. Poppo. Goell. Bekk. A.C. et vulgo
γενέσθαι. αὐτοῖς c.d.i. 15. Ante ἀττικῇ litteras duas deletas F. 16. τὸ]
om. C.L.O. 17. τοῖς μεγαρεῦσι V.

1. καὶ τεθῆναι] Confer Cl. Whelerum
Itinerar. 419. WASS.

2. οὐ γὰρ ἐξῆν θάπτειν etc.] Vide
Pausaniam in initio Atticorum. Petiti
leges Atticas, p. 562. et Meursii Them.
Attic. l. 2. c. 2. HUDS. Add. Kirch-
mann. de Funeribus Rom. Append.
C. VII. et Interpretes Eliani IV. V. H.
7. Valesius ad Notas Maussaci in Har-
pocration. v. Ὀργάς, scribit, sacrilegos
et proditores, quos in Attica sepeliri
fas non erat, in Ὀργάδα, inter Atticam
et Megaridem, projectos fuisse. Non
scio, quo auctore hoc prodiderit. Nam
neque ab iis, quos ibi laudat, neque ab
aliis, qui de hac poena proditorum ege-
runt, quidquam huiusmodi traditum
invenio. Ex eo autem, quod e Telete
descripsit Stobæus Serm. XL. p. 233.
τοὺς ἀσέβεις τῶν Ἀθηναίων in Megaride

sepeliri, non satis liquet, eos in Orga-
dem, quem locum Deabus sacrum
fuisse dicit Helladius, de quo ad Cap.
seq. adjectos fuisse. Nec credo de
eodem loco agere Helladium et Teletem.
DUK.

17. ἐπικαλοῦντες ἐπεργασίαν κ. τ. λ.]
The land on the frontiers was con-
secrated to prevent it from being en-
closed; in which case the boundaries
might have been a subject of perpetual
disputes between the two nations. Land
thus unenclosed was strictly a common
pasture, on which any one might feed
cattle, but none might break it up or
appropriate it. It was therefore ἀόριστος,
"not yet divided by landmarks," which
were only placed when the land was
brought into cultivation, and distributed
among particular individuals. On this

ATHENS. A. C. 432. Olym. 87. 1.

γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου καὶ ἀνδραπόδων ὑποδοχὴν
 τῶν ἀφισταμένων. τέλος δὲ ἀφικομένων τῶν τελευταίων³
 πρέσβων ἐκ Λακεδαιμόνος, Ῥαμφίου τε καὶ Μελησίππου
 καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν ὦν πρότερον
 εἰώθεσαν, αὐτὰ δὲ τάδε ὅτι “Λακεδαιμόνιοι βούλονται τὴν
 “εἰρήνην εἶναι, εἴη δ’ ἂν εἰ τοὺς Ἑλληνας αὐτονόμους
 “ἀφείτε,” ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι γνώμας σφίσιν
 αὐτοῖς προὔτιθεσαν, καὶ ἐδόκει ἅπαξ περὶ πάντων βουλευ-
 σαμένους ἀποκρίνασθαι. καὶ παριόντες ἄλλοι τε πολλοὶ⁴
 10 ἔλεγον, ἐπ’ ἀμφοτέρα γιγνόμενοι ταῖς γνώμας, καὶ ὡς χρῆ
 πολεμεῖν, καὶ ὡς μὴ ἐμπόδιον εἶναι τὸ ψήφισμα εἰρήνης
 ἀλλὰ καθελεῖν· καὶ παρελθὼν Περικλῆς ὁ Ξανθίππου, ἀνῆρ
 κατ’ ἐκείνον τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ
 πράσσειν δυνατώτατος, παρήνει τοιάδε.

15 CXL. “ΤΗΣ μὲν γνώμης, ᾧ Ἀθηναῖοι, αἰὲ τῆς αὐτῆς
 “ἔχομαι, μὴ εἴκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς
 SPEECH OF “ἀνθρώπους οὐ τῇ αὐτῇ ὀργῇ ἀναπειθομένους
 PERICLES. (140—144.) “τε πολεμεῖν καὶ ἐν τῷ ἔργῳ πράσσοντας,
 He alarms the pride

1. ἀρίστου L.O.P.Q. 2. τῶν τε τελευτ. F. 3. μελησίππου K. μελλισίππου
 B.e. μελλισίππου C. μελησίππου F. μελησιου g. 4. ἀγισάνδρου F.V. ἄλλως i.
 5. τῇ] om. K.P.d. 6. εἶναι] ἄγειν εἶναι K. εἶ] ἦν L.N.P. 7. ἀφῆτε A.B.
 F.H.I.L.N.O.V.g.h. ποιήσαντες οὖν ἐκκλησίαν f. 8. προὔτιθεσαν Bekk.
 9. ἀποκρίνασθαι A.B.C.E.F.G.H.L.N.O.Q.V.e.f.g.h. Haack. Poppo. Goell. Bekk.
 vulgo ἀποκρίνεσθαι. παρόντες K.L.O. πολλὰ H. 11. τῆς εἰρήνης K.
 12. καθελεῖν τὸν πόλεμον K.c. et inter versus g. ὁ περικλῆς L.O.P. 14. πράτ-
 τειν K. τάδε A.L.O.P. 15. τῆς αὐτῆς ael f. 16. μῇ] om. e. 17. ὀργῇ
 e. et corr. G.

common land the Israelite patriarchs fed their flocks and herds all over Canaan without disturbance; but when they wanted a piece of ground for a burial-place, which would thus become their absolute property, a regular sale of the ground on the part of the nation to whom it belonged was necessary. It is well known that the devotion of any portion of land as sacred to any god, rendered it impious to enclose and cultivate it. Hence the policy of the law laid down by Cicero in his Utopian Constitution, and which he borrowed from Plato, “ne quis agrum consecrato;”

as such consecrations were so many barriers to the progress of agriculture. See Cicero de Legibus, II. 9. 18.

1. ἀνδραπόδων] Aspasie servos. v. Athenæum p. 570. et Aristoph. Acharn. 525. et Schol. Vide et Aristot. Eth. [Eudem. vii. 2, 11.] p. 189. Sylburg. Οὐκέτι γινώσκουσιν Ἀθηναῖοι Μεγαρήας. WASS.

17. ὀργῇ] Hunc locum innuit Suidas in εὐοργήτως. Ὀργῇ, inquit, ὁ τρόπος, ita Schol. Thucyd. et Schol. Nicandri, p. 71. Ald. in Ed. Sophocles Ajax 1153. pro studio: ἐμφορῆς ἐμοί, ὈΡΓΗΝ ὁ ὁμοίος. Clare Theognis: Κύρνε φίλους κατὰ

of the Athenians by dwelling on the insulting tone of the Lacedæmonian demands, and assures them that compliance now would only provoke further trials of their patience.

- “ πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρε-
 2 “ πομένους. ὁρῶ δὲ καὶ νῦν ὁμοία καὶ παρα-
 “ πλῆσια ξυμβουλευτέα μοι ὄντα, καὶ τοὺς
 “ ἀναπειθομένους ὑμῶν δικαίῳ τοῖς κοινῇ
 “ δόξασιν, ἣν ἄρα τι καὶ σφαλλώμεθα, βοη- 5
 “ θεῖν, ἢ μηδὲ κατορθοῦντας τῆς ξυνέσεως
 3 “ μεταποιεῖσθαι. ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμά-
 “ των οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ
 “ ἀνθρώπου· διόπερ καὶ τὴν τύχην, ὅσα ἂν παρὰ λόγον
 4 “ ξυμβῇ, εἰώθαμεν αἰτιάσθαι. Λακεδαιμόνιοι δὲ πρότερόν 10
 “ τε δῆλοι ἦσαν ἐπιβουλευόντες ἡμῖν καὶ νῦν οὐχ ἥκιστα.
 5 “ εἰρημένον γὰρ δίκας μὲν τῶν διαφόρων ἀλλήλοις διδόναι
 “ καὶ δέχεσθαι, ἔχειν δὲ ἐκατέρους ἃ ἔχομεν, οὔτε αὐτοὶ δίκας
 “ πω ἤτησαν οὔτε ἡμῶν διδόντων δέχονται, βούλονται δὲ
 “ πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι, καὶ 15

3. ὄντα] εἶναι g. 4. δικαίῳ post δόξασιν V. 5. δοξάσασιν K. καὶ] om. d. σφαλλώμεθα A.B.C.E.F.H.K.d. et pr. G. Poppo. Goell. Bekk. corr. G. et vulgo σφαλώμεθα. 7. ἀντιποιεῖσθαι Q. 9. παρὰ λόγον A.E.F.G.H.N.Q. V.g. Haack. Poppo. Goell. Bekk. παραλογον B.K.c.f. C. et vulgo παραλόγως. 10. δὲ καὶ πρότερον K. 12. εἰρημένων C. διαφορῶν F.H.L.N.O.V.g. Haack. Poppo. 14. πω] om. K. 15. τὰ] τε P.

πάντας ἐπίστρεφε ποικίλον ἦθος, ὅΡΓΗΝ συμμίջων ἦν τιν' ἕκαστος ἔχει. Πουλίπου ὅΡΓΗΝ ἴσχε πολυπλόκου, δε ποτὶ πέτρῃ τῇ προσομιλήσει τοῖος ἰδεῖν ἐφάνη. Vid. Indicem. Alcman. apud Schol. in Hippocr. ὄργας τοὺς τρόπους ἐκάλουν, ut Alcman. ἐν μὲν ἀνθρώπῳ ὍΡΤΑΙ βεβριμέναι μυρίαί. Pindarus Pyth. θ. Καὶ γὰρ σε—Ἐτραπε μείλιχος ὍΡΤΑ Παρφάμεν τούτων λόγον. Suidas iterum in ὄργῃ, pro διανοία, τρόπῳ, σκοπῷ. Confer Diodor. XII. 307. a. et Aristoph. Elp. 602. 608. WASS. Suidas in ὄργῃ descripsit Schol. ad h. l. in εὐοργήτως ad cap. CXXX. ubi vid. DUK.

7. ἐνδέχεται γὰρ—αἰτιάσθαι] “Your minds must be prepared for unexpected reverses; for events are as little to be surely calculated upon as the counsels of men; and therefore we acknowledge Fortune as the author of all such things as fall out beyond our expectation;” that is to say, by

familiarly ascribing to Fortune all things that happen contrary to reasonable expectation, we admit the existence of a power in its very essence capricious and irregular, by which we may expect the course of events to be often interrupted, in a manner that could not before have been calculated on. Ἀμαθῶς means, “in a manner past learning;” so that they are not subject to any fixed rules or principles. See the note on ἀπίστως, I. 21, 1. For the sentiment, compare c. 122, 2. ἥκιστα πόλεμος ἐπὶ ῥήτοισι χωρεῖ. Göller understands this passage to contain the reason, “cur qui sententias temere mutant, etiamsi bene iis succedat, prudentiæ sibi laudem vindicare non debeant, posse enim etiam imperita consilia Fortuna adjuvari; quare ab iis quorum expectationi prosper eventus non responderit, non sua consilia, sed Fortunæ ludos incursari.”

ATHENS. A. C. 432. Olymp. 87. 1.

“ἐπιτάσσοντες ἤδη καὶ οὐκέτι αἰτιώμενοι πάρεισι. Πστι- 6
 “δαίας τε γὰρ ἀπανίστασθαι κελεύουσι καὶ Αἰγιναν αὐτό-
 “νομον ἀφίεναι καὶ τὸ Μεγαρέων ψήφισμα καθαιρεῖν· οἱ δὲ
 “τελευταῖοι οἷδε ἦκοντες καὶ τοὺς Ἕλληνας προαγορεύουσιν
 5 “αὐτονόμους ἀφίεναι. ὑμῶν δὲ μηδεὶς νομίσῃ περὶ βραχέος 7
 “ἂν πολεμεῖν, εἰ τὸ Μεγαρέων ψήφισμα μὴ καθέλοιμεν,
 “ὅπερ μάλιστα προὔχονται, εἰ καθαιρεθῇ, μὴ ἂν γίγνεσθαι
 “τὸν πόλεμον· μηδ’ ἐν ὑμῖν αὐτοῖς αἰτίαν ὑπολίπησθε ὥς
 “διὰ μικρὸν ἐπολεμήσατε. τὸ γὰρ βραχύ τι τοῦτο πᾶσαν 8
 10 “ὑμῶν ἔχει τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης. οἷς εἰ 9
 “ξυγχωρήσετε, καὶ ἄλλο τι μεῖζον εὐθὺς ἐπιταχθήσεσθε ὥς
 “φόβῳ καὶ τοῦτο ὑπακούσαντες· ἀπισχυρισάμενοι δὲ σαφὲς
 “ἂν καταστήσατε αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσ-

1. οὐκέτι] οὐκ G. πάρεισι] ἦκουσι L.O.P. 2. κελεύουσιν ἀπανίστασθαι V.
 4. οἷδε] ἤδη d.i. 5. δὲ] μὲν L. βραχέος A.B.C.F.G.d. Porpo. Goell. Bekk.
 E. et vulgo βραχέως. 6. ἂν] om. d. 7. προὔχονται Bekk. γενέσθαι d.
 8. τὸν] om. K.d. μηδὲν E. ὑπολείπεσθε L.P. ὑπολίπησθε E.I.e. 9. βραχύ
 τι τοῦτο A.B.C.F.H.I.L.N.O.P.V.d.e.h.i. Haack. Porpo. Goell. Bekk. vulgo
 βραχύ τοῦτο. 10. καὶ τὴν πείραν d. 11. ξυγχωρήσετε E. 12. ὑπακούσαντες
 A.B.C.E.F.G.I.K.L.O.P.V.c.d.e.g.h.i. Haack. Porpo. Goell. Bekk. vulgo ὑπα-
 κούσαντες. ἀπισχυρισμένοι E. ἐπισχυρισάμενοι c. 13. καταστήσῃται C.
 καταστήσατε B.G.g.h. Bekk. καταστήσετε A.E.F.H.K.V.d. Porpo. Goeller.
 καταστήσατε I. vulgo καταστήσητε.

3. τὸ Μεγαρέων ψήφισμα] Vide Toll. ad Apollon. Soph. p. 737. ΒΕΚΚΕΡ.

9. τὸ γὰρ βραχύ τι κ. τ. λ.] “For in this little matter there is contained absolutely and entirely the confirmation and trial of your resolution.” “The confirmation and trial” is, “the confirmation as the last result, following from the trial.” Compare, if I may venture to sink for a moment the difference of the subject and refer only to the similarity of the thought, the passage in the Romans, V. 4. ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπὶδα. (κατεργάζεται.) Dobree proposes to read in the next line ἥς εἰ ξυγχωρήσετε, “of which resolution if you recede from any part.” But compare a similar passage, IV. 26, 4. οὗς φόντο ἡμερῶν ὀλίγων ἐκπολεμήσειεν, where the relative in like manner has no regular an-

tecedent, but must be resolved in English into the demonstrative pronoun, with such a conjunction as the sense requires. And the person referred to may just as easily be understood at the beginning of the sentence as it must otherwise be at any rate a few lines lower, where we have the pronoun αὐτοῖς equally without any noun preceding.

10. ἔχει τὴν βεβαίωσιν καὶ πείραν] “Furnishes you with an opportunity of confirming your resolution, while it tries it.” It would confirm their resolution, and secure it against future attempts of the enemy, for the reason given two lines afterwards, ἀπισχυρισάμενοι δὲ σαφὲς ἂν καταστήσατε κ. τ. λ. Ἐχει here exactly agrees with Gøller’s explanation of it, quoted in the note to c. 9, 2. “Ansam dat alicui rei.”

- “ φέρεσθαι. CXLI. αὐτόθεν δὴ διανοήθητε ἡ ὑπακούειν
 “ πρὶν τι βλαβῆναι, ἢ εἰ πολεμήσομεν, ὥς ἔμοιγε ἄμεινον
 “ δοκεῖ εἶναι, καὶ ἐπὶ μεγάλη καὶ ἐπὶ βραχεία ὁμοίως προ-
 “ φάσει μὴ εἴζοντες μηδὲ ξὺν φόβῳ ἔζοντες ἂ κεκτήμεθα.
 “ τὴν γὰρ αὐτὴν δύναται δούλωσιν ἢ τε μεγίστη καὶ ἔλα- 5
 “ χίστη δικαίωσις ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῖς πέλας
 2 “ ἐπιτασσομένη. Τὰ δὲ τοῦ πολέμου καὶ τῶν
 “ ἐκατέροις ὑπαρχόντων ὥς οὐκ ἀσθενέστερα
 3 “ ἔζομεν, γνῶτε καθ’ ἕκαστον ἀκούοντες. αὐ-
 “ τουργοί τε γὰρ εἰσι Πελοποννήσιοι καὶ οὔτε 10
 “ ἰδία οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς,
 “ ἔπειτα χρόνιων πολέμων καὶ διαποντίων ἄπειροι διὰ τὸ
 4 “ βραχέως αὐτοὶ ἐπ’ ἀλλήλους ὑπὸ πενίας ἐπιφέρειν. καὶ οἱ

1. δὲ K. 2. βλαβηθῆναι L. πολεμήσομεν f.g. ὥς A.B.E.F.G.H.
 N.V.g.h. Poppo. Goeller. Bekk. C. et vulgo ὥσπερ. ἔμοι H.N.g. ἔμοιγε F.
 ἄμεινον ἔμοιγε εἶναι δοκεῖ f. 4. εἴζαντες G. 5. καὶ ἐλαχίστη A.B.E.F.H.K.
 N.V.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri καὶ ἡ ἐλαχίστη. 6. δι-
 καίως B. 7. καὶ τῶν ἐκατέροις] om. pr. g. 8. ὑπαρχόντων ἐκατέροις g.
 ὥς] om. d. 10. τε γὰρ] δὲ K. 11. εἰσιν K.c.d.i. αὐτοῖς] om. C.e.
 15. αὐτοῖς E.

4. μὴ εἴζοντες] διανοήθητε μὴ εἴζοντες
 is harsh Greek undoubtedly, but παρα-
 σκευάσθε ὥς μὴ εἴζοντες would be cor-
 rect, and so I think would διανοήθητε
 ὥς εἴζοντες. And this I believe is what
 the present text means.

6. ἀπὸ τῶν ὁμοίων] Dobree taking
 these words as in the neuter gender,
 and so finding them unintelligible, pro-
 poses to strike them out. But δικαίωσις
 ἀπὸ τῶν ὁμοίων appears to mean, “A
 demand proceeding from a man’s
 equals;” that is what Thucydides
 calls elsewhere, I. 77, 5. ἀπὸ τοῦ ἴσου
 πλεονεκτεῖσθαι. And that ὁμοίων will
 bear exactly the sense of ἴσων is suffi-
 ciently shewn by the well known title
 of ὅμοιοι bestowed on those citizens of
 Sparta who enjoyed equally the full
 rights of citizenship.

9. αὐτουργοί] Qui proprie ita dican-
 tur ostendit Perizon. ad Elian. I. Var.
 Hist. 31. VII. 5. et XII. 43. Quos hic
 αὐτουργοὺς, cap. 142. γεωργοὺς vocat.
 DUCKER. “They cultivate their lands

“ themselves, being unprovided with
 “ slaves for that purpose.” Compare
 Xenophon, Economic. V. §. 4. τοὺς
 μὲν αὐτουργοὺς διὰ τῶν χειρῶν γυνά-
 ζουσα (ἢ γῆ) ἰσχύον αὐτοῖς προστίθουσι
 τοὺς δὲ τῇ ἐπιμελείᾳ γεωργοῦντας, ἀν-
 δρίζει, πρῶτ’ τε ἐγείρουσα, καὶ πορεύεσθαι
 σφοδρῶς ἀναγκάουσα. The number of
 slaves in Laconia was a striking excep-
 tion to the state of the rest of Pelopon-
 nesus; where, as in almost all the
 merely agricultural republics of Greece
 and Italy, there were in early times ex-
 tremely few of them. See Herodotus,
 VI. 137, 4. VIII. 137, 3. Athenæus, VI.
 83, &c. Juvenal, Sat. XIV. 168. And we
 find afterwards that the other states of
 Peloponnesus were very unwilling to
 undertake any military operation during
 harvest time, because their citizens were
 themselves ordinarily employed at that
 season in getting in their crops; while
 to the Lacedæmonians, whose agricul-
 tural labours were wholly performed by
 the Helots, one season of the year was

“ τοιοῦτοι οὔτε ναῦς πληροῦντες οὔτε πεζᾶς στρατιάς πολ-
 “ λάκις ἐκπέμπειν δύνανται, ἀπὸ τῶν ἰδίων τε ἅμα ἀπόντες
 “ καὶ ἀπὸ τῶν αὐτῶν δαπανῶντες καὶ προσέτι καὶ θαλάσσης
 “ εἰργόμενοι· αἱ δὲ περιουσίαι τοὺς πολέμους μᾶλλον ἢ αἱ
 5 “ βίαιοι ἐσφοραὶ ἀνέχουσι. σῶμασί τε ἐτοιμότεροι οἱ αὐ-
 “ τουργοὶ τῶν ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν
 “ ἔχοντες ἐκ τῶν κινδύνων κἂν περιγενέσθαι, τὸ δὲ οὐ
 “ βέβαιον μὴ οὐ προαναλώσειν, ἄλλως τε κἂν παρὰ δόξαν,
 “ ὅπερ εἰκὸς, ὁ πόλεμος αὐτοῖς μηχανήται. μάχη μὲν γὰρ 6
 10 “ μᾶ πρὸς ἅπαντας Ἑλλήνας δυνατοὶ Πελοποννήσιοι καὶ οἱ
 “ ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπα-
 “ ρασκευὴν ἀδύνατοι, ὅταν μήτε βουλευτηρίῳ ἐνὶ χρώμενοι
 “ παραχρημά τι ὀξέως ἐπιτελῶσι, πάντες τε ἰσόψηφοι ὄντες
 “ καὶ οὐχ ὁμόφυλοι τὸ ἐφ’ ἑαυτὸν ἕκαστος σπεύδῃ· ἐξ ὧν
 15 “ φιλεῖ μηδὲν ἐπιτελὲς γίγνεσθαι. καὶ γὰρ οἱ μὲν ὡς μάλιστα 7
 “ τιμωρήσασθαι τινα βούλονται, οἱ δὲ ὡς ἥκιστα τὰ οἰκεία
 “ φθειρά. χρόνιοί τε ξυνιόντες ἐν βραχεὶ μὲν μορίῳ σκο- 8
 “ ποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ οἰκεία πράσσουσι.
 “ καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἴεται βλάψειν, 9

9. ὅπερ εἰκὸς] om. e.	αὐτοῦ d.	αὐτοῖς post δόξαν ponit e.	μηκύνεται
d.e.i. μέν] om. P.	10. οἱ] ἢ c. om. M.	11. παρασκευὴν d.	
13. τε] δὲ O. om. M.	14. οὐχ] K.d.i. ὑφ' L.O.	ἐαυτῶν G.K.L.O.	
Poppo. Goell. αὐτὸν C.	σπεύδει A.F.G.H.I.V.d.e.i.	17. βραχὺ H.	
18. πλέονι A.B.C.F.G.H.Q.V.e.f.g.h.	Poppo. Haack. Goell. Bekk.	ceteri πλείονι.	
19. περὶ g.	βλάψειν τὰ κοινὰ e.		

the same as another. See III. 15, 3. And compare the well known story of Regulus, who petitioned to be relieved in his command in Africa, because the persons whom he paid for looking after his land, not having sufficient slaves to cultivate it, neglected their charge in his absence: as also the story of Cincinnatus, who told his wife, that as he was called to Rome to be dictator, their farm must that year remain unsown.

14. τὸ ἐφ’ ἑαυτὸν] Compare for this use of the accusative the expression τὸ ἐπὶ σφᾶς εἶναι, IV. 28, 1. “ quod ad se

“ ipsos attineret.” See Kühner, Gr. Gr. §. 557. Anmerk. 4. Jelf, 679. 2.

17. χρόνιοί τε ξυνιόντες] “ Conf. Iso-
 “ crat. Nicoclen, p. 30. d.” ДОВРЕК.
 ἐν βραχεὶ μὲν μορίῳ] Stephanus
 in Thesaurο v. μορίον putat deesse χρό-
 νον. In Cass. pro supplemento scriptum
 est scholion ἡμέρας. Et sic Thucyd.
 supra cap. 85. ἐν βραχεὶ μορίῳ ἡμέρας
 quod cur huic loco non satis convenire
 existimaverit Stephanus l. d. non scio.
 DUKE.

19. παρὰ τὴν ἑαυτοῦ ἀμέλειαν] This is
 exactly expressed in vulgar English,

ATHENS. A. C. 432. Olymp. 67. 1.

- “ μέλειν δέ τινι καὶ ἄλλῃ ὑπὲρ ἑαυτοῦ τι προῖδεν, ὥστε τῷ
 “ αὐτῷ ὑπὸ ἀπάντων ἰδία δοξάσματι λανθάνειν τὸ κοινόν
 “ ἀθρόον φθειρόμενον. CXLII. μέγιστον δὲ τῇ τῶν χρη-
 While their enemies’ “ μάτων σπάνει κωλύσονται, ὅταν σχολῇ αὐτὰ
 means of annoying “ ποριζόμενοι διαμέλλωσι· τοῦ δὲ πολέμου οἱ 5
 them would be wholly
 2 inefficient. “ καιροὶ οὐ μενετοί. καὶ μὴν οὐδ’ ἡ ἐπιτείχισις
 3 “ οὐδὲ τὸ ναυτικὸν αὐτῶν ἄξιον φοβηθῆναι. τὴν μὲν γὰρ
 “ χαλεπὸν καὶ ἐν εἰρήνῃ πόλιν ἀντίπαλον παρασκευάσασθαι,

1. μέλλειν K.c.e.h.i. 2. αὐτῷ] om. M. ἀπάντων οἷται ἰδία C.G.e.
 ἰδίῃ K. διὰ c. 3. ἀθρόως F. 4. σπάνει E. σχολῇ] om. e. σχολῇ E.
 8. κατασκευάσασθαι C.G.L.O.P.c. παρακατασκευάσασθαι d. παρασκευάσασθαι K.
 κατασκευάζεσθαι I.

“ all *along* of his own neglect,” i. e. owing to his own neglect. This sense of *παρὰ* is unusual; it occurs, however, in Demosthenes, Philippic I. p. 43. ed. Reiske, οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπύρξεται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. Compare I. 41, 2. παρὰ τὸ νικᾶν, and the note.

7. τὴν μὲν γὰρ, κ.τ.λ.] The difficulty of this passage has arisen from not perceiving that πόλιν ἀντίπαλον is the accusative case following παρασκευάσασθαι, and not going before it; and that Pericles is distinguishing between two different methods of ἐπιτείχισις, the one by founding a city in the neighbourhood of Athens strong enough to interfere with her trade, and be a check upon her power, πόλιν ἀντίπαλον; the other by merely raising one or two forts in Attica, as strong-holds for plundering parties to keep the country in constant annoyance and alarm. Of these two methods, the first was impracticable; partly from the greatness of Athens, which no newly-founded city even in peace could easily rival; and partly from the impossibility of building a city in an enemy's country, with a neighbour like Athens already on the spot, with far greater means of crippling the power of an infant state than that state could have of injuring her: οὐχ ἥσσον ἐκείνοις ἡμῶν ἀντεπιτετειχισμένων. The second method of ἐπιτείχισις, by raising forts in Attica, φρούριον δ' εἰ ποιήσονται, was practicable perhaps,

but would not be able seriously to affect the issue of the war. Instances of the first sort of ἐπιτείχισις, i. e. of a town founded to be a sort of thorn in an enemy's side, are Megara, founded by the Dorians as a check on the Athenian power, after their unsuccessful expedition into Attica in the time of Codrus; Heraclea in Trachinia, built to curb the Thessalians; (Thucyd. III. 92, 93. V. 51.) almost all the Roman military colonies, particularly Placentia and Cremona in Cisalpine Gaul; and in modern times Alessandria in Italy, built by the Guelf cities of Lombardy as a check to the Ghibelin state of Pavia and to the marquis of Montferrat; and Carrouge, intended by the dukes of Savoy to be the rival of Geneva. The construction is, τὴν μὲν γὰρ (ἐπιτείχισιν) χαλεπὸν καὶ ἐν εἰρήνῃ παρασκευάσασθαι; but then as every sort of ἐπιτείχισις was not difficult to carry into effect, Thucydides inserts the words πόλιν ἀντίπαλον as a qualification of the general statement, and an explanation as to what sort of ἐπιτείχισις he was speaking of. Compare a similar insertion of the substantive by way of explanation in VII. 80, 3. οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις μάλιστα δὲ τοῖς μεγίστοις φόβοι καὶ δαίματα ἐγγίνεσθαι,—ἐμπήπτει ταραχή, where the words φόβοι καὶ δαίματα are the explanation of οἷον, just as πόλιν ἀντίπαλον is an explanation of τὴν μὲν.

- “ ἦπου δὴ ἐν πολεμιά τε καὶ οὐχ ἦσσαν ἐκείνοις ἡμῶν ἀντε-
 “ πιτετειχισμένων· φρούριον δ’ εἰ ποιήσονται, τῆς μὲν γῆς
 “ βλάπτοιεν ἂν τι μέρος καταδρομαῖς καὶ αὐτομολίαις, οὐ
 “ μέντοι ἱκανόν γε ἔσται ἐπιτειχίζειν τε κωλύειν ἡμᾶς πλεύ-
 5 “ σοντας ἐς τὴν ἐκείνων καὶ ἥπερ ἰσχύομεν ταῖς ναυσὶν
 They would be unable “ ἀμύνεσθαι. πλέον γὰρ ἡμεῖς ἔχομεν τοῦ 4
 to equal their naval
 skill ; “ κατὰ γῆν ἐκ τοῦ ναυτικοῦ ἐμπειρίας ἢ ἐκείνοι
 “ ἐκ τοῦ κατ’ ἥπειρον ἐς τὰ ναυτικά. τὸ δὲ τῆς θαλάσσης 5
 “ ἐπιστήμονας γενέσθαι οὐ ραδίως αὐτοῖς προσγενήσεται.
 10 “ οὐδὲ γὰρ ὑμεῖς μελετῶντες αὐτὸ εὐθὺς ἀπὸ τῶν Μηδικῶν 6
 “ ἐξείργασθέ πω· πῶς δὴ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι,
 “ καὶ προσέτι οὐδὲ μελετῆσαι ἐασόμενοι διὰ τὸ ὑφ’ ἡμῶν
 “ πολλαῖς ναυσὶν αἰεὶ ἐφορμῶσθαι, ἄξιον ἂν τι δρῶν ; πρὸς
 “ μὲν γὰρ ὀλίγας ἐφορμούσας κἂν διακινδυνεύσειαν, πλήθει
 15 “ τὴν ἀμαθίαν θρασύνοντες· πολλαῖς δὲ εἰργόμενοι ἡσυχά-
 “ σουσι καὶ ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται καὶ
 “ δι’ αὐτὸ καὶ ὀκνηρότεροι. τὸ δὲ ναυτικὸν τέχνης ἐστὶν 7
 “ ὥσπερ καὶ ἄλλο τι, καὶ οὐκ ἐνδέχεται, ὅταν τύχη, ἐκ
 “ παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον
 20 “ ἄλλο γίνεσθαι. CXLIII. εἴτε καὶ κινήσαντες τῶν
 nor could they under- “ Ὀλυμπιάσιν ἢ Δελφοῖς χρημάτων μισθῷ
 mine their naval power
 by tempting their fo- “ μείζονι πειρῶντο ἡμῶν ὑπολαβεῖν τοὺς ξένους

1. ἦπου F. ἦ που Bekk. δὴ καὶ ἐν K. 4. γε] om. N.V. ante ἱκανόν
 ponunt d.i. τε] om. B.h. inferebatur καὶ quod habent C.G. : id omisi cum
 A.B.E.H.c.h. om. Porppo. Goeller. Bekk. 5. ἐς τῆς] ἐν τῇ C.e. ἰσχύομεν
 ἐν ταῖς e. 6. ἀμύνεσθαι V. γὰρ ὅμως ἡμεῖς ἔχομεν C. γὰρ ἡμεῖς ὅμως
 ἔχομεν e. τοῦ] τὰ G. 7. κείνοι C. 9. ἐπιστημονίας B. προσγε-
 γενήσεται I. 10. αὐτῷ] om. G. ἐπὶ L.O.Q. 11. πω] om. A.B.E.L.O.P.
 V.g.h. Bekk. ed. 2. πω· πῶς C.G. 13. ἐφορμᾶσθαι E.e. 14. ὀλίγας ἐφορ-
 μούσας A.B.E.F.H.g.h. Porppo. Goeller. Bekk. C.G. et vulgo ὀλίγας ναῦς ἐφορ-
 μούσας. 15. θρασύνοντες d. ἡσυχάζουσι g. 16. ἐν τῷ] om. i. ἔσονται
 post ὀκνηρότεροι ponunt G.L.O.P. καὶ ante δι’ om. C. 18. τύχοι f. ὡς ἂν
 τύχη ταῦτα ἐκ παρέργου Aristides pro Rhet. p. 183. Canter. 19. μὴ δὲ C.
 20. ἀλλὰ A.B. νικήσαντες A.B.E.F.P.g. εἴ τε Bekk. 21. Ὀλυμπιάσιν C.F.
 H. Ὀλυμπιάσιν Porppo. Goeller. Bekk. Ὀλυμπιάσι E. 22. περῶνται K.

18. ἐκ παρέργου] Compare VII. 27, 4.
 ὁ ἄγχι οὐκ ἐκ παρέργου τὸν πόλεμον
 ποιεῖτο, and also VI. 69, 3. Πάρεργον is

“ a by-work, or by-job, a thing done
 “ by the by.” Compare Sophocles,
 Philoctet. 473. ἀλλ’ ἐν παρέργῳ θοῦ με.

ATHENS. A. C. 432. Olymp. 87. 1.

- reign seamen to desert in the hope of higher pay. “ τῶν ναυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων, “ ἐσβάντων αὐτῶν τε καὶ τῶν μετοίκων, δεινὸν “ ἂν ἦν· νῦν δὲ τὸδε τε ὑπάρχει, καὶ ὅπερ κράτιστον, κυβερ- “ νήτας ἔχομεν πολίτας καὶ τὴν ἄλλην ὑπηρεσίαν πλείους
2 “ καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. καὶ ἐπὶ τῷ κινδύνῳ 5 “ οὐδεὶς αὖν δέξαιτο τῶν ξένων τὴν τε αὐτοῦ φεύγειν καὶ “ μετὰ τῆς ἥσσανος ἅμα ἐλπίδος, ὀλίγων ἡμερῶν ἔνεκα
3 “ μεγάλου μισθοῦ δόσεως, ἐκείνοις ξυναγωνίζεσθαι. Καὶ τὰ “ μὲν Πελοποννησίων ἔμοιγε τοιαῦτα καὶ πα-
Athena then was in- vulnerable, provided she did not forfeit her advantages by encoun- tering the enemy's su- perior land force in the open field, from an
4 impatience of seeing Attica laid waste by their invasions; “ ραπλήσια δοκεῖ εἶναι, τὰ δὲ ἡμέτερα τούτων 10 “ τε ὥνπερ ἐκείνοις ἐμεμφάμην ἀπηλλάχθαι “ καὶ ἄλλα οὐκ ἀπὸ τοῦ ἴσου μεγάλα ἔχειν.
“ ἦν τ’ ἐπὶ τὴν χώραν ἡμῶν πεζῇ ἴωσιν, ἡμεῖς “ ἐπὶ τὴν ἐκείνων πλευσούμεθα, καὶ οὐκέτι ἐκ “ τοῦ ὁμοίου ἔσται Πελοποννήσου μέρος τι 15
“ τμηθῆναι καὶ τὴν Ἀττικὴν ἅπασαν· οἱ μὲν γὰρ οὐχ “ ἔξουσιν ἄλλην ἀντιλαβεῖν ἀμαχεῖ, ἡμῖν δὲ ἐστὶ γῆ πολλή

1. ἡμῖν i. om. h.
συναγωνίζεσθαι C.

5. ἅπασα C.G.L.O.P. ἄλλη] om. G. 8. δόσεως E.
9. μὲν περὶ πελοποννησίων H.P.V. τοιαῦτα καὶ παρα-
πλήσια] καὶ παραπλήσια τοιαῦτα A.B.E.F.H.V.g. 11. ὥνπερ] ὥν παρ’ K.d.
ὥνπερ παρ’ b. 13. τὴν] om. L.O.P. περὶ L.N.O.e. περὶ G.V. 15. πε-
λοποννήσου μέρος A.B.E.F.H.V.g.h. Poppo. Goeller. Bekk. C.G. et vulgo πελο-
ποννήσου τε μέρος. τι] om. P. 17. ἀμαχεῖ di.

3. κυβερνήτας ἔχομεν πολίτας κ. τ. λ.] Compare Xenophon, or the writer who goes under his name, De Republica Atheniens. I. §. 19. διὰ τὴν κτῆσιν τὴν ἐν τοῖς ὑπερορίοις καὶ διὰ τὰς ἀρχὰς τὰς εἰς τὴν ὑπερορίαν, λελήθαι μανθάνοντες ἐλαύνειν τῇ κἀπὶ αὐτοῖς τε καὶ οἱ ἀκόλουθοι. * * * Καὶ κυβερνήται ἀγαθοὶ γίνονται δι’ ἐμπειρίαν τε τῶν πλοίων, καὶ διὰ μελέτην· ἐμελέτησαν δὲ οἱ μὲν πλοῖον κυβερνῶντες, οἱ δὲ ὁλοκάδα, οἱ δ’ ἐντεῦθεν ἐπὶ τριήρη κατέστησαν. οἱ δὲ πολλοὶ ἐλαύνειν εὐθέως οἱοί τε εἰσβάντες εἰς ναῦς, ἅτε ἐν παντὶ τῷ βίῳ προμεμελητη- κότες.

9. τοιαῦτα καὶ παραπλήσια] The same expression is to be found in ch. 22, 4.

and VII. 78, 1. It is one of the pleonasms of language in its earlier state, and appears to have grown into a common form of words to express the notion of resemblance in the main. “Such, and “similar to what has been stated, do I “consider to be the state of the Pello- “ponnesian cause.”

11. ὥνπερ ἐκείνοις ἐμεμφάμην] “μέμ- “φισθαι cum dativo,” says Dobree, “vix usurpatur nisi de persona: et “cum notione querendī vel succen- “sendi.” But compare Plato, Crito, p. 50. d. τοῦτοις τοῖς νόμοις μέμφη τι ὥς οὐ καλῶς ἔχουσιν; and ὥνπερ ἐκείνοις ἐμεμφάμην may be rightly translated, I suppose, “quæ illis vitio dedi.”

- “ καὶ ἐν νήσοις καὶ κατ’ ἡπειρον. μέγα γὰρ τὸ τῆς θαλάσσης 5
 “ κράτος. σκέψασθε δέ· εἰ γὰρ ἤμεν νησιῶται, τίνες ἂν 6
 “ ἀληπτότεροι ἦσαν; καὶ νῦν χρὴ ὅτι ἐγγύτατα τούτου
 “ διανοηθέντας τὴν μὲν γῆν καὶ οἰκίας ἀφείναι, τῆς δὲ
 5 “ θαλάσσης καὶ πόλεως φυλακὴν ἔχειν, καὶ Πελοποννησίοις
 “ ὑπὲρ αὐτῶν ὀργισθέντας πολλῶ πλείοσι μὴ διαμάχεσθαι
 “ (κρατήσαντές τε γὰρ αὖθις οὐκ ἐλάσσοσι μαχοῦμεθα, καὶ
 “ ἦν σφαλῶμεν, τὰ τῶν ξυμμάχων, ὅθεν ἰσχύομεν, προσα-
 “ πόλλυται· οὐ γὰρ ἡσυχάσουσι μὴ ἱκανῶν ἡμῶν ὄντων ἐπ’
 10 “ αὐτοὺς στρατεῦειν), τὴν τε ὀλόφурсιν μὴ οἰκῶν καὶ γῆς
 “ ποιέσθαι, ἀλλὰ τῶν σωματῶν· οὐ γὰρ τάδε τοὺς ἄνδρας,
 “ ἀλλ’ οἱ ἄνδρες ταῦτα κτῶνται. καὶ εἰ ὅμην πείσειν ὑμᾶς, 7
 “ αὐτοὺς ἂν ἐξελθόντας ἐκέλευον αὐτὰ δηῶσαι, καὶ δεῖξαι
 “ Πελοποννησίοις ὅτι τούτων γε ἔνεκα οὐχ ὑπακούσεσθε.
 15 “ CXLIV. Πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέ-
 “ σεσθαι, ἣν ἐθέλητε ἀρχὴν τε μὴ ἐπικτᾶσθαι ἅμα πολε-
 or by attempting “ μούντες καὶ κινδύνους αὐθαιρέτους μὴ προσ-
 schemes of conquest, “ τίθεσθαι· μᾶλλον γὰρ πεφόβημαι τὰς οἰκείας
 rather than acting on “ ἡμῶν ἀμαρτίας ἢ τὰς τῶν ἐναντίων διανοίας.
 the defensive. “
 20 “ ἀλλ’ ἐκεῖνα μὲν καὶ ἐν ἄλλῃ λόγῳ ἅμα τοῖς ἔργοις 2
 “ δηλωθήσεται· νῦν δὲ τούτοις ἀποκρινάμενοι ἀποπέμψωμεν,
 He concludes by urg- “ Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾷ καὶ λιμέσι
 ing a temperate but “ χρῆσθαι, ἣν καὶ Λακεδαιμόνιοι ξηνηλασίας
 firm refusal to the de- “ μὴ ποιῶσι μήτε ἡμῶν μήτε τῶν ἡμετέρων
 mands of the Pelopon-
 nesians.

1. θαλάττης K.L.O.P.d. 2. εἰ μὲν γὰρ F.H.N.V.c.g. Porpo. 5. πελοπον-
 νησίους A.E.F.G.H.K.O.h. 6. ὀργισθείσι margo N.V. πλείοσι C.G.P.
 πλείοι b. μὴ] om. g. 7. τε] om. C.I.K.N.V. 9. μὴ οὐχ ἱκανῶν N.V.
 ὄντων ἡμῶν L. 10. τὴν γὰρ ὀλόφурсιν g. 11. ποιέσθε G. 12. τάδε
 G.I.L.O.P.Q.e. ἡμᾶς K. 13. αὐτὴν L.Q. 17. προτίθεσθαι C.e.
 21. ἀποπέμψωμεν A.B.F. ἀποπέμψωμεν ἃ δεῖ λακεδαιμόνιοις ἀποκρίνασθαι e.
 22. ἀγοραῖς K. 23. χρῆσασθαι L.O.P. καὶ] om. e. 24. μήτε ἡμῶν] om. H.

2. εἰ γὰρ ἤμεν νησιῶται] Compare Xenophon, de Rep. Atheniens. II. §. 14, 15, 16.

3. ὅτι ἐγγύτατα τούτου διανοηθέντας] Compare III. 40, 10. γενόμενοι ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν. τούτου, i. e.

τοῦ νησιώτας εἶναι. “ Feeling as nearly “ as possible as if you were islanders; “ entertaining views and feelings as “ near as possible to the state of actual “ islanders.”

23. ξηνηλασίας] De ξηνηλασίῃ Lacedæ-

- “*ξυμμάχων (οὔτε γὰρ ἐκείνω κωλύει ἐν ταῖς σπονδαῖς οὔτε*
 “*τόδε), τὰς δὲ πόλεις ὅτι αὐτονόμους ἀφήσομεν, εἰ καὶ*
 “*αὐτονόμους ἔχοντες ἐσπεισάμεθα, καὶ ὅταν κἀκεῖνοι ταῖς*
 “*αὐτῶν ἀποδῶσι πόλεσι μὴ σφίσι τοῖς Λακεδαιμονίοις*
 “*ἐπιτηδείως αὐτονομεῖσθαι, ἀλλὰ αὐτοῖς ἐκάστοις ὡς βού- 5*
 “*λονται· δίκας δὲ ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυθήκας,*
 3 “*πολέμου δὲ οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα. ταῦτα*
 “*γὰρ δίκαια καὶ πρέποντα ἅμα τῇδε τῇ πόλει ἀποκρίνασθαι.*
 4 “*εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολεμεῖν· ἦν δὲ ἐκούστοι μᾶλλον*
 “*δεχόμεθα, ἥσσον ἐγκειστομένους τοὺς ἐναντίους ἔξομεν· ἕκ 10*
 “*τε τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ἰδιώτῃ*
 5 “*μέγισται τιμαὶ περιγίγνονται. οἱ γοῦν πατέρες ἡμῶν*
 “*ὑποστάντες Μήδους, καὶ οὐκ ἀπὸ τοσῶνδε ὀρμώμενοι*
 “*ἀλλὰ καὶ τὰ ὑπάρχοντα ἐκλεπόντες, γνώμη τε πλείονι ἢ*
 “*τύχῃ καὶ τόλμῃ μείζονι ἢ δυνάμει τὸν τε βάρβαρον ἀπεώ- 15*
 6 “*σαντο καὶ ἐς τὰδε προήγαγον αὐτά. ὧν οὐ χρὴ λείπεσθαι,*
 “*ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι καὶ τοῖς*
 “*ἐπιγυγνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παραδοῦναι.”*

1. κωλύειν L.O. ἐν] om. Dionysius.

Haack. Poppo. Goeller.

c.f.g.h. Goell. C. vulgo, et Poppo ἐαυτῶν.

7. ἀμυνόμεθα A.F. ἀμυνόμεθα B.h.

14. ἐκλεπόντες A.B.C.E.F.H.I.K.L.N.O.P.V.d.f.g.h.i. Haack. Poppo. Goell.

Bekk. G. et vulgo ἐκλείποντες.

17. τε om. V. τρόπῳ παντὶ L.O.P.

2. τε B.E.F.G.H.K.V.c.g.h.i.

4. αὐτῶν A.B.E.F.G.H.K.N.V.

ἐπιδῶσι Q.

5. ἐπιτηδείως] om. f.

8. τῇδε] om. c.

9. ἀνάγκη F.

15. ἀπέσαντο e.

moniorum multa congesserunt Meurs.
 II. Miscellan. Laconic. 9. et Crag. de
 Republ. Laced. III. 3. DUKER. Comp.
 II. 39, 2. The avowed object of these
 summary expulsions of aliens, by which
 at the pleasure of the government all
 foreigners might be ordered to leave
 Sparta immediately, and to carry away
 all their property, was to prevent the
 introduction of foreign manners. It
 had also a further object, to prevent
 the formation of a body of mercantile
 and wealthy aliens, who in all govern-
 ments founded, like that of Sparta, on a
 system of exclusion, naturally strength-
 ened the interest of the excluded com-
 mons, and joined them in demanding a

more extended communication of poli-
 tical rights.

1. κωλύει] Equidem κωλύει imper-
 sonaliter dictum putaverim, uti dei et
 χρῆ: ut οὐ κωλύει dici possit pro οὐδὲν
 κωλύει. HAACK. Hermann understands
 ἐκείνω and τόδε as accusatives, and sup-
 plies τι as the nominative case to κω-
 λύει. The expression may be literally
 translated into English, “It forbids
 “neither the one nor the other in the
 “treaty.” Göller understands κωλύει
 as impersonal, “neither the one nor
 “the other is a hinderance in the
 “treaty.”

4. μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτη-
 δείως] Compare chapp. 19, 1. 76, 1.

ATHENS. A. C. 432. Olymp. 87. 1.

CXLV. Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν, οἱ δ' Ἀθηναῖοι νομίσαντες ἄριστα σφίσι παραινεῖν αὐτὸν ἐψηφίσαντο ἃ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ' ἕκαστά τε ὥς ἔφρασε, καὶ τὸ ξύμπαν, οὐδὲν κελευόμενοι ποιήσειν, δίκη δὲ κατὰ τὰς ξυνθήκας ἐτοῖμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ἴσῃ καὶ ὁμοίᾳ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο.

CXLVI. Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις πρὸ τοῦ πολέμου, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδάμνῳ καὶ Κερκύρᾳ· ἐπεμύγνυντο δὲ ὁμῶς ἐν αὐταῖς καὶ παρ' ἀλλήλους ἐφοίτων, ἀκηρύκτως μὲν, ἀνυπόπτως δὲ οὐ· σπονδῶν γὰρ ξύγχυσις τὰ γιγνόμενα ἦν καὶ πρόφασις τοῦ πολεμεῖν.

3. τοῖς λακεδαιμονίοις C.G.K.L.N.O.P.V.e. Poppo. Goeller. Bekk. A.B.E.F. et ceteri τοῖς τε λακεδαιμονίοις. 4. τε] om. N.V. ἐφάρασε E. 6. τὰς] om. K. 7. ἐγκλημάτων καὶ ἴσα καὶ ὁμοία c. ὁμοιον d. 11. ἐν] om. e. ἐπεμύγνυντο C. 13. ἀκήρυκτα e. δι' οὗ] δέον f.

ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ.

B.

I. ἌΡΧΕΤΑΙ δὲ ὁ πόλεμος ἐνθένδε ἤδη Ἀθηναίων καὶ Πελοποννησίων καὶ τῶν ἑκατέροις ξυμμάχων, ἐν ᾧ οὔτε ἐπεμίνυντο ἔτι ἀκηρυκτὶ παρ' ἀλλήλους καταστάντες τε ξυνεχῶς ἐπολέμουν· γέγραπται δὲ ἐξῆς ὡς ἕκαστα ἐγίγνετο κατὰ θέρος καὶ 5 χειμῶνα.

But from the return of the Lacedaemonian ambassadors all intercourse was broken off unless through the medium of heralds.

II. Τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακοντούεις σπονδαὶ αἱ ἐγένοντο μετ' Εὐβοίας ἄλωσιν τῇ δὲ πέμπτῃ καὶ δεκάτῃ ἔτει, ἐπὶ Χρυσίδος ἐν Ἄργει τότε πεντήκοντα δυοῖν δέοντα ἔτη ἱερῶ- 10 μῆνης, καὶ Αἰνησίου ἐφόρου ἐν Σπάρτῃ, καὶ

Here then the Peloponnesian war properly begins :

A. C. 431. Ol. 87. 1.
March or April.

Titulo nonnulli carent: C. solum habet β. θουκυδίδου β. G. θουκυδίδου συγγραφῆς β. B. θουκυδίδου συγγραφῆς β. F.H. θουκυδίδου συγγραφῆς δεύτερον g. θουκυδίδου συγγραφῆς τὸ δεύτερον N. θουκυδίδου ἱστορίαν συγγραφῆς βιβλίον δεύτερον L. 3. οὐδὲ f. ἔτι] om. e. ἀκηρυκτὶ C.c. Porpo. Goell. Bekk. vulgo ἀκηρυκεῖ. ἄλλους c. 4. γέγραπται δέ] καὶ γέγραπται I.L. O.P.e. 7. τέσσαρα γὰρ καὶ δέκα μὲν L.O.e. τέσσαρα καὶ δέκα μὲν C.P. a] om. L.O.P. τριακοντούεις A. 8. ἐγίγνοντο i.

5. κατὰ θέρος καὶ χειμῶνα] Nomine biérous comprehendit ver et aestatem, χειμῶνος autumnum et hiemem. Petav. X. de Doctrin. Temp. 28. Sic et alii Græci pariter ac Latini Scriptores annum in duas partes tribuunt. Vid. Serv. et Cerd. ad Virgil. III. Georg. 296. et Gronov. III. Observ. 14. DUKER.

8. Εὐβοίας ἄλωσιν] See I. 114, 5. 115.

9. ἐπὶ Χρυσίδος] Memorat hanc rursus lib. IV. 133, 2. Apud nonnullos

Scriptores perperam est Χρυσίς, pro Χρυσίς. Vid. Leopard. VI. Emendat. 11. De more Argivorum annos per Sacerdotes computandi, quem hic tangit Schol., multa habent, quos in notis ad eum laudat Hudsonus. De characteribus temporis, ad quod initium hujus belli adligat Thucydides, consulendi sunt Scalig. V. de Emend. Temp. p. 410. Petav. X. de Doctrin. Temp. 28. Selden. in Appar. Chronolog. ad Veter. Græcorum Epochas p. 238. Mar-

PLATÆA. A. C. 431. Olymp. 87. 1.

Before the Peloponnesians are ready to march, the Thebans attempt to surprise Plataea, a Boeotian town in alliance with Athens. A party of 5 Thebans, favoured by the aristocratical party in Plataea, enter the town by night. Πυθοδώρου ἔτι δύο μῆνας ἄρχοντος Ἀθηναίους, μετὰ τὴν ἐν Ποτιδαίᾳ μάχην μηνὶ ἕκτῳ καὶ ἅμα ἦρι ἀρχομένῳ, Θηβαίων ἄνδρες ὀλίγῳ πλείους τριακοσίων (ἡγούντο δὲ αὐτῶν βοιωταρχοῦντες Πυθάγγελός τε ὁ Φυλείδου καὶ Διέμπορος ὁ Ὀνητορίδου) ἐσῆλθον περὶ πρῶτον ὕπνον ξὺν ὅπλοις ἐς Πλάταιαν τῆς Βοιωτίας οὖσαν Ἀθηναίων ξυμμαχίδα. ἐπηγάγοντο δὲ καὶ 2 ἀνέφξαν τὰς πύλας Πλαταιῶν ἄνδρες Ναυκλείδης τε καὶ οἱ 10 μετ' αὐτοῦ, βουλόμενοι ἰδίας ἔνεκα δυνάμεως ἄνδρας τε τῶν πολιτῶν τοὺς σφίσις ὑπεναντίους διαφθεῖραι καὶ τὴν πόλιν Θηβαίοις προσποιῆσαι. ἔπραξαν δὲ ταῦτα δι' Εὐρυμάχου 3 τοῦ Λεοντιάδου, ἀνδρὸς Θηβαίων δυνατωτάτου· προιδόντες γὰρ οἱ Θηβαῖοι ὅτι ἔσοιτο ὁ πόλεμος, ἡβούλουντο τὴν Πλά- 15 ταιαν αἰεὶ σφίσι διάφορον οὖσαν ἔτι ἐν εἰρήνῃ τε καὶ τοῦ πολέμου μήπω φανεροῦ καθεστῶτος προκαταλαβεῖν. ἥ καὶ 4 ῥᾶον ἔλαθον εἰσελθόντες, φυλακῆς οὐ προκαθεστηκυίας. θέμενοι δὲ ἐς τὴν ἀγορὰν τὰ ὅπλα τοῖς μὲν ἐπαγομένοις οὐκ 5

2. μετὰ δὲ τὴν K.d. 3. ἅμα] om. e. 5. φυλείδου C.F.G.H.I.L.O.V.e. Porpo. Goell. Bekk. φυλίδου K.d. A.B.E. et ceteri φυλίδου. Φυλλίδου Schneiderus. 6. ηῃτορίδου L.O. περὶ τὸν πρῶτον g. 7. ξὺν ὅπλοις om. G. 9. πλαταιῶν A.B.C.E.F.H.N.V. Porpo. Goell. Bekk. om. h. G. et vulgo πλαταιῶν. ἄνδρες] om. L.O.P. 11. ἐναντίους e. 13. προιδόντες d. 14. γὰρ] δὲ Q. ἔσεται K. ἡβούλουντο C.V.f. Porpo. Bekk. 15. σφίσι om. G. ἔτι οὖσαν c. 16. μή που b. καθεστηκότος G. 17. ῥαδίον F. εἰσελθόντας L.O. 18. ἐπεγομένοις P. ἐπαγομένοις C.e.

mor. Arundell. edit. Oxon. et Petit. IV. Eclog. Chronolog. 12. Porro Salmasium, in Exercit. Plin. p. 111. ed. Traj. scribentem Græcos nunquam dicere Ἀρχοντος τοῦ δαίνα sine præpositione, sed semper cum præpositione ἐπὶ, recte reprehendit Petav. Exercitat. Miscellan. cap. VII. DUKER.

3. ἦρι] Totum tempus comprehendit ἀπὸ ἡμερῆς, μέχρι πλειάδων ἐπιτολῆς. WASS.

9. ἀνέφξαν—ἄνδρες] T. Magister in ἀνέφγεν. Confer omnino Demosthenem in Næseram p. 1378. R. WASS.

18. θέμενοι—τὰ ὅπλα] Vide Vigerium, c. 5. sect. 11. Vales. ad Harpocr. p. 186. HUDS. Valcken. ad Herodot. IX. 52, 3. p. 717. Wesseling. ad Diodor. T. i. p. 524. XII. 66. et T. ii. p. 428. GOTTLIEBER. The Greek heavy-armed soldiers whenever they halted on a march immediately piled their spears and shields, and did not resume them till the halt was over. When they encamped any where an open space within the camp was selected for piling the arms, and this naturally served also as a sort of parade for the soldiers. In a time of siege,

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ἐπείθοντο ὥστ' εὐθὺς ἔργου ἔχεσθαι καὶ ἰέναι ἐς τὰς οἰκίας τῶν ἐχθρῶν, γνώμην δὲ ἐποιοῦντο κηρύγμασί τε χρῆσασθαι ἐπιτηδείοις καὶ ἐς ξύμβασιν μᾶλλον καὶ φιλίαν τὴν πόλιν ἀγαγεῖν, καὶ ἀνείπεν ὁ κήρυξ, εἴ τις βούλεται κατὰ τὰ πάτρια τῶν πάντων Βοιωτῶν ξυμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὅπλα, νομίζοντες σφίσι ῥαδίως τούτῳ τῇ τρόπῳ προσχωρήσειν τὴν πόλιν. III. οἱ δὲ Πλαταιῆς ὡς ἦσθοντο ἔνδον τε ὄντας τοὺς Θηβαίους καὶ ἐξαπιναιῶς κατειλημμένην τὴν πόλιν, καταδείσαντες καὶ νομίσαντες πολλῷ πλείους ἐσεληλυθέναι (οὐ γὰρ ἐώρων ἐν τῇ νυκτὶ) πρὸς ξύμβασιν ἐχώρησαν καὶ τοὺς λόγους δεξάμενοι ἡσύχαζον, ἄλλως τε καὶ ἐπειδὴ ἐς οὐδένα οὐδὲν ἐνεωτέριζον. πρᾶσσιοντες δέ πως

1. ἀρχεσθαι Q.
8. τε] om. G.L.O.P.

ἐπὶ C.G.O.P.Q.e.
καὶ] om. corr. G.

2. δέ] τε g.h. τε] om. N.V.
12. τοὺς] om. K.L.O.P.

when a large part of the population were on active military duty, their arms were kept constantly piled in some of the squares or open places in the town, that they might be ready on the first alarm. Hence the expression to run ἐπὶ τὰ ὅπλα, "to fetch the arms;" to hasten to the places where they were deposited, in order to arm oneself with them for battle. And so inveterate was this practice of piling the spear and shield on every possible occasion, that in reviews the ordinary "stand at ease" of a Grecian soldier was to get rid of his long spear and shield; and whenever they were addressed by their general they always left their arms piled, and attended him unarmed: a practice which was on one or two occasions made use of by tyrants to disarm the citizens, their foreign guards being instructed to carry off the spears and shields of the national infantry, while piled in the usual manner, during the time that the citizens in military order were attending unarmed in another quarter to a speech purposely addressed to them by the tyrant, that he might be enabled to effect this object. See Thucydides, IV. 91. VI. 58. and Po-

lyænus, Strategemat. I. 21. Compare also, for the general substance of this note, Thucyd. IV. 130, 3. VIII. 69, 1, 2. and Xenophon, Anab. II. 2, 20. III. 1, 3. The Thebans therefore, as usual on a halt, proceeded to pile their arms, and by inviting the Platæans to pile theirs with them, they meant that they should come in arms from their several houses to join them, and thus naturally pile their spears and shields with those of their friends, to be taken up together with theirs, whenever they should be required either to march or to fight.

4. ἀνείπεν] Pro ἀνέβησε, Th. Magist. in ἀνείποι. Vid. Aristoph. Acharn. 11. WASS.

ὁ κήρυξ, — τὰ ὅπλα] Compare IV. 68, 3. κατὰ τὰ πάτρια — ξυμμαχεῖν] "To remember their common Æolic blood and origin, and to be a member of the confederacy of their Bœotian countrymen, as their fathers had been before them, rather than ally themselves with aliens in blood like the Athenians."

7. οἱ δὲ Πλαταιῆς] Rem narrat Demosth. in Neæram, p. 551. C. WASS. not. MS.

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ταῦτα κατενόησαν οὐ πολλοὺς τοὺς Θηβαίους ὄντας καὶ
ἐνόμισαν ἐπιθέμενοι ῥαδίως κρατῆσαι· τῇ γὰρ πλήθει τῶν
Πλαταιῶν οὐ βουλομένην ἦν τῶν Ἀθηναίων ἀφίστασθαι.
ἐδόκει οὖν ἐπιχειρητέα εἶναι, καὶ ξυνελέγοντο διορύσσοντες 3
στοὺς κοινούς τοίχους παρ' ἀλλήλους, ὅπως μὴ διὰ τῶν ὁδῶν
φανεροὶ ὦσιν ἰόντες, ἀμάξας τε ἄνευ τῶν ὑποζυγίων ἐς τὰς
ὁδοὺς καθίστασαν, ὡς ἀντὶ τείχους ἦ, καὶ τὰλλα ἐξήρτουν ἢ
ἕκαστον ἐφαίνετο πρὸς τὰ παρόντα ξύμφορον ἔσεσθαι. ἐπεὶ 4
δὲ ὡς ἐκ τῶν δυνατῶν ἔτοιμα ἦν, φυλάξαντες ἔτι νύκτα καὶ
αὐτὸ τὸ περιόρθρον ἐχώρουν ἐκ τῶν οἰκιῶν ἐπ' αὐτοὺς, ὅπως
μὴ κατὰ φῶς θαρσαλεωτέροις οὖσι προσφέρωνται καὶ σφίσιν
ἐκ τοῦ ἴσου γίνωνται, ἀλλ' ἐν νυκτὶ φοβερώτεροι ὄντες
ἦσους ὥσι τῆς σφετέρας ἐμπειρίας τῆς κατὰ τὴν πόλιν.
προσέβαλόν τε εὐθὺς καὶ ἐς χεῖρας ἦσαν κατὰ τάχος. 5
IV. οἱ δ' ὡς ἔγνωσαν ἡπατημένοι, ξυνεστρέ-
φοντό τε ἐν σφίσιν αὐτοῖς καὶ τὰς προσβολὰς
ἢ προσπίπτουεν ἀπεωθούντο. καὶ δις μὲν ἡ 2
τρὶς ἀπεκρούσαντο, ἔπειτα πολλῇ θορύβῳ αὐτῶν τε προσ-
βαλλόντων καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν ἅμα ἀπὸ τῶν
οἰκιῶν κραυγῇ τε καὶ ὁλολυγῇ χρωμένων, λίθοις τε καὶ

15 and defeat, put to the sword, or capture the whole body.

- | | | | |
|--|-------------------------|--|---------------------------------|
| 1. τοὺς] om. K. | 3. βουλομένοις V. | 4. γοῶν a. | 5. τείχους V. |
| 7. καθίστασαν P. | ἀντὶ τοῦ τείχους L.O.P. | 9. ὥς] om. I.L.O.s. | 10. περὶ ὁρθρον B.E.F.h. |
| 11. προσφέρωντο C.I.L.O.P.b.e. | 12. γίνονται I.L.Q. | 13. τὴν] om. L.O.P.g. | 14. προσέβαλόν] A.E.e.g. Porpo. |
| Goell. Bekk. προσεβαλλόντο N.V. B.C.F.G. et vulgo προσέβαλλον. | τε] δ' N. | 15. ἡπατημένοι A.B.E.F.G.H.K.N.V.d.g.h.i. Porpo. Goell. Bekk. C. et ceteri ἐξηπατημένοι. | 17. ἢ] of c. |
| Bekk. Goell. ceteri προσβαλλόντων. | 18. τε] om. g. | 19. ἱκετῶν K. | ἀπὸ τῶν οἰκιῶν] om. G.L.O.P. |

2. τῇ πλήθει — οὐ βουλομένη ἦν] Compare Matthiae, Gr. Gr. §. 391. e. Jelf, 599, 3.

11. προσφέρωνται] i.e. the Plataeans; γίνωνται, i.e. the Thebans. Φοβερῶτεροι is generally supposed to have here an active sense, "more timid;" and so the Etymologicum Magnum and Suidas understand it. It is also thus used by

Xenophon, Oeconomic. VII. 25. ὅτι πρὸς τὸ φυλάττειν οὐ κἀκίον ἐστὶ φοβεράν εἶναι τὴν ψυχὴν, πλείον μέρους καὶ τοῦ φόβου ἐδάσαστο τῇ γυναικὶ ἢ τῷ ἀνδρὶ.

12. φοβερώτεροι ὄντες] Auctor Etym. M. φοβερὸς, ὁ φοβούμενος, παρὰ Θουκυδίδῃ. Sic et Suidas, qui addit καὶ παρὰ Φερεκράτει καὶ Ἀρριανῷ. DUK.

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κεράμῳ βαλλόντων, καὶ ὑετοῦ ἅμα διὰ νυκτὸς πολλοῦ ἐπιγενομένου, ἐφοβήθησαν καὶ τραπόμενοι ἔφυγον διὰ τῆς πόλεως, ἄπειροι μὲν ὄντες οἱ πλείους ἐν σκότῳ καὶ πηλῷ τῶν διόδων ἢ χρῆ σωθῆναι (καὶ γὰρ τελευτῶντος τοῦ μηνὸς τὰ γινόμενα ἦν), ἐμπίρους δὲ ἔχοντες τοὺς διώκοντας τοῦς 3 μὴ ἐκφεύγειν, ὥστε διεφθείροντο πολλοί. τῶν δὲ Πλαταιῶν τις τὰς πύλας ἢ ἐσηλθον καὶ αἵπερ ἦσαν ἀνεφγμένοι μόναι, ἔκλῃσε στυρακίῳ ἀκοντίῳ ἀντὶ βαλάνου χρῆσάμενος ἐς τὸν

1. βαλόντων A. νυκτὸς γενομένου d. πολλοῦ om. G. 2. ἔφυγον C.I.L.O. 3. ἀπειρότεροι γρ. E. σκότει N.V. cum Ænea Tact. 2. Conf. Pierson. ad Mær. p. 355. καὶ πηλῷ] om. e. καὶ πολλῷ πηλῷ L. 6. ἐκφυγεῖν f. πολλοὶ A. Articulum delere jubet Haack. cui Bekk. Porpo. et Goell. obtemperarunt. B.C.E.F.G. et vulgo οἱ πολλοί. δέ] τε E.F.H.K.N.Q.V.f.g.h.i. Haack. Porpo. 7. μόναι] om. b. ante ἀνεφγμένοι ponunt C.G.L.O.P.e. 8. ἐκλῃσε E. Porpo. Goell. Bekk. vulgo ἐκλεισε.

1. κεράμῳ βαλλόντων] "Pelting them with the tiling." So Pollux, VII. §. 162. κέραμος, πᾶσα ἡ τῶν κεραμῶν ἀγγείων ὕλη. Compare Herodot. III. 6, 1. κέραμος ἐσάγεται πλήρης οἶνου: and again in the same chapter, συλλέξαντα πάντα τὸν κέραμον, where δ κέραμος is "the earthenware."

5. τοῦ μὴ ἐκφεύγειν] "Nota hunc infinitivum non ut alibi consilium, sed effectum significare. Nisi cum "διώκοντας, (eo consilio, ut,) eum jungi "mavis." Porpo. "Legendum puto "τὸ μὴ." DOBRÆUS. The expression is unusual, but the alteration from the genitive to the accusative would not make it less so. The infinitive mood thus added to sentences in the genitive case, denotes properly, I suppose, neither an intended or unintended result, but simply a connection, or belonging to, in the attached idea with respect to that which had preceded it. Thus in the example quoted by Kühner from Cæsar, Bell. Gall. IV. 17. "naves "dejiciendi operis a barbaris missæ," the words "dejiciendi operis" belong properly to naves, and signify "ships "belonging to, or connected with, the "destroying of the work." It is immaterial therefore whether this connection is the result of the will of the principal subject of the sentence or no: and ἔχοντες ἐμπίρους τοὺς διώκοντας τοῦ

μὴ ἐκφεύγειν may be said with no less propriety than ποιοῦντες—τοῦ μὴ κ. τ. λ. "Having their pursuers well acquainted "with the ways, which thing belonged "to, or was connected with, their not "escaping."

8. στυρακίῳ] Sic legit atque explicat Eustath. II. κ'. 795. item Theon Progyrn. 55. Pollux X. 27. εἰς τὸν Harpocrat. p. 324. antea ἐς. Vid. Athenæum. Hesych. exponit λόγῃην. Etymol. corrupte ἀκοντίῳ. Vid. eundem in σανρωτήρ, et Suidam, qui locum adducit. Ab arbore nomen tractum ait Eustath. ad II. β'. 281. φυτὸν, ἐξ οὗ τὰ ἀκοντίσματα εἰκότα τοῖς κρανείοις. Et bona bello cornus. Adi Stapelium ad Theophrast. θηλυκῶς θυρίαμα inquit Ammonius p. 72. χρῆσάμενος Theon. Wass. Sed Theon obliqua oratione utitur. Vid. etiam, quæ de voc. στύραξ et στυράκιον habent Casaub. ad Æneam Tactic. cap. XVIII. et Bochart. Hieroz. II. 4. 12. et de βάλανος Casaub. ibid. et Salmas. ad Solin. p. 650. Athenæi locum hic significari puto eum, qui est lib. XII. p. 514. ἐπὶ τῶν στυράκων μῆλα χρυσὰ ἔχοντες. Eἰς, quod hic pro ἐς edi voluit Wass., habent etiam Suidas in στύραξ, et Theon. sed veteres in laudandis verbis Thucyd. Attica illa ἐς, ξὺν, et alia plerumque mutant in communia. Pollux ἐς retinet cum MSS. Thucyd. ΔΥΚΕΕ. 8. ἀπὶ βαλάνου] The βάλανος was a

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μοχλὸν, ὥστε μηδὲ ταύτη ἔτι ἐξοδὸν εἶναι. διωκόμενοι τε
κατὰ τὴν πόλιν οἱ μὲν τινες αὐτῶν ἐπὶ τὸ τεῖχος ἀναβάντες
ἔρριψαν ἐς τὸ ἔξω σφῶς αὐτοὺς καὶ διεφθάρησαν οἱ πλείους,
οἱ δὲ κατὰ πύλας ἐρήμους γυναικὸς δούσης πέλεκυν λαθόντες
5 καὶ διακόψαντες τὸν μοχλὸν ἐξήλθον οὐ πολλοὶ (αἰσθησις
γὰρ ταχεῖα ἐπεγένετο,) ἄλλοι δὲ ἄλλη τῆς πόλεως σποράδην
ἀπώλλυντο. τὸ δὲ πλείστον καὶ ὅσον μάλιστα ἦν ξυνε- 6
στραμμένον, ἐσπίπτουσιν ἐς οἶκημα μέγα, ὃ ἦν τοῦ τεύχους
καὶ αἱ πλησίον θύραι ἀνεφγμέναι ἔτυχον αὐτοῦ, οἰόμενοι
10 πύλας τὰς θύρας τοῦ οἰκήματος εἶναι καὶ ἄντικρυς δίοδον ἐς
τὸ ἔξω. ὁρῶντες δ' αὐτοὺς οἱ Πλαταιῆς ἀπειλημμένους ἐβου- 6

1. μη, omissa δὲ, B. ἔτι] om. Q.c. post εἶναι ponit A. post ἐξοδὸν C.G.L.
O.P.e. τε A.B.E.F.H.K.N.Q.V.c.f.g.h.i. Goell. Bekk. et Poppo. licet hic
operarum ut videtur vitio δὲ in textu exhibeat. C.G. et vulgo δὲ. 2. τὴν] om. g.
3. τὰ C. Verbi διεφθάρησαν litteras a et ησ corr. F. 4. λαβόντες g. 5. οὐ]
οἱ C. 6. σποράδες C.G.I. 7. ἀπώλοντο I. ξυνεσταμένον c. διεστραμμένον K.
9. πλησίον] om. C.G. : recepi ex A.B.E.F.H.K.N.Q.V.c.d.f.g.h.i. sic etiam Haack.
Poppo. Goell. Bekk. θύραις B. ἐνύγχανον Q. 10. εἶναι οἰκήματος, omisso
articulo, L.O.P. ἀντικρὺν διέξοδον Schol. Platon. p. 89. δύοδον V. 11. δ'
αὐτοὺς οἱ πλατ. B.C.G.b.e. Goell. Bekk. δὲ οἱ πλατ. αὐτοὺς A.E.F.H.K.V.c.d.h.i.
Haack. Poppo. sed hic αὐτοὺς uncis inclusit. δὲ οἱ πλατ. omisso pronomine f.g.
vulgo αὐτοὺς δὲ οἱ πλατ.

sort of pin or bolt inserted into the bar, and going through it into the gates. When driven quite home, it could of course only be extracted by a key whose pipe exactly corresponded to it in size, so as to take a firm hold on it; and hence the key was called *βαλανάγγρα*, or catch-bolt, from its catching and so drawing out the *βάλανος*. Hence the various tricks enumerated by Æneas Tacticus for taking the measure of the *βάλανος* in order to get a false key made to extract it, and for tampering with the hole into which the bolt was inserted, so as to prevent it from going quite home. See Æneas Tacticus, c. 18. and Casaubon's notes. *Στυράκιον* appears to have been the iron spike at the end of a spear, by which it used to be fixed in the ground. A *στυράκιον* was used in this instance instead of a *στύραξ*, that is, a small spike be-

longing to a javelin, rather than one of full size belonging to a spear or lance, because the larger one would have been too large to go into the *βαλανοδόκη*, or hole into which the *βάλανος* was put. The effect of putting in this spike was exactly that of spiking the touch-hole of a cannon; it could not again be extracted, as there was no proper key to fit to it. Some suppose the *βάλανος* itself to have been hollow, and to have resembled a very long thimble, so that the key was fitted to the inside of it, and inserted into it, being itself solid. But one at least of the descriptions in Æneas Tacticus, where a *σίφων*, or pipe, is mentioned as an essential part of the key, appears to imply that the key was commonly hollow, and that it went round the outside of the *βάλανος*, in the manner described above.

λεύοντο είτε κατακαύσωσιν ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ
 7 οἶκημα, είτε τι ἄλλο χρήσονται. τέλος δὲ οὗτοί τε καὶ ὅσοι
 ἄλλοι τῶν Θηβαίων περιῆσαν κατὰ τὴν πόλιν πλανώμενοι,
 ξυνέβησαν τοῖς Πλαταιεῦσι παραδοῦναι σφᾶς αὐτοὺς καὶ τὰ
 8 ὄπλα χρήσασθαι ὃ τι ἂν βούλωνται. οἱ μὲν δὲ ἐν τῇ Πλα- 5
 ταίᾳ οὕτως ἐπεπράγεσαν.

V. Οἱ δὲ ἄλλοι Θηβαῖοι, οὓς ἔδει ἔτι τῆς νυκτὸς παρα-
 γενέσθαι πανστρατιᾷ, εἴτι ἄρα μὴ προχωροίη τοῖς ἐσελη-
 λυθόσι, τῆς ἀγγελίας ἅμα καθ' ὁδὸν αὐτοῖς
 10 ῥηθείσης περὶ τῶν γεγενημένων ἐπεβοήθουν. 10
 2 ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίου
 ἐβδομήκοντα, καὶ τὸ ὕδωρ τὸ γεγόμενον τῆς
 νυκτὸς ἐποίησε βραδύτερον αὐτοὺς ἐλθεῖν· ὁ
 γὰρ Ἀσωπὸς ποταμὸς ἐρρῆς μέγας καὶ οὐ
 3 ῥαδίως διαβατὸς ἦν. πορευόμενοί τε ἐν ὑετῷ 15
 καὶ τὸν ποταμὸν μόλις διαβάντες ὕστερον παρεγένοντο, ἥδη
 τῶν ἀνδρῶν τῶν μὲν διεφθαρμένων τῶν δὲ ζώντων ἐχομένων.
 4 ὥς δ' ἦσθοντο οἱ Θηβαῖοι τὸ γεγενημένον, ἐπεβούλευον τοῖς
 ἕξω τῆς πόλεως τῶν Πλαταιῶν ἦσαν γὰρ καὶ ἄνθρωποι
 κατὰ τοὺς ἀγροὺς καὶ κατασκευῇ, οἷα ἀπροσδοκίτου κακοῦ ἐν 20
 εἰρήνῃ γενομένου· ἐβούλonto γὰρ σφίσιν, εἴ τινα λάβοιεν,

1. εἴ τι C. κατακαύσωσιν A.B.F.G.I.K.b.c.f.g. Poppo. Goell. Bekk. καύσωσιν
 C.E. καὶ κατακαύσουσιν L.O. vulgo κατακαύσουσιν. ἔχοντες L. 2. τι] ὅτι
 F.G.H.I.L.O. χρήσονται A.B.C.E.F.K.e.d.f.g. Poppo. Goell. Bekk. G. et
 ceteri χρήσονται. ὅσοι] om. O. 3. κατὰ τὴν πόλιν om. G. 4. παραδοῦναι
 σφᾶς αὐτοὺς A.B.E.F.H.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. παραδοῦναι
 σφᾶς τε αὐτοὺς C.G.L.O.P. vulgo σφᾶς τε αὐτοὺς παραδοῦναι. τὰ] om. C.G.P.e.
 5. ὅτι βούλωνται b.f. pr. E. δὴ] οὐν L.d. 7. εἴ τι] om. N.V. 8. εἴ τι Bekk.
 προχωροίη A.B.E.F.H.N.V.b. ἐπεληλυθόσι L.O.P. 10. ἐβοήθουν C.G.e.
 12. τῆς] om. L.P. 13. αὐτοὺς βραδύτερους L.O.P. αὐτοὺς βραδύτερον G.
 14. ποταμὸς] om. c. 16. μόλις C. παρεγένετο E. 18. τὰ γεγενημένα f.
 τοῖς] om. i. 20. παρασκευῇ c. αἱ P. 21. ἐβούλonto A.C.V.b.c.f. Poppo.
 Goell. Bekk. ceteri ἠβούλonto.

1. κατακαύσωσιν—χρήσονται] Com-
 pare VII. 1, 1. ἐβούλευοντο, εἴτε διακιν-
 δυνεύσωσιν, εἴτε ἔλθωσι; and Poppo,
 Prolegom. I. p. 137. and Matthiae, Gr.
 Gr. §. 515. obs. 2.

21. εἴ τινα λάβοιεν—ἦν ἄρα τύχαι
 τινες] "Could they succeed in taking
 "any prisoner; should any happen to
 "have been taken alive." The optative
 expresses a doubt as to the power of

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ὑπάρχειν ἀντὶ τῶν ἔνδον, ἣν ἄρα τύχασί τινες ἐξωγρημένοι. καὶ οἱ μὲν ταῦτα διεννοοῦντο, οἱ δὲ Πλαταιῆς ἔτι διαβουλευο- 5 μένων αὐτῶν ὑποτοπήσαντες τοιοῦτόν τι ἔσεσθαι καὶ δεῖσαντες περὶ τοῖς ἔξω κήρυκα ἐξέπεμψαν παρὰ τοὺς Θηβαίους, λέγοντες ὅτι οὔτε τὰ πεποιημένα ὁσίως δράσειαν ἐν σπονδαῖς σφῶν πειραθέντες καταλαβεῖν τὴν πόλιν, τὰ τε ἔξω ἔλεγον αὐτοῖς μὴ ἀδικεῖν. εἰ δὲ μὴ, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς 6 ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας· ἀναχωρησάντων δὲ πάλιν ἐκ τῆς γῆς ἀποδώσειν αὐτοῖς τοὺς ἄνδρας. Θηβαῖοι 7 μὲν ταῦτα λέγουσι καὶ ἐπομόσαι φασὶν αὐτούς· Πλαταιῆς δ' οὐχ ὁμολογοῦσι τοὺς ἄνδρας εὐθὺς ὑποσχέσθαι ἀποδώσειν, ἀλλὰ λόγων πρῶτον γενομένων ἣν τι ξυμβαίνωσι, καὶ ἐπομόσαι οὐ φασιν. ἐκ δ' οὖν τῆς γῆς ἀνεχώρησαν οἱ Θηβαῖοι 8 αὐδὲν ἀδικήσαντες· οἱ δὲ Πλαταιῆς ἐπειδὴ τὰ ἐκ τῆς χώρας

1. τῶν] τοῦ L.O. 4. κήρυκας G.L.O.e. 5. οὔτε] om. P. ὁσια C.G.I. L.O.P.b. 6. πειράσαντες C.G.I.L.O.e. 8. ἀποκτείνειν C. 11. εὐθὺς] om. K.h. αὐτοῖς G. ὑποσχέσθαι E. 12. πρῶτον I. τι] τινα B.h. 13. δ' οὖν A.B.C.E.F.G.H.K.L.O.V.c.e.f.g.h.i. Poppo. Goell. Bekk. vulgo γοῦν. 14. ἐκ τῆς] αὐτῆς c.

the agent; as in the passage in Herodotus, so well explained by Hermann, (Appendix to Viger, sect. XI.) I. 53, 1. ἐπειροῦν, —εἰ στρατεύηται, —καὶ εἰ τινα προσθέοιτο φίλον, "To inquire whether he *should* make war, and whether he *could* gain any ally." The optative then expresses greater uncertainty; and hence it is used when the speaker or actor intimates no opinion as to the probability or improbability of any event happening; the conjunctive intimates an impression that it will, although the thing be still uncertain. Compare in this very chapter, §. 1. εἰτι ἄρα μὴ προχωροῖ, §. 4. —ἣν ἄρα τύχασί τινες ἐξωγρημένοι; and a little below, §. 7. ἣν τι ξυμβαίνωσι: where the first expression implies, that the failure was an event to be contemplated as possible to happen, and on that possibility certain precautionary measures were taken: the other two expressions signify that something would take place not on the calculation of the possibility of another

event, but upon its actual occurrence: so that in one case only the possibility of an event is contemplated; in the other, its actually taking place. Thus again, III. 30, 3. we have ἐπιζῶ μετὰ τῶν ἔνδον, εἰτις ἄρα ἡμῖν ἐστὶν ὑπάλαιπος ἐβνους. The expectation of any of their partizans being left in a condition to assist them was so doubtful, that nothing is implied as to its likelihood; for the indicative is as uncertain as the optative; whereas the chances were very great that some of the Thebans were taken alive, and that though defeated they had not all been killed on the spot.

5. λέγοντες ὅτι οὔτε—δράσειαν] For the use of the optative in the oratio obliqua, that is, when the words or sentiments of another are expressed in the third person, "He said that he had *"done so,"* instead of "He said, I *"have done so,"* see Matthiæ, Gr. Gr. §. 529. Compare in the next chapter, ἡγνέθη ὅτι τεθηκότες εἰεν.

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κατὰ τάχος ἔσεκομίσαντο, ἀπέκτειναν τοὺς ἄνδρας εὐθύς.
 9 ἦσαν δὲ ὀγδοήκοντα καὶ ἑκατὸν οἱ ληφθέντες, καὶ Εὐρύμαχος
 εἰς αὐτῶν ἦν, πρὸς ὃν ἔπραξαν οἱ προδιδόντες. VI. τοῦτο
 News of the whole δὲ ποιήσαντες ἔς τε τὰς Ἀθήνας ἄγγελον
 transaction arrive at Athens. The Athenians put a garrison
 into Platæa, and re- 5
 move the women, chil-
 2 dren, and old men, to Athens.
 3 δ' Ἀθηναίοις ἠγγέλθη εὐθύς τὰ περὶ τῶν
 Πλαταιῶν γεγενημένα, καὶ Βοιωτῶν τε παραχρήμα ξυνέ-
 λαβον ὅσοι ἦσαν ἐν τῇ Ἀττικῇ καὶ ἐς τὴν Πλάταιαν 10
 ἔπεμψαν κήρυκα, κελεύοντες εἰπεῖν μηδὲν νεώτερον ποιεῖν
 περὶ τῶν ἀνδρῶν οὓς ἔχουσι Θηβαίων, πρὶν ἂν τι καὶ αὐτοὶ
 βουλευσώσι περὶ αὐτῶν· οὐ γὰρ ἠγγέλθη αὐτοῖς ὅτι τεθη-
 3 κότες εἶεν. ἅμα γὰρ τῇ ἐσόδῳ γιγνομένη τῶν Θηβαίων ὁ
 πρῶτος ἄγγελος ἐξῆι, ὁ δὲ δεῦτερος ἄρτι νενικημένων τε καὶ 15
 4 ξυνειλημμένων· καὶ τῶν ὕστερον οὐδὲν ᾔδεσαν. οὕτω δὲ οὐκ

1. ἐκομίσαντο d.i. 3. εἰς] om. C.G.L.O.e. 6. τῇ] om. C. 8. περὶ A.E.
 F.G.H.K.Q.V.g. Poppo. Goell. Bekk. B.C. et ceteri παρά. 10. ἐς τὴν] ἔστω E.
 11. κελεύοντες εἰπεῖν A.B.F.H.N.V.h. Poppo. Goell. Bekk. C.E.G. et vulgo κε-
 λεύοντες αὐτοῖς εἰπεῖν. μὴ δὲ O. 12. ἔχωσι C.K. 13. βουλευσώσιναι F.
 15. ἐξείη C. 16. ὕστερων F. δῆ] om. i.

I. ἀπέκτειναν τοὺς ἄνδρας εὐθύς] This no doubt is the true account of the transaction, and it is confirmed in the speech against Næra, in Demosthenes' Works, p. 1379. ed. Reiske. On the contrary, the statement given by Diodorus is quite characteristic of the Greek writers under the Roman empire, who were accustomed to idolize Athens, and were unwilling to confess any thing that was disgraceful to her.

II. μηδὲν νεώτερον ποιεῖν, πρὶν ἂν βουλευσώσι] Πρὶν can only be used with the conjunctive mood when there is a negative or prohibition in the former part of the sentence; a rule which Hermann attempts to account for by saying that the conjunctive mood conveying the sense of the perfect or complete future, and yet at the same time expressing a doubt whether that future event will ever take place at all; it is awkward to say, "I will do so and so,

"before the time when your deliberation will be over, which deliberation may perhaps never take place at all." That is, it is like saying nothing to fix the time of an action to a period no otherwise defined than as preceding the accomplishment of something whose accomplishment at any time is merely contingent. Whereas, says Hermann, the affirming that we will not do a thing till some other thing happen, is to imply that we will do it, as soon as it does take place. But it is good Greek to say, *κελεύοντες ποιεῖν, πρὶν βουλευσαι αὐτοὺς*, because that implies that the deliberation will take place, and is to be preceded by the action in question. Such is Hermann's way of accounting for a practice which both Elmsley and himself state to be in fact invariable. See Hermann, Annotatt. ad Medeam ab Elmsleio editam, 215.

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εἰδότες οἱ Ἀθηναῖοι ἐπέστελλον· ὁ δὲ κήρυξ ἀφικόμενος εὔρε
τοὺς ἄνδρας διεφθαρμένους. καὶ μετὰ ταῦτα οἱ Ἀθηναῖοι 5
στρατεύσαντες ἐς Πλάταιαν σῖτόν τε ἐσθήγαγον καὶ φρουροὺς
ἐγκατέλιπον, τῶν τε ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναῖξι
5 καὶ παισὶν ἐξεκόμισαν.

VII. Γεγενημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου καὶ λελυ-
μένων λαμπρῶς τῶν σπονδῶν οἱ Ἀθηναῖοι παρεσκευάζοντο

10 After this both sides
prepare for war, and
endeavour to provide
themselves with allies,
both among the Greeks
and among foreign
nations.

ὡς πολεμήσοντες, παρεσκευάζοντο δὲ καὶ οἱ
Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι αὐτῶν, πρε-
σβείας τε μέλλοντες πέμπειν παρὰ βασιλέα
καὶ ἄλλοσε ἐς τοὺς βαρβάρους, εἴ ποθὲν τινα
ὠφελίαν ἥλπιζον ἐκάτεροι προσλήψεσθαι, πό-
λεις τε ξυμμαχίδας ποιούμενοι ὅσαι ἦσαν ἐκτὸς τῆς ἑαυτῶν
δυνάμεως. καὶ Λακεδαιμονίοις μὲν πρὸς ταῖς αὐτοῦ ὑπαρ- 2

1. ἀπέστελλον G.I.L.O.P.e.f. κήρυξ Bekk. 3. πλαταιάν C. qui sic
pluribus locis. φρουρὰν Q. 4. ἐγκατέλειπον E. 5. καὶ παισὶν ἐξεκόμισαν]
om. pr. G. 6. γενομένου L.O.P. δὲ om. V. 7. παρεσκευάζοντο ὡς
πολεμήσοντες] om. L.O.P. 8. οἱ] om. C.P.e. αὐτῶν] om. C.L.O.P.e.
11. ἄλλος E. ἐς] πρὸς C.I.L.O.P.e. ὁπόθεν Q. 13. συμμαχίδας i.
ποιουμένοις αἱ E. 14. λακεδαιμόνιοι B.L.O. αὐτῶν I.

7. λαμπρῶς] Agnoscit Suidas h. v. et Schol. sequitur. Glossæ clare. Dion. Halic. Antiq. IX. 25. λαμπρῶς ἡγωνίσαντο, καὶ ἀνέπνευσαν ἐκ τοῦ δέους. Sic fere Hippocrates Prorrh. II. p. 416. Synes. Ep. LXVII. et III. in malam partem, ut hic et alibi apud nostrum. Horatius audacter, "splendide mendax." Ita, "probe madidus" et similia, quæ Comice dici solent, ut καλὴν δικήν apud Aristophanem. WASS.

14. καὶ Λακεδαιμονίοις μὲν, κ. τ. λ.] It would not be easy to parallel the obscurity and grammatical solecisms of this sentence. The meaning however seems to be sufficiently clear, that the Lacedæmonians directed their allies in Italy and Sicily, i. e. the Dorian states of those countries, to build a fleet of five hundred ships, but in the mean time to remain neutral, and to receive the Athenians as friends if they came only in a single ship, but not to allow of their coming with a greater number; an usual condition imposed upon inter-

course with foreign nations by the exceeding jealousy of the times, when a stranger and an enemy were almost synonymous. Compare III. 71, 1. Now with respect to the several words, Λακεδαιμονίοις may be either the dative of the agent, and depend on ἐπετάχθησαν, or it may be that dative which is called "dativus commodi," extending the term "commodi" in a very wide sense, so as to make it hardly more than mere relation. Compare perhaps V. 111, 4. πολλοῖς γὰρ—τὸ αἰσχρὸν—ἐπεσπάσατο. The nominative to ἐπετάχθησαν is to be supplied from the preceding words, τοῖς τὰκείνων ἐλομένοις; or, as Gøller thinks, from κατὰ μέγεθος τῶν πόλεων, which in point of meaning comes to the same thing, and perhaps in point of construction is simpler. The words ἐξ Ἰταλίας καὶ Σικελίας are, I think, the epegegesis of the word αὐτοῦ: "In addition to the ships already "on the spot in Sicily and Italy, be- "longing to the allies of Lacedæmon,

χούσαις ἐξ Ἰταλίας καὶ Σικελίας τοῖς τάκεινων ἐλομένους
 ναῦς ἐπετάχθησαν ποιεῖσθαι κατὰ μέγεθος τῶν πόλεων, ὥς
 ἐς τὸν πάντα ἀριθμὸν πεντακοσίων νεῶν ἐσομένων, καὶ
 ἀργύριον ῥητὸν ἐτοιμάζειν, τὰ τ' ἄλλα ἡσυχάζοντας καὶ
 Ἀθηναίους δεχομένους μᾶ νηὶ ἕως ἂν ταῦτα παρασκευασθῇ. 5
 3 Ἀθηναῖοι δὲ τὴν τε ὑπάρχουσαν ξυμμαχίαν ἐξήταζον καὶ ἐς
 τὰ περὶ Πελοπόννησον μᾶλλον χωρία ἐπρεσβεύοντο, Κέρ-
 κυραν καὶ Κεφαλληνίαν καὶ Ἀκαρνανας καὶ Ζάκυνθον,
 ὁρῶντες, εἰ σφίσι φίλια ταῦτ' εἴη βεβαίως, πέριξ τὴν Πελο-
 πόννησον καταπολεμήσοντας. VIII. ὀλίγον τε ἐπενόουν 10
 οὐδὲν ἀμφοτέροι, ἀλλ' ἔρρωντο ἐς τὸν πόλεμον,
 οὐκ ἀπεικότως· ἀρχόμενοι γὰρ πάντες ὀξύτερον
 ἀντιλαμβάνονται, τότε δὲ καὶ νεότης πολλὴ
 μὲν οὖσα ἐν τῇ Πελοποννήσῳ πολλὴ δ' ἐν

Description of the state
 of public feeling in
 Greece. The Lacedæ-
 monian cause was ge-
 nerally popular.

2. ἐτάχθησαν L. ἐπετάχθη I. ποιεῖσθαι post πόλεων V. ὥστε τὸν
 C.I.L.Q.e. 4. ἐτοιμάζειν] ὀνομάζειν c. 5. ἂν om. V. 7. περὶ] om. K.
 8. κεφαλληναν C. 10. καταπολεμήσαντες B.F. 13. ἀντιλαμβάνοντο G.I.L.
 O.P.e. δὴ E.G.

"they were ordered to build others;
 "&c." Compare V. 83, 1. ἐκ τοῦ Ἀργεῖος
 αὐτόθεν. VII. 16, 1. τῶν αὐτοῦ ἐκεῖ. VIII.
 28, 5. ἐς τὴν Μίλητον αὐτοῦ. The ἐξ Ἰτα-
 λίας καὶ Σικελίας is like τὸ ἐκ τοῦ ἰσθμοῦ
 τείχος, I. 64, 1. where see the note.
 Finally, we have another confusion in the
 use of the accusatives ἡσυχάζοντας and
 δεχομένους, instead of the nominatives
 which should naturally follow ἐπετά-
 χθησαν. This is owing to the infinitive
 ἐτοιμάζειν, as if the construction had
 been, ἐπετάχθη, ἐτοιμάζειν αὐτοὺς ἀργύ-
 ριον, τὰ τ' ἄλλα ἡσυχάζοντας, καὶ δεχο-
 μένους κ. τ. λ. One thing is certain,
 that to understand πρὸς ταῖς αὐτοῦ
 ὑπαρχούσαις ἐξ Ἰταλίας καὶ Σικελίας as
 meaning, "Besides the ships already in
 "Peloponnesus from Italy and Sicily,"
 is inconsistent with the whole subse-
 quent history; for it is most evident
 that not a single Sicilian ship had joined
 the Peloponnesians till the Athenian
 invasion of Syracuse obliged the Sici-
 lians to take part in the war. Nay it
 would make this very passage absurd
 and contradictory; for if there were
 ships from Italy and Sicily already in

the Peloponnesian fleet, how could the
 states of Italy and Sicily be desired to
 remain for the present neutral, and to
 receive the Athenians as friends, if they
 came with a single ship. Compare III.
 86, 3. where Thucydides says expressly
 of the Dorian states of Sicily, πρὸς τὴν
 τῶν Λακεδαιμονίων τοπρῶτον ἀρχομένου
 τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ
 μέντοι ξυνεπολέμησάν γε. Compare also
 VI. 11, 1, 4. 34. 8. 52, 1. VIII. 2, 3.

9. πέριξ τὴν Πελοπόννησον καταπολε-
 μήσοντας] Compare VI. 90, 3. τὴν Πελο-
 πόννησον πέριξ πολιορκοῦντες. I have
 followed Gölter in placing the comma
 after βεβαίως, instead of after εἴη. He
 compares the words, V. 36, 1. καλῶς
 σφίσι φίλων, where the scholiast ex-
 plains καλῶς by βεβαίως. And he rightly
 observes, that Corcyra was already in
 alliance with Athens, (and so were
 Zacynthus and Acarnania,) but that the
 object was to secure and draw closer
 the friendly connection between them,
 which Thucydides calls, εἰ φίλια ταῦτ'
 εἴη βεβαίως. [cf. IV. 20, 4. φίλους γε-
 νίσθαι βεβαίως.]

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ταῖς Ἀθήναις οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἦπτετο τοῦ πολέμου, ἥ τε ἄλλη Ἑλλὰς πᾶσα μετέωρος ἦν ξυνιουσῶν τῶν πρώτων πόλεων. καὶ πολλὰ μὲν λόγια ἐλέγετο, πολλὰ δὲ χρησμολόγοι ἦδον ἔν τε τοῖς μέλλουσι πολεμήσειν καὶ ἐν ταῖς ἄλλαις πόλεσιν. ἔτι δὲ Δῆλος ἐκινήθη ὀλίγον πρὸς 3 τούτων, πρότερον οὐπω σεισθεῖσα ἀφ' οὗ Ἕλληνες μέμνηνται· ἐλέγετο δὲ καὶ ἐδόκει ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημήναι. εἴ τί τι ἄλλο τοιουτότροπον ξυνέβη γενέσθαι, 4 πάντα ἀνεξήτειτο. ἡ δὲ εὐνοια παρὰ πολὺ ἐποίει τῶν ἀνθρώπων 5 μᾶλλον ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. ἔρρωτό τε πᾶς καὶ 6 ιδιώτης καὶ πόλις εἴ τι δύναιτο καὶ λόγῳ καὶ ἔργῳ ξυνεπιλαμβάνειν αὐτοῖς· ἐν τούτῳ τε κεκωλύσθαι ἐδόκει ἐκάστῳ

1. ἀπὸ e. τοῦ πολέμου] πόλεων K. 2. ἅπαντα C.G.I.L.O.s. συνιουσῶν H.V.e.f.i. 3. ἐλέγοντο A.B.E.F.V.c.d.f.h. Porpo. ἔλεγον H.K.g. 4. χρησμο- λόγοι δὲ omisso πολλὰ, G. 5. ὀλίγον A.B.C.E.F.I.K.N.V.d.e.f.h.i. Goell. Bekk. et, asteriscis notatum, Porpo. ὀλίγων c. G. recens F. et vulgo ὀλίγῳ. 6. οἱ Ἕλληνες O. 8. ἄλλον d. 9. παρὰ πολὺ] πολλῇ e. ἐποίει A.B.C.E.F. H.V.b.c.f.g. Porpo. Goell. Bekk. G. et vulgo ἐπήει. 10. μᾶλλον] μάλιστα V. 12. πόλις] πόλιν A.B.h. καὶ λόγῳ om. pr. G. 13. τε] δὲ K. ἐκάστῳ] ante ἐδόκει ponit c. ante φ A.

2. μετέωρος] Agnoscit Suidas h. v. et exemplum ex Josepho aliiisque adducit. WASS.

5. ἔτι δὲ Δῆλος ἐκινήθη] As Thucydides in ch. 16. uses the word ἄρτι to describe an event that took place just after the Persian invasion, it is not impossible that ὀλίγον πρὸ τούτων may require to be taken with the same latitude. And as Herodotus expressly affirms that the earthquake which visited Delos a little before the battle of Marathon had never been repeated within his memory, VI. 98, 1—3. as he notices in his History events later than the beginning of the Peloponnesian war, and as he says that the earthquake which he does mention was thought to have foretold the troubles of the Peloponnesian war, as well as the Persian invasion, it seems to me probable that Thucydides after all alludes to the same earthquake as Herodotus, although the words ὀλίγον πρὸ τούτων are somewhat

of an exaggeration.

6. σεισθεῖσα] Hoc spectant Schol. Aristoph. Acharn. 12. et Schol. Callimach. Hymn. in Del. 11. WASS. Add. Spanhem. ad Callim. l. d. et Cerd. ad Virgil. III. Æneid. 77. DUKEN.

9. ἡ δὲ εὐνοια—ἐποίει—ἐς τοὺς Λακεδαιμονίους] “Men’s good wishes made ‘greatly for the Lacedæmonians.’” The English idiom happens here exactly to correspond with the Greek. Compare IV. 12, 3. and a passage in Lucian, quoted by Göller, Dial. Deor. 6. καὶ τὸ ἀσχερὸν ἐπ’ ἐμὲ ποιήσει: “The reproach ‘will tell upon me, i. e. I shall be the ‘object on which it will operate.’”

13. ἐν τούτῳ] Non multo aliter Thucyd. IV. 14, 2. Καὶ ἐν τούτῳ κεκωλύσθαι ἐδόκει ἕκαστος, φησὶ τινι καὶ αὐτὸς ἔργῳ παρήν. Alium locum Thucyd. laudat. Steph. ad Dionys. Halic. cap. 16. Καὶ ἐδόκει κωλύεσθαι πᾶν ἔργον, φησὶ τις παρήν. DUKEN.

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ἵτα πράγματα ᾗ μή τις αὐτὸς παρέσται. οὕτως ὀργῇ εἶχον οἱ πλείους τοὺς Ἀθηναίους, οἱ μὲν τῆς ἀρχῆς ἀπολυθῆναι βουλόμενοι, οἱ δὲ μὴ ἀρχθῶσι φοβούμενοι. παρασκευὴ μὲν οὖν τοιαύτη καὶ γνώμη ὥρμητο, IX. πόλεις δ' ἑκάτεροι τὰςδ' ἔχοντες ξυμμάχους ἐς τὸν πόλεμον καθί- 5
 Enumeration of the several states of the two confederacies. **σταυτο.** Λακεδαιμονίων μὲν οἶδε ξύμμαχοι,

Πελοποννήσιοι μὲν οἱ ἐντὸς ἰσθμοῦ πάντες πλὴν Ἀργείων καὶ Ἀχαιῶν (τούτοις δ' ἐς ἀμφοτέρους φιλία ἦν· Πελληνῆς δὲ Ἀχαιῶν μόνον ξυνεπολέμουν τὸ πρῶτον, ἔπειτα δὲ ὕστερον καὶ ἅπαντες), ἔξω δὲ Πελοποννήσου 10 Μεγαρῆς, Φωκῆς, Λοκροὶ, Βοιωτοὶ, Ἀμπρακιῶται, Λευκάδιοι, 3 Ἀνακτόριοι. τούτων ναυτικὸν παρείχοντο Κορίνθιοι, Μεγαρῆς, Σικυώνιοι, Πελληνῆς, Ἡλείοι, Ἀμπρακιῶται, Λευκάδιοι, ἱππέας δὲ Βοιωτοὶ, Φωκῆς, Λοκροί· αἱ δ' ἄλλαι πόλεις πέζον

1. οὕτως ὀργῆς εἶχον οἱ πλείους ἐς τοὺς ἀθηναίους Valck. ad Herodot. V. 81, 2. p. 412. [ἐν] ὀργῇ Poppo. 2. πλείους A.B.C.E.F.G.H.I.K.L.O.P.V.f.g.h.i. Poppo. Goell. Bekk. vulgo πλείους. 3. ἀρχθῶσι] H. 4. τοιαύτη καὶ γνώμη A.B.g.h. Goell. Bekk. pronomen om. f. C.E.G. et vulgo καὶ γνώμη τοιαύτη. vulgatum servat Poppo. 7. μὲν] δὲ C.K.e. ἐντὸς τοῦ ἰσθμοῦ e. 8. τούτους—Ἀχαιῶν] in margine F. om. B.E.h. ἐπ' ἀμφοτέρους G.O.P. ἐπ' ἀμφοτέροις L.Q. 9. πελληνῆς K. πεληνῆς F.e. 11. Μεγαρῆς] om. e. Φωκῆς (vel Φωκείς) λοκροὶ βοιωτοὶ A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. βοιωτοὶ λ. φ. C.G.P.e. vulgo λοκροὶ β. φ. ἀμπρακιῶται B.E.F.h. et recens G. Λευκάδιοι] om. K.d. 12. μεγαρῆς post ἡλείοι habet V. 14. Φωκῆς] om. A.b.h. λοκροὶ, φωκείς V. δ'] τε K.

6. Λακεδαιμονίων] Confer Diodor. 308. d. qui minus distincte copias recenset. WASS.

10. ἔπειτα δὲ ὕστερον καὶ ἅπαντες] This appears from VII. 34, 2. where the people of Erineum, one of the states of Achaia, together with the other people of the neighbourhood, cooperate with the Corinthian fleet against the Athenians.

14. ἱππέας δὲ Βοιωτοὶ, Φωκῆς, Λοκροί] The Boeotian cavalry are often mentioned by historians. See Thucyd. III. 62, 6. IV. 95, 2. V. 57, 2. 58, 4. Herodot. IX. 68, 2. 69, 3. 4. Xenophon, Hellenic. VI. 4, 10. The Phocian cavalry are mentioned by Xenophon, Hellenic. VI. 5, 30. and the Locrian in the same passage, and again IV. 2, 17. and Thucyd. IV. 96.

The reason why these northern states alone possessed cavalry, arose partly out of their geographical and partly out of their political circumstances. More adapted for the maintenance of horses than Attica, or than most parts of Peloponnesus, they retained also more of the old aristocratical constitution of society, the land being possessed by the nobles, and the commons being neither independent proprietors, as in Laconia, nor enriched by commerce, and raised by their importance in manning a navy, as at Corinth and at Athens. Thus the Locrian light-armed infantry, composed always out of the poorest classes, possessed a high reputation: and they, as well as the Boeotians and Phocians, had cavalry. a

SPARTA. A. C. 431. Olymp. 87. 1.

παρεῖχον. αὕτη Λακεδαιμονίων ξυμμαχία. Ἀθηναίων δὲ⁴
 Χιοι, Λέσβιοι, Πλαταιῆς, Μεσσήνιοι οἱ ἐν Ναυπάκτῳ,
 Ἀκαρνάνων οἱ πλείους, Κερκυραῖοι, Ζακύνθιοι, καὶ ἄλλαι
 πόλεις αἱ ὑποτελεῖς οὔσαι ἐν ἔθνεσι τοσοῖσδε, Καρία ἡ ἐπὶ
 5 θαλάσση, Δωριῆς Καρσὶ πρόσκοι, Ἰωνία, Ἑλλήσποντος,
 τὰ ἐπὶ Θράκης, νῆσοι ὅσαι ἐντὸς Πελοποννήσου καὶ Κρήτης
 πρὸς ἥλιον ἀνίσχοντα, πᾶσαι αἱ ἄλλαι Κυκλάδες πλὴν
 Μήλου καὶ Θήρας· τούτων ναυτικὸν παρείχοντο Χῖοι, 6
 Λέσβιοι, Κερκυραῖοι, οἱ δ' ἄλλοι πεζὸν καὶ χρήματα. ξυμ- 7
 10 μαχία μὲν αὕτη ἐκατέρων καὶ παρασκευὴ ἐς τὸν πόλε-
 μον ἦν.

X. Οἱ δὲ Λακεδαιμόνιοι μετὰ τὰ ἐν Πλαταιαῖς εὐθὺς
 περιήγγελλον κατὰ τὴν Πελοπόννησον καὶ τὴν ἔξω ξυμμα-

1. αὕτη λακεδαιμονίων A.B.E.F.G.H.V.g.h. Poppo. Goell. Bekk. C. et vulgo
 αὕτη μὲν λακεδαιμονίων. ἀθηναῖοι C. δὲ οἶδε χῖοι L.O.P.Q. 2. οἱ ante ἐν
 om. K. 3. πλείστοι L.O.P. καὶ ζακύνθιοι K.i. καὶ ἄλλαι ἄλλας L.O.
 4. αἱ] om. B.h. 6. τὰ] om. A.B.F.H.g.h. ὅσαι ἦσαν ἐντὸς F.H.V. qui et
 ἄλλαι post νῆσοι inserit. ὅσοι ἦσαν ἐντὸς N. ἐντὸς περὶ τὰ δυτικώτερα πελοπον-
 νήσου I. 8. παρεῖχον C.c. 13. προήγγελλον e. κατὰ] παρὰ g. ξυμ-
 μαχίαν A.B.E.F.H.K.V.c.f.g.h.i. Poppo. Goell. Bekk. sed conf. V. 110. ξυμμα-
 χίδος τε καὶ γῆς. C.G. et ceteri ξυμμαχίδα.

description of force composed out of the wealthy and the noble; but their heavy-armed infantry, formed by citizens of moderate but independent property, was not highly esteemed; and the same may be said of the Phocians. With the Boeotians the service of the heavy-armed infantry was on a much better footing: yet the exceeding depth of the Theban phalanx (see note on IV. 93, 4.) indicates, like that of the Macedonian phalanx, that many of its soldiers were not able to furnish themselves with the full panoply, and that those tactics were therefore resorted to which would enable them to add to the weight of a charge, and to the solidity of a column, and yet remove them to a distance from their enemy, by making them form the rear ranks of a deep column, rather than expose them in an extended line.

1. Ἀθηναίων δὲ Χῖοι, Λέσβιοι] Samos is not mentioned particularly, because at the close of the late war with Athens

it had surrendered its fleet, and now like the smaller islands, and the cities of Ionia and the Hellespont, only contributed men to serve in expeditions on shore, and the usual tribute in money. See I. 117, 4.

2. Μεσσήνιοι οἱ ἐν Ναυπάκτῳ] See I. 103, 3.

7. πλὴν Μήλου καὶ Θήρας] These two islands, being both Lacedæmonian colonies, would not willingly take part against their mother country, nor did Athens yet venture so far to shock the common feeling of Greece as to oblige them to do so. Compare Herodot. IV. 147. 148. VIII. 48, 2. and Thucyd. V. 84, 1, 2, &c. VI. 82, 2, 3. and Herodot. III. 19, 2. VII. 51. and VIII. 22, 2—4.

8. Θήρας] Vid. Plin. II. 87. Senecam N. Q. VI. 21. Niceph. Constant. p. 37. Sch. Callimachi Ap. 37. 74. Cer. 110. Olim Calliste Herodot. IV. 147, 4. Pausan. p. 724. Θηράσι ταῖς νήσοις Athenæus, hoc est, insulis Thera et Therasia. Adi Sponium Miscell. p. 342. Wlass.

The contingents of the several states of the Lacedæmonian confederacy assemble for the purpose of invading Attica.

χίαν στρατιὰν παρασκευάζεσθαι ταῖς πόλεσι
τά τε ἐπιτήδεια οἷα εἰκὸς ἐπὶ ἔξοδον ἔκδημον
ἔχειν, ὥς ἐσβαλοῦντες ἐς τὴν Ἀττικὴν. ἐπειδὴ
δὲ ἐκάστοις ἐτοῖμα γίγνοιτο κατὰ τὸν χρόνον
τὸν εἰρημένον, ξυνήεσαν τὰ δύο μέρη ἀπὸ πόλεως ἐκάστης ἐς
τὸν ἰσθμόν. καὶ ἐπειδὴ πᾶν τὸ στρατεύμα ξυνειλεγμένον
ἦν, Ἀρχίδαμος ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγείτο
τῆς ἐξόδου ταύτης, ξυγκαλέσας τοὺς στρατηγούς τῶν πόλεων
πασῶν καὶ τοὺς μάλιστα ἐν τέλει καὶ ἀξιολογωτάτους
παρεῖναι τοιαύτε ἐλεξεν.

XI. “ΑΝΔΡΕΣ Πελοποννήσιοι καὶ οἱ ξύμμαχοι, καὶ οἱ
“πατέρες ἡμῶν πολλὰς στρατείας καὶ ἐν αὐτῇ Πελοποννήσῳ

1. παρασκευάσασθαι g. 4. ἐτοιμοὶ C. γίγνονται C.V. 5. ἐκάστοις H.
8. συγκαλέσας B.V. 9. τέλει] τάξει L. ἀξιωτάτους C.G.I.L.O. 10. ἐλεξε
τοιαύτε V.f. 11. σ] om. C.I.L.O.P.Q.e. καὶ] om. A.C.E.F.V. 12. ἐν
αὐτῇ Πελοποννήσῳ A.B.C.E.F.H.K.N.Q.V.c.e.g.h. Poppo. Bekk. Goell. (qui con-
ferte I. 31, 1. III. 98, 3. VI. 30, 1. 31, 2. 46, 3.) vulgo, Haack. αὐτῇ τῇ Πελοπον-
νήσῳ.

5. ξυνήεσαν τὰ δύο μέρη] “Two-thirds
“of the soldiers of the state within the
“military age :” which appears to have
been the contingent usually required of
their allies by the Spartans for their in-
vasions of Attica. See ch. 47, 2. III. 15,
2. Philip of Macedon, however, in his
capacity of Amphictyonic-general, sum-
moned the Peloponnesian states to join
him with their entire force, πανδημί, *when he professed to be going to punish
the Locrians for their encroachments on
the sacred ground of Apollo. See Demosthen.
de Corona, p. 280. Reiske. The period during
which the allies were required to serve on a
foreign expedition, and to maintain them-
selves at their own expense, appears to have
been forty days in the time of Philip, (see
Demosthen. as above,) and apparently it
was the same in the Peloponnesian war;
for it is mentioned, that the longest stay
of the Peloponnesians in Attica amounted
to “about forty days,” Thucyd. II. 57, 2. but that ordinarily
their provisions were exhausted at an earlier
period; that is, the allies had been ordered
to provide themselves with food for a less
number of days than the*

utmost term for which their services
could be demanded. Forty days also
was the ordinary period for which the
feudal tenants in modern Europe were
required to serve, when the king called
them into the field.

7. ἡγείτο τῆς ἐξόδου] Unde decem
priores anni hujus belli apud Lysiam
(Harpocrationis) Ἀρχιδάμιος πόλεμος,
uti postremum decennium Δακελειακός.
vid. Xenoph. Isocr. Harpocrat. Etymol-
ogum, et Suidam. Noster ad hanc
partitionem respicit V. 26, 3. WASS.

9. ἀξιολογωτάτους] Malim ἀξιωτάτους
παρεῖναι neque enim (ut opinor) ἀξιολο-
γωτάτους cum hac adjectione diceret.
ΣΤΕΡΗ. At vide I. 73, 1. Schol. et
IV. 23, 1. de rebus potius, quam de
hominibus, ἐγκλήματα—καὶ ἄλλα οὐκ
ἀξιόλογα δοκοῦντα εἶναι. Et sic fere
Xenophon aliique. Noster I. 1, 1. ἀξιολο-
γώτατον πόλεμον. De homine tamen,
licet rarius, lib. III. 109, 2. καὶ ὅσοι αὐ-
τῶν ἦσαν ἀξιολογώτατοι unde nihil mo-
vendum. Recte ergo Glossæ vertunt,
dignissimus, perfectissimus. WASS.
“Infinitivus παρεῖναι pendet ex ξυγκα-
“λέσας. v. Matth. Gr. Gr. §. 420.”
GÖLLER.

ISTHMUS OF CORINTH. A. C. 431. Olymp. 87. 1.

ARCHIDAMUS king of the Lacedaemonians addresses them; urging them to be confident in the justice of their cause, and the zeal of all Greece in their behalf, but not to expose themselves to defeat by an overweening contempt of their enemy, and consequent neglect of discipline.

- “καὶ ἔξω ἐποίησαντο, καὶ αὐτῶν ἡμῶν οἱ
 “πρεσβύτεροι οὐκ ἄπειροι πολέμων εἰσίν.
 “ὅμως δὲ τῇσδε οὐπω μείζονα παρασκευὴν
 “ἔχοντες ἐξήλθομεν, ἀλλὰ καὶ ἐπὶ πόλιν
 5 “δυνατωτάτην νῦν ἐρχόμεθα καὶ αὐτοὶ πλεί-
 “στοι καὶ ἄριστοι στρατεύοντες. δίκαιον οὖν,
 “ἡμᾶς μήτε τῶν πατέρων χεῖρους φαίνεσθαι
 “μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστέρους.
 “ἡ γὰρ Ἑλλάς πᾶσα τῇδε τῇ ὀρμῇ ἐπῆρται
 10 “καὶ προσέχει τὴν γνώμην, εὖνοιαν ἔχουσα διὰ τὸ Ἀθηναίων
 “ἔχθος πρᾶξαι ἡμᾶς ἂ ἐπινοοῦμεν. οὐκ οὖν χρή, εἴ τῳ καὶ
 “δοκοῦμεν πλήθει ἐπιέναι καὶ ἀσφάλεια πολλὴ εἶναι μὴ ἂν
 “ἐλθεῖν τοὺς ἐναντίους ἡμῶν διὰ μάχης, τούτου ἕνεκα ἀμελέ-
 “στερόν τι παρεσκευασμένους χωρεῖν, ἀλλὰ καὶ πόλεως
 15 “ἐκάστης ἡγεμόνα καὶ στρατιώτην τὸ καθ’ αὐτὸν αἰεὶ προσ-
 “δέχεσθαι ἐς κίνδυνόν τινα ἦξειν. ἄδηλα γὰρ τὰ τῶν
 “πολέμων, καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι’ ὀργῆς αἱ ἐπιχει-
 “ρήσεις γίνονται· πολλάκις τε τὸ ἔλασσον πλήθος δεδιὸς
 “ἄμεινον ἡμύνετο τοὺς πλείονας διὰ τὸ καταφρονούντας
 20 “ἀπαρασκευάτους γενέσθαι. χρή δὲ αἰεὶ ἐν τῇ πολεμίᾳ τῇ μὲν

1. αὐτῶν ἡμῶν A.B.E.F.H.K.Q.V.c.d.f.g.h.i. Poppo. Goell. Bekk. C.G. et vulgo ἡμῶν αὐτῶν. 3. οὐπω τῇσδε K.i. τῇσδε οὔτε L.O. 11. οὐκοῦν E. 12. ἀσφα-
 λεία πολλῇ A.E.F.G.H.I. ἀσφάλεια, omisso πολλῇ, L.O. 13. ἐλθεῖν] ἐθέλειν M.
 τούτων A.B.E.F.G.H.K.L.N.O.P.Q.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et
 vulgo τούτων. 14. παρεσκευασμένους E. 17. τὰ πολλὰ] om. e. 18. δὲ f.
 τῷ] om f. ἔλαττον c.f. 19. ἀμύνον K. πλείονας B.g.h. 20. τῇ γῇ
 post πολεμίᾳ inscr. E.

10. εὖνοιαν] Eleganter opponitur τῷ ἔχθος. WASS. not. MS. Scholiastes εὖνοιαν se legisse aperte ostendit: sed εὖνοιαν libenter retineo, ut perinde sit, ac si diceretur, διὰ τὴν εἰς ἡμᾶς εὖνοιαν ἐπιθυμοῦσα, ut si Gallice dicas, aiant affection que nous aions bonne issue. Nam istud affection respondet alioqui Græco εὖνοια. At εὖνοια et σκοπὸς (nam hoc exponit illud Scholiastes)

quem locum habere possunt in iis rebus, quæ in potestate nostra positæ non sunt, sed pro quibus vota facere tantum possumus? ΣΤΕΡΗ.

19. ἀμεινον ἡμύνετο] “ἀμεινον natum videtur e sequenti. Comparativo nullus hic locus.” DOBREE. But Poppo rightly explains it, ἀμεινον ἢ οἱ πλείονες τὸ ἔλασσον πλήθος.

- “ γνώμη θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρα-
 “ σκευάζεσθαι· οὕτω γὰρ πρὸς τε τὸ ἐπιέναι τοῖς ἐναντίοις
 “ εὐψυχότατοι ἂν εἶεν, πρὸς τε τὸ ἐπιχειρεῖσθαι ἀσφαλέ-
 7 “ στατοι. ἡμεῖς δὲ οὐδ’ ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν
 “ ἐρχόμεθα, ἀλλὰ τοῖς πᾶσιν ἄριστα παρεσκευασμένην, 5
 “ ὥστε χρὴ καὶ πάνυ ἐλπίζειν διὰ μάχης ἰέναι αὐτοὺς, εἰ μὴ
 “ καὶ νῦν ὥρμηται ἐν ᾧ οὐπω πάρεσμεν, ἀλλ’ ὅταν ἐν τῇ
 “ γῇ ὀρώσιν ἡμᾶς δροῦντάς τε καὶ τάκείνων φθείροντας.
 8 “ πᾶσι γὰρ ἐν τοῖς ὄμμασι καὶ ἐν τῷ παραντίκῃ ὄρᾳν
 “ πάσχοντάς τι ἄηθες ὀργὴ προσπίπτει· καὶ οἱ λογισμῷ 10
 “ ἐλάχιστα χρώμενοι θυμῷ πλείστα ἐς ἔργον καθίστανται.
 9 “ Ἀθηναίους δὲ καὶ πλεόν τι τῶν ἄλλων εἰκὸς τοῦτο δρᾶσαι,
 “ οἱ ἄρχειν τε τῶν ἄλλων ἀξιούσι καὶ ἐπιόντες τὴν τῶν
 10 “ πέλας δροῦν μᾶλλον ἢ τὴν ἐαύτων ὄρᾳν. ὥς οὖν ἐπὶ
 “ τοσαύτην πόλιν στρατεύοντες, καὶ μεγίστην δόξαν οἰσό- 15
 “ μενοι τοῖς τε προγόνοις καὶ ἡμῖν αὐτοῖς ἐπ’ ἀμφοτέρα ἐκ
 “ τῶν ἀποβαινόντων, ἔπειθ’ ὅπῃ ἂν τις ἡγήται, κόσμον καὶ
 “ φυλακὴν περὶ παντὸς ποιούμενοι καὶ τὰ παραγγελόμενα

1. θαρσαλείους E. ἔργῳ ὡς δεδιότας i. παρασκευάζεσθαι A.B.E.F.G.H.I.
 K.L.N.O.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et ceteri παρεσκευάσθαι.
 3. εὐψυχότατοι E.H.K. ἐπιχειρῆσαι Q. 5. παρασκευασμένην E. 6. μάχης
 ἡμῖν ἰέναι f. αὐτοὺς διὰ μάχης ἰέναι V. 7. οὐπω γὰρ E. 10. πάσχοντα, ut
 videtur, C. τι] τε C.H.P. ὀργῇ E. 13. ἐπιόντας K.i. 14. αὐτῶν
 C.L.O.P.e. ὥς μὲν οὖν K. 15. τοιαύτην L.O.P. τὴν τοσαύτην f. τὴν ἄλλην
 A.B.F.g.h. sed A.B.F. additis his γρ. τοσαύτην, δ καὶ βέλτιον. οἰόμενοι B.
 16. ἐπὶ om. V. 17. ὅπῃ A.B.C.E.F.G.H.K.N.e.f.g.h.i. ὅπῃ V. Poppo. Goell.
 Bekk. vulgo ὅποι. τις στρατηγὸς ἡγήται L.O.P.

4. ἀδύνατον—οὕτω πόλιν] “A city
 “ not so powerless as they would have
 “ us believe, who tell us that the Athe-
 “ nians will never dare to meet us in
 “ the field.”

9. πᾶσι γὰρ ἐν τοῖς ὄμμασι κ. τ. λ.]
 “ For all are angry, when suffering any
 “ unwonted evil, to see it done pre-
 “ sently and before their eyes.” The
 English idiom here also corresponds
 with the language of Thucydides, in
 the use of the infinitive ὄρᾳν after πᾶσιν

ὀργῇ προσπίπτει, instead of the parti-
 ciple ὀρώσι. For the accusative πάσchon-
 τας after the dative πᾶσι, Goller well
 compares several other passages in
 Thucydides: VI. 55, 4. Ἰππάρχῳ δὲ
 ξυνέβη, ὀνομασθέντα κ. τ. λ. VII. 40, 3.
 οὐκ ἔδωκε τοῖς Ἀθηναίοις—διαμελλοντας
 —ἀλίσκεσθαι. And so also IV. 2, 3.
 30. VII. 57, 9.

15. μεγίστην δόξαν οἰσόμενοι] Com-
 pare I. 82, 3.

ISTHMUS OF CORINTH. A. C. 431. Olymp. 87. 1.

“ὁξέως δεχόμενοι· κάλλιστον γὰρ τόδε καὶ ἀσφαλέστατον,
“πολλοὺς ὄντας ἐνὶ κόσμῳ χρωμένους φαίνεσθαι.”

XII. Τοσαῦτα εἰπὼν καὶ διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος Μελησίππον πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας

5 Archidamus makes a τὸν Διακρίτου ἄνδρα Σπαρτιάτην, εἴ τι ἄρα
final attempt at nego- μᾶλλον ἐνδοίειν οἱ Ἀθηναῖοι ὁρῶντες ἤδη σφᾶς
tiation: but the Athe- ἐν ὁδῷ ὄντας. οἱ δὲ οὐ προσεδέξαντο αὐτὸν ἐς 2
nians send away the messenger, without
even giving him a τὴν πόλιν οὐδ' ἐπὶ τὸ κοινόν· ἦν γὰρ Περι-
hearing. κλέους γνώμη πρότερον νενικηκυῖα κήρυκα καὶ
10 πρεσβείαν μὴ προσδέχεσθαι Λακεδαιμονίων ἐξεστρατευ-
μένων ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι καὶ ἐκέλευον
ἐκτὸς ὄρων εἶναι αὐθημερὸν, τό τε λοιπὸν ἀναχωρήσαντας
ἐπὶ τὰ σφέτερα αὐτῶν, ἣν τι βούλωνται, πρεσβεύεσθαι.
ξυμπέμπουσί τε τῷ Μελησίππῳ ἀγωγούς, ὅπως μηδενὶ 3
15 ξυγγένηται. ὁ δὲ ἐπειδὴ ἐπὶ τοῖς ὁρίοις ἐγένετο καὶ ἔμελλε 4
διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι “ἦδε ἡ ἡμέρα τοῖς
“Ἑλλησι μεγάλων κακῶν ἄρξει.” ὥς δὲ ἀφίκετο ἐς τὸ 5
στρατόπεδον καὶ ἔγνω ὁ Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδέν
πῶ ἐνδῶσουσιν, οὕτω δὲ ἄρας τῷ στρατῷ προυχώρει ἐς τὴν
20 γῆν αὐτῶν. Βοιωτοὶ δὲ μέρος μὲν τὸ σφέτερον καὶ τοὺς 6
ἰππέας παρείχοντο Πελοποννησίοις ξυστρατεύειν, τοῖς δὲ
λειπομένοις ἐς Πλάταιαν ἐλθόντες τὴν γῆν ἐδῆουν.

3. σύλλογον V. ὁ μὲν οὖν ἀρχίδαμος τοσαῦτα—ξύλλογον μελησίππον f.
4. μελλήσιππον B.H.F. 5. διακρίτου K.d. 6. σφᾶς ἤδη C.G.L.O.P.d.
9. πρότερον πρὸ τῆς πρεσβείας νενικηκυῖα c. 10. δέχεσθαι C. 11. οὖν] om. b.
ἐκέλευον αὐτὸν ἐκτὸς C.G.L.O.P.e. 12. ἀναχωρήσαντας A.B.C.E.F.G.b.c.f.g.i.
Haack. Porpo. Goell. Bekk. Errore typograph. edit. Duker. ἀναχωρήσαντες,
quod repetiit ed. Lips. vulgo ἀναχωρήσαντες. 14. μελησίππῳ B. 16. δια-
λύσεσθαι A.E.F.G.H.I.K.L.N.O.V.f.g.h.i. Porpo. Haack. Goell. Bekk. B.C. et
vulgo, διαλύεσθαι. ἐπορεύετο] om. F.H.Q. 19. ἐκδῶσουσιν h.i. ἐνδωσεί-
ουσιν corr. E. ἐχώρει c. προυχώρει Bekk. 21. ξυστρατεύειν H. 22. λι-
πομένοις F. πλαταιάν C.

14. ἀγωγούς] Cum Schol. explicat Panath. προπομποὺς non male Suid.
Phrynichus, et huic esse proprium in- vid. Poll. III. 95. X. 55. WASS.
nuít: id quod non ita est. vid. Aristid.

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XIII. Ἐτι δὲ τῶν Πελοποννησίων ξυλληγομένων τε ἐς τὸν ἰσθμὸν καὶ ἐν ὁδῷ ὄντων, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν, Περικλῆς ὁ Ξανθίππου στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτὸς, ὥς ἔγνω τὴν ἐσβολὴν ἐσομένην, ὑποτοπήσας, ὅτι Ἀρχίδαμος αὐτῷ 5 ξένος ὢν ἐτύγχανε, μὴ πολλάκις ἢ αὐτὸς ἰδίᾳ βουλόμενος χαρίζεσθαι τοὺς ἀγροὺς αὐτοῦ παραλίπη καὶ μὴ δηῶσῃ, ἣ καὶ Λακεδαιμονίων κελυσάντων ἐπὶ διαβολῇ τῇ ἑαυτοῦ γένηται τοῦτο, ὥσπερ καὶ τὰ ἄγῃ ἐλαύνειν προεῖπον ἔνεκα ἐκείνου, 10 προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἶη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας ἦν ἄρα μὴ δηῶσωσιν οἱ πολέμιοι ὥσπερ καὶ τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια εἶναι καὶ μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίνεσθαι. 15 2 παρῆναι δὲ καὶ περὶ τῶν παρόντων ἅπερ καὶ πρότερον, παρασκευάζεσθαι τε ἐς τὸν πόλεμον καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθαι, ἔς τε μάχην μὴ ἐπεξίεναι, ἀλλὰ τὴν πόλιν ἐσελθόντας φυλάσσειν, καὶ τὸ ναυτικὸν ἥπερ ἰσχύουσιν

1. τε om. V. 7. αὐτοῦ] αὐτοῦ Bekk. om. N.V. 8. παραλίπη E. καὶ post ἡ om V. 9. αὐτοῦ A.E.F.H.K.N.V.f.g. Haack. Poppo. Goell. ἑαυτοῦ Bekk. 10. τὸ ἄγος L.O.P. ἐλαμβάνειν B. ἐκείνου] τούτου L.O. 11. προηγόρευσε L. 12. μὲν οἱ] μέντοι B.E.F. οἱ] ei d. γε] om. f. 13. αὐτοῦ e. 14. ἀφίημι f. 15. οἱ] τοι A.I. om. F.H.K.L.Q.V.i. 18. ἐσκομίζεσθαι O. τε μάχην A.B.C.E.F.G.H.K.L.O.b.c.f.g.h.i. Poppo. Haack. Goell. Bekker. vulgo τε τὴν μάχην. 19. ἐλθόντας d.i. φυλάττειν C.G.K.L.O.P.e.i. εἶπε d. ἥπερ F.

11. προηγόρευε τοῖς Ἀθ.] Idem refert Justinus, III. 7. Simili prudentia Annibalis astutiam elusit Fabius.—HUDS.

12. οὐ μέντοι—γένειτο] i. e. ξένος; "But that he was not his friend so as "to do the state harm."

13. ἦν μὴ δηῶσωσιν,—ἀφίησιν] With regard to the use of the indicative in this passage and in many other similar ones, I may quote once for all the words of Matthiæ, Gr. Gr. §. 507.

"The use of the indicative for the "optative, (or for the Latin conjunctive,) in the oratio obliqua, arises "chiefly from hence, that the Greeks "often quote the words of another "narratively, but in the same manner "as if the person himself spoke." Pericles himself would have said, ἀφίημι αὐτὰ, and therefore the same mood and tense is preserved, merely with a change of person. See Jelf, 887.

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ἐξαρτύεσθαι, τὰ τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν, λέγων τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι τῶν χρημάτων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημάτων

1. Their income in περιουσίᾳ κρατεῖσθαι. θαρσεῖν τε ἐκέλευε 3
5 money being 600 talents from the tribute προσιόντων μὲν ἑξακοσίων ταλάντων ὡς ἐπὶ
of their allies, besides τὸ πολὺ φόρου κατ' ἐνιαυτὸν ἀπὸ τῶν ξυμ-
their other revenue. μάχων τῇ πόλει ἄνευ τῆς ἄλλης προσόδου,
ὑπαρχόντων δὲ ἐν τῇ ἀκροπόλει ἔτι τότε ἀργυρίου ἐπισήμου
ἑξακισχιλίων ταλάντων (τὰ γὰρ πλείεστα τριακοσίων ἀπο-
10 δέοντα μύρια ἐγένετο, ἀφ' ὧν ἔς τε τὰ προπύλαια τῆς
ἀκροπόλεως καὶ τᾶλλα οἰκοδομήματα καὶ ἐς Ποτιδαίαν
ἀπανηλώθη), χωρὶς δὲ χρυσίου ἀσήμου καὶ ἀργυρίου ἔν τε
ἀναθήμασιν ἰδίους καὶ δημοσίοις καὶ ὅσα ἱερὰ σκευὴ περί τε
τὰς πομπὰς καὶ τοὺς ἀγῶνας καὶ σκύλα Μηδικὰ καὶ εἴ τι
15 τοιουτότροπον, οὐκ ἐλάσσονος [ἦν] ἢ πεντακοσίων ταλάν-
των. ἔτι δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα 4

4. παρουσία C.I.e. 5. μὲν om. d. ἐπὶ πολὺ c.f. 8. τε c. 11. πό-
λεως G.I.L.O.e. 15. ἐλάσσον O. ἐλάσσων I. Verbum ἦν omittebat Abre-
schius. obeliscis notavit Poppo. uncis incluserunt Goeller, et Bekk.

1. διὰ χειρὸς ἔχειν] Wass. ad Sallust. Jug. XIV. putat idem esse, quod Latini dicunt *in manu habere*, i. e. *in potestate*; nec probat interpretationem Scholiastæ. Vid. tamen Stephan. Thes. DUKER.

διὰ χειρὸς ἔχειν] i. e. μὴ ἀφίεναι, or, as it is expressed III. 46, 5. σφόδρα φυλάσσειν. To keep a watchful eye over them, and by no remissness encourage them to revolt. Compare ch. 76, 4. ἀφίεσαν τὴν δοκὸν—οὐ διὰ χειρὸς ἔχοντες.

2. τὴν ἰσχὺν αὐτοῖς—τῆς προσόδου] Τούτων refers to the allies: "Telling the Athenians that their strength mainly arose from the returns of the money paid by these allies." Compare III. 13, 8. ἔστι δὲ τῶν χρημάτων ἀπὸ τῶν ξυμμάχων ἢ πρόσδοτος, and I. 122, 1. 143, and III. 46, 2.

5. ἑξακοσίων] Huc respicit Plutarch. Aristid. Vid. Meurs. de Fortun. Attic. cap. 7. DUKER.

7. ἄνευ τῆς ἄλλης προσόδου] For all

that is here said about the Athenian money affairs, and for fuller information on the whole subject, Böckh's Public Economy of Athens, which is now translated and accessible to the English reader, may be consulted with advantage.

8. ὑπαρχόντων—ἀπανηλώθη] Descript. Sch. Aristoph. Plut. v. 1196. ubi pro ἔτι τότε ἀργυρ. legit ἀπὸ τοῦ ἀργυρ. pro μύρια ἐγένετο, περιεγέμετο; pro ἀφ' ὧν ἔς τε, ἀφ' ὧν τε. denique καὶ ἐς τᾶλλα, et eis Ποτιδαίαν ἀπανηλώθη. WASS.

ἐπισήμου] Confer Andocidem Orat. III. p. 269. WASS.

16. ἐκ τῶν ἄλλων ἱερῶν] "From the other temples" besides that particular temple of Minerva in the Acropolis, the Parthenon, which was the treasury of Athens. See Böckh's Public Econ. of Athens, vol. I. p. 219, &c. Eng. transl. Lists of the ἱερὰ σκευὴ kept by the trea-

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οὐκ ὀλίγα, οἷς χρήσεσθαι αὐτοὺς, καὶ ἦν πάνν ἐξείργωνται
 πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς περικειμένοις χρυσίοις
 ἀπέβαινε δ' ἔχον τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν
 5 χρυσίου ἀπέφθου, καὶ περιαιρετὸν εἶναι ἅπαν. χρησαμένους
 τε ἐπὶ σωτηρίᾳ ἔφη χρῆναι μὴ ἐλάσσω ἀντικαταστήσαι 5
 6 2. Their force in men πάλιν. χρήμασι μὲν οὖν οὕτως ἐθάρσυνεν αὐ-
 consisting of 13,000 τούς, ὀπλίτας δὲ τρισχιλίους καὶ μυρίους εἶναι
 disposable heavy-arm-
 ed infantry, 16,000 em-
 ployed in home duty,
 7 1200 cavalry, and 1800 ἔπαλξιν ἐξακισχιλίων καὶ μυρίων. τοσοῦτοι
 archers.
 γὰρ ἐφύλασσαν τὸ πρῶτον ὅποτε οἱ πολέμιοι 10
 ἐσβάλοιεν, ἀπὸ τε τῶν πρεσβυτάτων καὶ τῶν νεωτάτων, καὶ
 8 μετοίκων ὅσοι ὀπλῖται ἦσαν. τοῦ τε γὰρ Φαληρικοῦ τείχους
 στάδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τὸν κύκλον τοῦ
 ἄστεος, καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασσόμενον τρεῖς καὶ
 τεσσαράκοντα· ἔστι δὲ αὐτοῦ ὃ καὶ ἀφύλακτον ἦν, τὸ 15
 9 μεταξὺ τοῦ τε μακροῦ καὶ τοῦ Φαληρικοῦ. τὰ δὲ μακρὰ

2. χρυσείοις K. 3. ἀπέφθνε c. 5. τε] om. d. 6. οὖν] om. i.
 10. ὅτε c. 11. ἐσβεβλήκοιεν c.f. καὶ τῶν νεωτάτων] om. K. καὶ νεωτάτων g.
 καὶ τῶν νεῶν P. 12. φαληρικοῦ G.I.L.O.e. 14. ἄστεος A.B.C.F.G.H.K.L.
 O.V.b.c.g.h.i. Poppo. Haack. Goell. Bekk. E. et vulgo ἄστεως. 15. δὲ τοῦ
 κύκλου αὐτοῦ g.

surers of Minerva are to be found in several existing inscriptions; which are given by Böckh in the Appendix to the German edition of his Economy of Athens, as well as in his Corpus Inscriptionum. It does not appear that *ιερόν* used as a substantive can signify any thing else but "temple." The expression τὰ *ιερά* as opposed to τὰ *δῶα*, or sometimes to τὰ *κοινὰ*, as in the passage quoted by Dr. Bloomfield from Appian, proves nothing as to the present passage of Thucydides. The "Median spoils" are spoken of by Demosthenes, (advers. Timocrat. p. 741. Reiske.) as kept in the Acropolis: and amongst them are noticed the silver-footed chair, which had probably belonged to Xerxes, and the sabre of Mardonius.

4. περιαιρετὸν εἶναι ἅπαν] A similar resource was looked to by the Rhodians, in the famous siege of their city by

Demetrius Poliorcetes. See Diodorus Siculus, XX. 93.

8. τῶν παρ' ἐπαλξιν] Literally, "soldiers to line a parapet;" (compare VII. 28, 2.) that is, "soldiers for garrison duty."

12. μετοίκων] Inquilinos inter ceteros ὀπλίτας militasse c. Xenophontes ostendit Petit. Leg. Attic. pag. 546. Τῶν παρ' ἐπαλξιν etiam in Aristoph. Acharn. v. 72. mentio est. DUKER.

16. τὰ μακρὰ τεῖχη—ἔν τὸ ἔξωθεν ἐτηρείτο] Whatever be the meaning of τὸ διὰ μέσου τεῖχος, mentioned by Plato in his Gorgias, p. 455. e., and by Harpocration in Διὰ μέσου τεῖχος, it is certain that Thucydides here speaks of three walls running down from Athens to the sea; one which he calls the Phaleric wall, whose length was thirty-five stadia; and two which he calls the long walls, reaching in length forty stadia, of which only the outside one was

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τείχη πρὸς τὸν Πειραιᾶ τεσσαράκοντα σταδίων, ὃν τὸ
ἔξωθεν ἐτρηρεῖτο· καὶ τοῦ Πειραιῶς ξὺν Μουνυχία ἐξήκοντα
μὲν σταδίων ὁ ἅπας περίβολος, τὸ δ' ἐν φυλακῇ ἦν ἡμισυ
τούτου. ἱππέας δ' ἀπέφαινε διακοσίους καὶ χιλίους ξὺν 10

1. τὸ om. F. 2. πειραιῶς C.b.c.f. 3. πᾶς C.L.O.P. φυλακῇ ἦν
B. Bekker. φυλακῇ δὲ A.C.E.F.L.O.P.V.g.h. Poppo. Goell. ceteri φυλακῇ δὲ
ἦν.

guarded. It is equally certain, that the walls connecting Athens with the sea are usually spoken of as only two: and that Thucydides himself, I. 107, uses the same language; for he says, "the Athenians began to build their long walls to the sea, both the wall to Phalerum, and that to Piræus." And Col. Leake, who has actually taken a survey of the whole ground, assures us that there exist no vestiges whatever of a third wall, but that the foundations of two are distinctly to be traced, running precisely parallel to one another, at the distance of 550 feet. The southern wall, however, turns off to the southward about four hundred yards before it touches the hill of Phalerum, while the northern wall is traced in a straight line quite to the foot of a more western part of the same hill. The northern wall may be traced for about a mile and a half; the southern one for not more than half a mile in this part, but some other vestiges of it are found in the vineyards nearer Athens, and "still preserving the same straight line directed upon the southern side of the Acropolis, as the northern long wall is upon the northern side of the Acropolis." And Col. Leake further adds, that supposing the southern long wall to have terminated at the point of the hill already mentioned, and the northern wall to have gone till it joined the fortifications which defended the innermost of the three ports of Piræus, "the difference of length between them will be exactly that which Thucydides has stated, namely, five stades; the northern being forty stades, and the southern thirty-five." The question then is how to reconcile these apparent contradictions; for it is impossible to agree with Col. Leake in considering the words of Thucydides in this chapter

"as a negligence of expression." It is not a "negligence of expression," but an absolute infatuation, if Thucydides did not mean that there were three walls, when he has distinctly enumerated three. But it is observable, that what is first called the "long wall," as distinguished from the "Phaleric wall," is afterwards called the "long walls," when it is described more minutely. Again, the long walls, i. e. the Phaleric and what is called the wall to Piræus, were completed A. C. 456. (Compare Thucyd. I. 108, 2. and Fynes Clinton, Fasti Hellenici, A. C. 456.) But Plato makes Socrates say, that he himself heard Pericles, "when he advised us about building the intermediate wall;" τοῦ διὰ μέσου τείχους. Socrates was born A. C. 468. and although he might certainly remember an event which happened when he was twelve years old, yet his words most naturally imply, that he heard Pericles, not when he was a child, if indeed children were allowed to be present at the public assemblies, but when he was a man, and a member of the assembly. And accordingly Æschines says, that the "southern wall" was built after the thirty years' peace, i. e. after A. C. 445. when Pericles was the sole director of public affairs, and when Socrates was old enough to have exercised the ordinary functions of a citizen. It appears then that what Plato calls τὸ διὰ μέσου τείχος, was the same which Æschines calls τὸ νότιον τείχος, and which Thucydides would have called τὸ ἔσωθεν, as opposed to τὸ ἔξωθεν, or the northern wall. Further, by being built several years after the two others, it appears not to have been a necessary part of the plan, but rather an ambitious addition to it, which Pericles might naturally execute in a time of great na-

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ἰπποτοξόταις, ἑξακοσίους δὲ καὶ χιλίους τοξότας, καὶ τριήρεις
 11 3. Their navy consist- τὰς πλοῖμους τριακοσίας. ταῦτα γὰρ ὑπῆρχεν
 ing of 300 triremes fit
 for sea. 'Αθηναίοις καὶ οὐκ ἐλάσσω ἕκαστα τούτων,
 ὅτε ἡ ἐσβολὴ τὸ πρῶτον ἔμελλε Πελοποννησίων ἔσεσθαι
 12 καὶ ἐς τὸν πόλεμον καθίσταντο. ἔλεγε δὲ καὶ ἄλλα οἵαπερ 5
 εἰώθει Περικλῆς ἐς ἀπόδειξιν τοῦ περιέσεσθαι τῷ πολέμῳ.

XIV. Οἱ δὲ Ἀθηναῖοι ἀκούσαντες ἀνεπείθοντό τε καὶ
 ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παῖδας καὶ γυναικας καὶ τὴν
 ἄλλην κατασκευὴν ἣ κατ' οἶκον ἐχρῶντο, καὶ

1. ἰπποτοξόταις E. ἰπποτοξόταις d. ἑξακοσίους] διακοσίους Q. 2. ὑπῆρχον V.
 γ. παρασκευὴν I. P. e. ἐχρῶντο] om. e.

tional wealth and prosperity, if, without being necessary, it was merely in any degree convenient, or completed the symmetry of the work. I believe then that the "southern wall" was intended to make the communication between Athens and Piræus perfectly secure, even in the event of an enemy forcing the Phalerian wall, or turning it by a descent in the old port of Phalerum. But it would by no means follow that when the long walls were restored by Pharnabazus and Conon, all the three as they had formerly existed were restored also; on the contrary, the materials of one of them, perhaps of the old Phaleric wall, may have been used in the reconstruction of the other two walls; and thus there would have been only two walls in the later periods of Athenian history, and the remains of two only would be discoverable at this day. Other explanations of the present appearance of the ruins may be given; and more may be known by excavations, in proportion as the practice of carrying our inquiries below the actual surface of the ground, to which our knowledge of Rome is so largely indebted, shall be carried on also on an extensive scale at Athens. But in any case, considering the various changes to which Athens and its buildings have been subjected in the course of more than 2200 years, it is against all sound principles of historical criticism to question the statements of Thucydides as to the state of the long walls in his

time because they do not correspond with the appearance of the ruins of these walls in ours.

1. ἑξακοσίους δὲ καὶ χιλίους τοξότας] Æschines (de Falsa Legat. p. 336.) states the number of archers at this period to be 1200; and as an orator in describing the former grandeur of his country would certainly not underrate it in any point, the remark of Böckh appears to be just, (Staatshaushalt. d. Athener, vol. I. 285.) that 1200 of the whole number were Scythian slaves, whom the Athenians were in the habit of purchasing as archers, and the remaining 400 were Athenians of the poorer classes. An inscription published by Böckh in his Fasciculus Inscriptionum Græcarum, pars II. cap. I. inscript. 80. speaks of the "archers" who were citizens, τοὺς τοξότας δούκους, as if distinguishing them from the Scythians; and there are the names of some archers in the famous list of citizens slain in the several wars, A. C. 457. (Böckh, Corp. Inscript. tom. I. 165.) where certainly the names of barbarians and slaves would not have been admitted.

2. τριακοσίας] Ita recte emendatum est in Reg. pro διακοσίας. Vid. Meurs. de Fortun. Attic. c. 7. et Petit. Leg. Attic. pag. 214. ἰπποτοξότας in militia Atheniensi ex hoc loco observavit Spanhem. ad Julian. Orat. I. p. 114. Respicit etiam ad eos ludens Aristoph. Avib. v. 1179. DUKER.

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their families and property, and send their cattle over to Eubœa and the neighbouring islands. But this transplantation was very irksome to them;

5 αὐτῶν τῶν οἰκιῶν καθαιροῦντες τὴν ξύλωσιν πρόβατα δὲ καὶ ὑπόζυγια ἐς τὴν Εὐβοίαν διεπέμψαντο καὶ ἐς τὰς νήσους τὰς ἐπικε- μένας. χαλεπῶς δὲ αὐτοῖς διὰ τὸ αἰεὶ εἰωθῆναι 2

because although The- seus had politically united the different townships of Attica in one commonwealth,

10 αὐτῶν τῶν πρώτων βασιλέων ἡ Ἀττικὴ ἐς Θησέα αἰεὶ κατὰ πόλεις ᾤκειτο πρυτανείᾳ τε ἔχουσα καὶ ἄρχοντας, καὶ ὅποτε μὴ τι δέισειαν, οὐ

2. ἐς] om. C.G.L.O.P.e. 3. διεπέμψαν C. 4. ἐς] om. C.G. 5. συνεβε- 6. συνεβε- θῆκει H.c.g. συνεπεβεβήκει B.F.V. 8. πρώτων] ἄλλων K.q. 9. τε] om. C.G.L.O. 10. ἀρχὰς N.V.e. μὴ] om. L.Q.

1. ξύλωσιν] *Tigna* verti, Polluce fretus, qui non, ut Schol. *supellectilem*, sed *asseret* intelligit, τὰ ἐρείψιμα ξύλα, VII. 124. *Materiatum* Vitruv. hujus loco ξύλων adhibet Herodian. VII. Glossæ reddunt *materiam*, *lignum*. Suidas in ξύλων ἐρείψιμων interpretem agit, quod Kustero inobservatum. Wase. In Eubœam missa fuisse pecora, quod ea pascuis abundabat, observat Bochart. Hieroz. II. 1. 19. DUKE.

9. κατὰ πόλεις ᾤκειτο] "The country " was inhabited by a number of independent civil societies." The circumstance of their uniting and having a common chief only in seasons of danger, is one which existed every where in a similar state of society, in Etruria, in Gaul, in Britain, and amongst our Saxon ancestors in their original country. (See Turner's Hist. of Ang. Saxons, Append. to book II. ch. 2.) The πρυτανεῖον is rightly mentioned as a mark of a distinct state: for it was the representation of the common home of all the inhabitants of the town, and stood to them collectively in the same sacred relation that each man's particular home did to him individually. It was well called *ἐστία πόλεως*, "penetrable urbis," (Livy, XLI. 20.) and here therefore the perpetual fire was burning on the altar of the household gods of the city, as in private houses the domestic altar had its fire burning

in the inner court; and here, as at the home of the city, the city collectively exercised the duties of hospitality, whether by entertaining foreign ambassadors, or its own distinguished citizens, whom their common mother was thus supposed to welcome and to receive as her honoured guests; (*σπῆσεις ἐν πρυτανείῳ*.) Hence exclusion from the πρυτανεῖον seems to have been equivalent to a civil excommunication, the state the common parent expelling an unworthy son from its home; and this exclusion was borne so impatiently, that even when enforced by the heaviest penalties we read of persons venturing to disregard it, like exiles venturing back to touch the soil and breathe the air of their country, even when death would be the punishment of their rashness if detected. See that strange story in Herodotus, VII. 197. of the excommunication thus imposed on the posterity of Athamas. Lastly, as has been already mentioned, from the home of the state was carried the sacred fire, which was to constitute a new home to citizens going to plant a colony in a foreign land; a πρυτανεῖον with its altar fire, or in other words, a social or national home, being to the Greeks as essential to every civil society, as a domestic home and a domestic altar was essential to every family.

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their inhabitants had still resided in them, and regarded them as their respective homes much more than Athens.

(15, 16.)

3

τοῦ ξυνετοῦ καὶ δυνατοῦ, τὰ τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας τῶν ἄλλων πόλεων τὰ τε βουλευτήρια καὶ τὰς ἀρχὰς ἐς τὴν νῦν πόλιν οὖσαν, ἐν βουλευτήριον ἀποδείξας καὶ πρυτανεῖον, ξυνόκησε πάντας, καὶ νεμομένους τὰ αὐτῶν ἐκάστους ἅπερ καὶ πρὸ τοῦ ἡνάγκασε μᾶ πόλει ταύτῃ 10 χρῆσθαι, ἣ ἀπάντων ἤδη ξυντελούντων ἐς αὐτὴν μεγάλη γενομένη παρεδόθη ὑπὸ Θησέως τοῖς ἔπειτα· καὶ ξυνοίκια ἐξ ἐκείνου Ἀθηναῖοι ἔτι καὶ νῦν τῇ θεῷ ἑορτὴν δημοτελῇ

4

(Notice of the early state of the town of Athens.)

ποιοῦσι. τὸ δὲ πρὸ τούτου ἡ ἀκρόπολις ἡ νῦν οὖσα πόλις ἦν, καὶ τὸ ὑπ' αὐτὴν πρὸς νότον 15

1. ὥς] ἐς L. 2. ἐπολίτευον C.G.I. καὶ ἐβουλευόντο] om. L. 3. ποτε καὶ αὐτῶν g. 4. καὶ] om. C.G.P.e. 6. χώραν] πόλιν G.L.O.P. 7. πόλεων] om. K. 8. τε om. V. 9. ξυνόκησε E. 11. ἦ E. 13. ἑορτὴν τῇ θεῷ c. 14. ποῦσιν E. τούτου] τοῦ C.G.I.L.O.P.e.g. 15. μάλιστα πρὸς νότον V. νότον] ἄρκτον Valla.

4. Ἐλευσῖνιοι—πρὸς Ἑρ.] Compare Herod. I. 30, 9. Pausan. I. 38.

7. καταλύσας τῶν ἄλλ.] Idem refert Plutarchus in Theseo. Vide Meursii Theseum, c. 16. et Athen. Att. I. i. c. 8. HUDS. De mutata a Theseo forma Reipubl. Atheniensis rursus Meurs. de Fortun. Attic. cap. III. DUKE.

11. ξυντελούντων ἐς αὐτὴν] So IV. 76. ἐς Ὀρχομενὸν ξυντελεῖ. And in Herodotus, ἐς Ἑλλάδας τελέουσιν, II. 51, 2. Isocrates, Plateæc. p. 298. uses both expressions, συντελεῖν Θηβαίους, and συντελεῖν ἐς τὰς Θήβας. In Demosthenes, οἱ συντελεῖς are those who contribute jointly their money for any common object. See Harpocration, and the Etymol. Mag. in συντελεῖς and συντελής. Yet συντελεῖν εἰς τοὺς νόθους, and οἱ νόθοι συντελοῦσιν εἰς Κυνόσαργες, Demosth. cont. Aristocrat. p. 691. Reiske, appear to signify more generally, "to rank or count among, to belong to." And I doubt whether the expression in the text, as well as those in Isocrates,

do not belong also to the older sense of τελεῖν, "to tell," i. e. to count or reckon; and whether ξυντελεῖν ἐς Ἀθήνας does not signify, "to count as belonging to Athens," rather than "to be one of those who paid tax or tribute to Athens." And thus perhaps the words of Sophocles, τὼ εἰς ἀστούς, CEd. Tyr. 222. will rather signify, "I count or reckon as a citizen," than as I explained them after Wachsmuth in the note on I. 58. i. "to arrive at a place amongst citizens."

12. ξυνοίκια] Plutarchus in Theseo id festum non ξυνοίκια sed μετοίκια vocat. Palmerius Exerc. p. 47. Vide Meursii Theseum, et Græciam feriatam. Stephanum in voce Ἀθήνα. Petr. Castellanum de Festis, p. 198. Scaligeri animadversa. in Eusebium, p. 47. et Notas Histor. in Chronicon Marmor. p. 189. HUDS.

14. ἡ ἀκρόπολις] Vide Meursii Att. Lect. p. 367. HUDS. Lib. VI. c. 33. et Cecrop. c. III. DUKE.

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μάλιστα τετραμμένον. τεκμήριον δέ' τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ 5
ἀκροπόλει καὶ ἄλλων θεῶν ἐστὶ καὶ τὰ ἔξω πρὸς τοῦτο τὸ
μέρος τῆς πόλεως μᾶλλον ἰδρυται, τό τε τοῦ Διὸς τοῦ
'Ολυμπίου καὶ τὸ Πύθιον καὶ τὸ τῆς Γῆς καὶ τὸ ἐν Λίμναις
5 Διονύσου, φ' τὰ ἀρχαιότερα Διονύσια τῇ δωδεκᾷ ποιεῖται

1. ἱερὰ] om. c.

3. μᾶλλον] om. L.O.P.

4. λίμνη L.O.

1. τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ ἀκροπόλει κ. τ. λ.] "For the Acropolis itself contains the temples of other gods besides Minerva, and those temples which are not in it are to be found on the southern side of it."

3. τό τε τοῦ Διὸς τοῦ 'Ολυμπίου] This temple, whose first foundation was ascribed to Deucalion, was again begun by Pisistratus, but not completed; nor was it finally completed and dedicated till the reign of the emperor Hadrianus. Sixteen of the columns of this temple, of the Corinthian order, and above sixty feet high, were standing down to the period of the present war. See Leake's Topog. of Athens, p. 43. 401. For its situation, as well as for that of the Pythium, and of the temple of Bacchus in the marshes, and of the spring Callirrhoe, the reader should consult Col. Leake's excellent work on the Topography of Athens, and the plans which accompany it. Callirrhoe still retains its name, and is a small vein of sweet water which finds its way into the Ilissus, exactly at the south-eastern extremity of Athens. It was the only source of drinkable water in the city; for the water of the other springs, although fitted for domestic purposes, was too saline to be used for drinking. See Col. Leake, Topogr. of Athens p. 48, 49.

[There is some difficulty about the history of the temple of Jupiter Olympius. Aristotle speaks of it as built by the Pisistratidæ, and as a great work which, agreeably to the usual policy of tyrants, employed and impoverished the people, like the Pyramids, or the great works of Polycrates at Samos. We should not guess from this, or from what Thucydides says of it, that it was an unfinished building; much less should we suppose that the Pisistratidæ

had only laid the foundations, and that the Cella was first built by Antiochus Epiphanes, about 174 years before Christ, as is asserted in the passage of Vitruvius, quoted by Col. Leake in his account of the temple. Again, there is a passage in the prose fragment ascribed to Dicaearchus, which describes the Olympian temple as half finished, but as so imposing in its plan, that it would have been a most admirable work had it been completed. The real Dicaearchus was a pupil of Aristotle; but the fragment ascribed to him is a mere patchwork made up of extracts from various sources, so that it cannot be quoted with safety. And what is said of the Olympian temple appears to me to be better suited to the period between Antiochus Epiphanes and Hadrian, than to the age of Alexander's immediate successors.]

4. ἐν Λίμναις] Λίμνη Ar. C. At Stephanus, qui, suppresso auctoris nomine, huc respexit, Λίμναι repræsentat. Vid. Holstenium, cui addas licet Eustath. 119. Athenæum XI. p. 465. De Λίμναις vide Polyb. 494. Nostrum III. 106, 2. Wlass. Scholiasten, qui Limnas in arce fuisse scribit, erroris arguit Meurs. III. de Athen. Attic. 4. ex eo, quod Thucydides ipse inter templa, quæ extra arcem erant, templum Bacchi in Limnis memorat. DUKER.

5. φ' τὰ ἀρχαιότερα Διον.] Vide Palmer. in Gr. Auct. p. 618. et Casaub. in Athenæum 6, 15. HUDS. Conf. quæ in hunc locum Thucydidis scribunt Scalig. I. de Emendat. Tempore p. 30. Luisin. I. Parerg. 15. Selden. ad Marm. Arundell. pag. 36. ed. Oxon. Petit. Leg. Att. pag. 43. et Spanhem. ad argument. Aristophanis Ranar. DUKER. Demosthenes (cont. Næeram, p. 1371.) speaks of this temple exactly in the same terms, ἐν τῇ ἀρχαιότατῃ ἱερῇ τοῦ Διονύσου καὶ

ἐν μηνὶ Ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες
 6 ἔτι καὶ νῦν νομίζουσιν. Ἰδρυται δὲ καὶ ἄλλα ἱερὰ ταύτῃ
 7 ἀρχαῖα. καὶ τῇ κρήνῃ τῇ νῦν μὲν τῶν τυράννων οὕτω
 σκευασάντων Ἐννεακρούνηφ καλουμένη, τὸ δὲ πάλαι φανερῶν
 τῶν πηγῶν οὐσῶν Καλλιρρόῃ ὠνομασμένη, ἐκείνοί τε ἐγγὺς 5
 οὖσῃ τὰ πλείστου ἄξια ἐχρῶντο, καὶ νῦν ἔτι ἀπὸ τοῦ ἀρχαίου
 πρό τε γαμικῶν καὶ ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι
 8 χρῆσθαι. καλεῖται δὲ διὰ τὴν παλαιὰν ταύτῃ κατοίκησιν
 καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις.
 XVI. τῇ τε οὖν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτόνομον οἰκῆσει 10

1. ἀνθεστηριῶνι C. καὶ om. V. ἀπ'] om. L.O. 2. καὶ ante νῦν
 om. g. ταύτῃ ἀρχαῖα A.B.C.E.F.G.H.K.L.O.P.V.b.c.d.e.f.g.h. Haack. Poppo.
 Goell. Bekk. vulgo ἀρχαῖα ταύτη. 4. κατασκευασάντων c.f. κατασκευασθέντων i.
 κελευσάντων C.G.I.L.O.P. φανερῶν] λαμνρῶν Hemsterhus. ad Thom. M.
 v. λαμνρία. 5. οὐσῶν τῶν πηγῶν O. καλλιρρόῃ B.C.F.P.V. καλλιρόφ L.
 καλλιρροῇ E. ὠνομασμένη] καλουμένη L.O.P. ἐκείνοί Bekk. vulgo ἐκείνη.
 6. πλείστα B.e. 8. ταύτῃ A.B.E.F.G.H.K.c.f.g. Poppo. Goell. Bekk. C. et
 vulgo ταύτην. 10. τῇ] om. g.

ἀγιοτάτῃ, τῷ ἐν Δίμναις, which temple, he adds, ἀπαξ τοῦ ἐνιαυτοῦ ἐκάστου ἀνοίγεται, τῇ δωδεκάτῃ τοῦ Ἀνθεστηριῶνος μηνός. This "more ancient festival of "Bacchus" was called the Lenæa, from Ἀλναιον, an enclosure situated in the lowest part of the city, which was anciently a swamp, ἐν Δίμναις. It was celebrated for three days, the 11th, 12th, and 13th of Anthesterion, each day's ceremonies having a particular name; the first Πιθοίγνια, the second Χόες, and the third Χύτροι. Besides the Lenæa, there were two other festivals of Bacchus, τὰ κατ' ἀγρούς, or the "rural festival," celebrated in the country towns and villages of Attica in the month Posideon; (December and January;) and τὰ κατ' ἀστυ, τὰ ἀστικά, or τὰ μεγάλα Διονύσια, celebrated in the city of Athens in the month Elaphebolion, (March and April,) at which the great annual dramatic contest took place. For fuller information the reader may consult Ruhnken's excellent note on the Διονύσια, in the "Auctarium "Emendationum" inserted at the end of the second volume of Alberti's Hesychius; or, to refer to a work more

universally accessible, he may consult that very useful volume, the "Greek "Theatre," lately published at Cambridge. It may not be useless to observe, when mentioning the name of Ruhnken, that the student will rarely, if ever, find himself disappointed, when he consults the writings of that most sensible scholar, whose great learning is always turned to advantage by his strong sense, and the liveliness and clearness of his language.

7. πρό τε γαμικῶν] Aquam hinc petitam ad lavacra nuptialia virginibus nubentibus, refert Pollux, l. 3. c. 3. nec nubentibus tantum id factum, sed et ante nuptias morientibus. Vide Meursii Ceramicum Geminum, c. 14. Etymologici Auctorem, et Harpocrat. in voce λουτροφόρος. HUDS. Add. Vales. ad Harpocrat. Quod nuptias inter lepad ponit Thucyd. id illustrat Spanhem. Dissert. XI. de Præst. et Us. Numism. p. 292. DUKER.

8. καλεῖται — ἡ ἀκρόπολις — πόλις] Compare for an example of this practice, V. 23. 5. 47, 11.

10. τῇ—αὐτόνομον οἰκῆσει μετέχον] The scholiast calls this construction an

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μετείχον οἱ Ἀθηναῖοι, καὶ ἐπειδὴ ξυνφκίσθησαν, διὰ τὸ ἔθος ἐν τοῖς ἀγροῖς ὅμως οἱ πλείους τῶν ἀρχαίων καὶ τῶν ὕστερον μέχρι τοῦδε τοῦ πολέμου πανοικησίᾳ γενόμενοι τε καὶ οἰκήσαντες οὐ ῥαδίως τὰς μεταναστάσεις ἐποιοῦντο, ἄλλως τε καὶ ἄρτι ἀνειληφότες τὰς κατασκευὰς μετὰ τὰ Μηδικὰ, ἐβαρύνοντο δὲ καὶ χαλεπῶς ἔφερον οἰκίας τε καταλιπόντες καὶ ἱερὰ ἃ διὰ παντὸς ἦν αὐτοῖς ἐκ τῆς κατὰ τὸ ἀρχαῖον πολιτείας πάτρια, δίαίτᾳ τε μέλλοντες μεταβάλλειν καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὐτοῦ ἀπολείπων ἕκαστος. XVII. ἐπειδὴ

μετοικέων

1. μετείχον K. οἱ] om. N.V. 2. τῶν ἀρχαίων A.B.E.F.G.H.L.O.P.V.
Goell. Bekk. τε conjunctionem uncis inclusit Poppo. C. et ceteri τῶν τε ἀρχαίων.
3. πανοικησίᾳ c.d.s. cum Thoma M. 4. μεταστάσεις F.N.P.V.c. ἀναστάσεις
C.e. 8. οὐδὲ B. 9. ἀπολείπειν Q. ἀπολιπὼν C.E.e. ἕκαστος] om. g.

ἀντίπτωσις, by which the dative case is used instead of the genitive. Matthiæ however, Gr. Gr. §. 359. obs. 2. supposes that τῆς χώρας, or τῶν ἀγρῶν, should be understood, and that the dative expresses, not the object shared, but the manner in which it was shared. In these cases the analogy of another language seems to me to be applicable: and as we ourselves say, "to partake in," as well as "to partake of," although the expression be less usual, it is not impossible that Thucydides may have written μετείχον τῇ οἰκίᾳ, intending the very same thing which he would more commonly have expressed by μετείχον τῆς οἰκίσεως. [Poppo in his note on this passage, published in 1834, defends the construction of μετέχειν with a dative case by quoting two passages of Demosthenes, where κοινωνεῖν is also used with a dative; and κοινωνεῖν and μετέχειν, as he adds, are words so similar, that what is allowable for one of them may be allowed also for the other.]

6. καταλιπόντες—ἱερὰ—πάτρια] The religion of the ancient world was almost universally local; that is to say, the worship performed at one place could not be offered in another without profanation; for the gods were supposed to have their own homes, which they would not quit, and where alone they

were willing to receive the prayers and sacrifices of their votaries. Hence the temples were sometimes left standing, when political reasons induced the destruction of all the other buildings of a city. When the Romans required the Carthaginians to abandon Carthage, and remove to a greater distance from the sea; the temples were to be left untouched, that the Carthaginians might still be able to worship the gods of their fathers in the place where alone their worship could lawfully be offered. (Appian, Punica, VIII. 89.) So after the destruction of Alba, the sacrifices to Jupiter Latiaris still continued to be offered on the top of the Alban mount: and when it was proposed to remove from Rome to Veii, after the invasion of the Gauls, it was urged by the opposers of the measure, that Veii would be too distant to allow of the regular performance of the sacrifices to Jupiter Capitolinus, which could only be performed in his own temple on the Capitoline hill. This universal notion of the locality of religious worship shews us how much we have gained by the declaration of Christ, (John iv. 21. 23. 24.) which contained a principle so new, and yet so essential to the purity of our views concerning the divine nature.

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This influx of inhabitants is accommodated in the city, and afterwards on the long walls and in Piræus, but with difficulty and inconveniently.

τε ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν ὑπήρχον οἰκήσεις καὶ παρὰ φίλων τινὰς ἢ οἰκίῳν καταφυγῇ, οἱ δὲ πολλοὶ τὰ τε ἔρημα τῆς πόλεως ᾤκησαν καὶ τὰ ἱερὰ καὶ τὰ ἡρῶα πάντα πλὴν τῆς ἀκροπόλεως καὶ τοῦ Ἑλευσινίου καὶ εἴ τι ἄλλο βεβαίως κληστὸν ἦν· τό τε Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ καὶ ἐπάρατόν τε ἦν μὴ

1. τε A.B.E.F.H.V.c.d.f.g.h.i. Poppo. Goell. Bekk. C.G. et ceteri δέ.
2. φίλους V. τινων f. ἦ] om. e. 3. καταφυγαὶ I. τε] om. V.i.
ἐρῆμα Bekk. qui ita semper. 4. οἴκησαν C. 6. κληστὸν c. πελαργικὸν C. πελαγικὸν g.

6. τὸ Πελασγικὸν τὸ ὑπὸ τὴν ἀκρόπολιν] This was a space of ground below the Pelasgic wall, at the foot of the rocks on the northern side of the Acropolis. See Leake's Topography of Athens, p. 284. Col. Leake supposes that the ἐννεάπυλον τὸ Πελασγικὸν spoken of by Clidimus (quoted by Suidas in ἀρεδα) was a succession of gates at different intervals on the winding ascent to the Propylæa. If then the fortifications were carried quite down into the plain, a certain distance from them might have been kept clear from houses, and put under a religious sanction, in order that a besieging enemy might not convert these buildings to his own purposes in attacking the citadel. And for this very reason, in the recent siege of Athens, Odysseus the Greek general would not allow of the rebuilding of the houses which had been destroyed on the north of the Acropolis, because they would only facilitate the operations of the enemy against the citadel. The Pelasgicum derived its name from a tribe of the earliest known inhabitants of Greece, who, being expelled from Bœotia by the Bœotians, migrated to Athens, and were there received into the inferior condition of sojourners, or σύνοικοι, (Herod. II. 51, 2.) and employed in labour; in which capacity they built the oldest fortifications of the Acropolis. Whilst so employed, their dwellings might have been situated immediately under the northern side of the citadel, as the Athenians themselves occupied

the plain on the southern side: (see chap. 15, 4.) and thus then they were finally expelled from Attica, their former quarter in the city might have been regarded as unclean and accursed; and a practice in this, as in many other instances, might have originated in feeling, and afterwards have been continued from a mixture of feeling and political expediency. For the residence of the Pelasgians in Attica as an inferior people after the invasion of the Hellenians, see Herodotus, I. 57, 2, 3. II. 51, 2. VI. 137. But whether they were an unsubdued remnant of the old Pelasgians, who had never migrated from their country, or a tribe of the same stock who came to Attica from Bœotia or some other quarter, according to Strabo's account, after the old Pelasgians of Athens had become Hellenized by long intercourse with their Hellenian conquerors, and were received as σύνοικοι, partly according to the general policy of Athens, and partly from their skill in building, which appears to have characterized the Pelasgian race; this is a question which cannot be decided with certainty; although the words of Herodotus, σύνοικοι ἐγένοντο, make the latter supposition more probable. See Strabo, IX. 2, 3.

Πελασγικὸν] Vid. Hesych. v. Πελαργικοί, et Schol. in Lucianum, Strabonem, p. 221. Schol. Aristoph. Ὀρν. 833. WASS. In Aristoph. et Schol. l. d. est Πελαργικόν, de quo etiam monet Schol. Lucian. Bisaccus. pag. 219. DUKER.

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οἰκεῖν καὶ τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτιον τοῖονδε
διεκώλυε, λέγον ὥς

τὸ Πελασγικὸν ἀργὸν ἀμεινον,

ὁμως ὑπὸ τῆς παραχρῆμα ἀνάγκης ἐξωκλήθη. καὶ μοι δοκεῖ
5 τὸ μαντεῖον τοῦναντίον ξυμβῆναι ἢ προσεδέχοντο· οὐ γὰρ
διὰ τὴν παράνομον ἐνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῇ πόλει,
ἀλλὰ διὰ τὸν πόλεμον ἢ ἀνάγκη τῆς οἰκήσεως, ὃν οὐκ ὄνο-
μάζον τὸ μαντεῖον προήδει μὴ ἐπ' ἀγαθῷ ποτὲ αὐτὸ κατοι-
κισθησόμενον. κατεσκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν
10 τειχῶν πολλοὶ καὶ ὥς ἕκαστός που ἐδύνατο· οὐ γὰρ ἐχώρησε
ξυνελθόντας αὐτοὺς ἡ πόλις, ἀλλ' ὕστερον δὴ τὰ τε μακρὰ
τείχη ᾤκησαν κατανειμάμενοι καὶ τοῦ Περαιῶς τὰ πολλά.
ἅμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἦπτοντο, ξυμμάχους τε
ἀγείροντες καὶ τῇ Πελοποννήσῳ ἑκατὸν νεῶν ἐπίπλουν ἐξαρ-
15 τύοντες. καὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν.

XVIII. Ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖον
ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνὸν πρῶτον, ἥπερ ἔμελλον

- | | | | |
|--|---------------------------|------------------|------------------|
| 1. διεκώλυε τοῖονδε e. | 3. πελαργικὸν C. | ἀργος E.F. | 4. ἐξωκλήθη E.f. |
| 5. τοῦναντίον] om. b. ante μαντεῖον ponit i. | ἦ] ἢ A.B. | προσεδέχετο E.I. | |
| 6. οἰκήσιν G.K.c.f. | 7. ὃν] δ A.B.C.E.F.H.h. | ὀνόμαζον C.E.F. | 8. ποτὲ |
| om. e. | αὐτῷ C.E.F. | 10. ἐδύνατο e. | 12. ᾤκησαν Q. |
| 13. τὸν] om. L.O.P. | 14. ἀγείροντες I.L.O.P.e. | 16. στρατηγὸς Q. | 17. τὸ |
| πρῶτον L. | | | |

1. ἀκροτελεύτιον] Agn. Suidas. Cicero ad Attic. V. "etsi bellum ἀκροτελεύτιον
"habet illa tua epistola." Laudat etiam
Pollux, II. 161. WASS.

9. κατεσκευάσαντο] Settled, quar-
"tered, or established themselves."
Compare the note on I. 10, 2. Κατα-
σκευάζεσθαι is the exact opposite of
ἀνασκευάζεσθαι, I. 18, 3. Compare
Schneider's note on Xenoph. Anab. III.
2, 24. and Xenophon de Vectigali-
bus, IV. 11. κατασκευάζμεθα ἐν αὐτοῖς,
i. e. ἐν τοῖς ἀργυρίοις.

17. ἐς Οἰνὸν] Altera erat Οἰνὸν ad
Marathonem: at illa, quæ ad Eleutheras,
in confiniis Bæotiæ, hic loci memoratur
a Thucydide, ut testatur Harpocrat. in
voce Οἰνὸν. HUDS. Οἰνὸν δῆμος τῆς
Ἰπποβοωντιδῶς, πρὸς Ἐλευθέραις. Har-

pocrat. vid. Hesych. in Οἰναῖοι τὴν
χαράδραν, et Suidam. Herod. V. 74, 2.
Pollucem, VIII. 9. Pausan. Demosth.
contra Timocr. Plutarch. Cim. p. 425.
Eustath. II. β. 297. Platon. Protag.
p. 217. Menex. 521. Lucian. Icarom.
Liban. Decl. 451. WASS. It is suffi-
ciently clear that Cænæ was situated
somewhere or other in the pass now
called Saranda Potamoi, ("Forty
"Rivers," because the road continually
crosses and recrosses the stream, which
is the Eleusinian Cephissus;) through
which runs the main road from Thebes
to Athens. But whether its site should
be fixed at Gyphto Castro, at the head
of the pass, just under Cithæron; or
five miles lower down, at Blachi or
Vlachi, where the valley opens upon

- 2 The Peloponnesians commence their invasion, and lay siege to the border fortress of Œnoe, where Archidamus purposely lingers for some time, in the hope that the Athenians would yet be
3 terrified into compliance with the demands of Lacedæmon, with-
4 out the necessity of an actual invasion of their territory.

ἐσβαλεῖν. καὶ ὥς ἐκαθέζοντο, προσβολὰς
παρεσκευάζοντο τῇ τείχει ποιησόμενοι μηχαν-
αῖς τε καὶ ἄλλῃ τρόπῳ· ἡ γὰρ Οἰνότης οὖσα
ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετεί-
χιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο 5
ὅποτε πόλεμος καταλάβοι. τὰς τε οὖν προσ-
βολὰς εὐτρεπίζοντο καὶ ἄλλως ἐνδιέτριψαν
χρόνον περὶ αὐτήν. αἰτίαν τε οὐκ ἐλαχίστην
Ἀρχίδαμος ἔλαβεν ἀπ' αὐτοῦ, δοκῶν καὶ ἐν
τῇ ξυναγωγῇ τοῦ πολέμου μαλακὸς εἶναι καὶ τοῖς Ἀθη- 10
ναίοις ἐπιτήδειος, οὐ παραινῶν προθύμως πολεμεῖν· ἐπειδὴ
τε ξυνελέγετο ὁ στρατὸς, ἥ τε ἐν τῷ ἰσθμῷ ἐπιμονὴ γενο-
μένη καὶ κατὰ τὴν ἄλλην πορείαν ἡ σχολαιότης διέβαλεν
5 αὐτὸν, μάλιστα δὲ ἡ ἐν τῇ Οἰνότη ἐπίσχεσις. οἱ γὰρ Ἀθη-
ναῖοι ἐσεκομίζοντο ἐν τῷ χρόνῳ τούτῳ, καὶ ἐδόκουν οἱ Πελο- 15

2. τεῖχη E. ποιησόμενοι μηχανὰς L.O.P. 4. καὶ Βοιωτίας] om. i. 7. εὐ-
τρεπίζοντο C. Porpo. Goell. vulgo, Bekk. Haack. ἡτρεπίζοντο. Conf. Porpon.
Prolegom. I. p. 227. et Buttmann. Gr. Gr. §. 86. 2. 8. δὲ C.L.O.d.e. 9. καὶ
τὰ ἐν B.g.h. 12. τε] om. P. ἐπιμονὴ γενομένη E. 13. καὶ] om. C.e.
κατὰ] om. L.O.P. διέβαλλεν K.Q. 14. ἡ om. V.

the plain of Eleusis, it is not possible to determine. The road by which Archidamus advanced from the isthmus would probably pass by the modern village of Condoura, which is the line of the modern road from Corinth and Megara; and then bring him into the valley of Saranda Potamoi, about half way between Gyphito Castro and Blachi. If Blachi were Œnoe, then the siege of the place would be a natural operation, as it lay in the direct line by which he must enter the plain country of Attica. If on the other hand Gyphito Castro were Œnoe, still the importance of clearing the direct communication with Bœotia might induce him to turn aside two or three miles out of his way, in the hope of taking the place. The expression of Thucydides, ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, and the words of Herodotus, V. 74, 2. Οἰνότην καὶ Ὑσιὰς, δῆμους τοὺς ἐσχάτους τῆς Ἀττικῆς, seem

to be in favour of the claims of Gyphito Castro: while the fact mentioned by Thucydides, VIII. 98, 2. that a party of the garrison of Decelea, when returning home to Corinth, sustained some loss from the garrison of Œnoe, is most naturally applicable to Blachi; under the very walls of which the Peloponnesians from Decelea must have passed, in order to arrive at the turning off to Megara and Corinth by the modern village of Condoura. As for authorities, Sir W. Gell inclines in favour of Gyphito Castro, while Kruss in his map places Œnoe at Blachi.

8. χρόνον] Homer. Od. δ'. 599. Σὺ δὲ με χρόνον ἐνθάδ' ἐρύκεις, et Od. ζ'. 295. Ἐνθα καθεζόμενος μέναι χρόνον. In quibus deest ἐπὶ. Il. β'. 299. Καὶ μέναι ἐπὶ χρόνον. Itaque non adsentior Stephano (omittenti hoc χρόνον, nisi addatur πολὺν vel τινά). DUKER.

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ποννήσιοι ἐπελθόντες ἂν διὰ τάχους πάντα ἔτι ἕξω κατα-
λαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν. ἐν τοιαύτῃ μὲν ὁ
ὀργῇ ὁ στρατὸς τὸν Ἀρχίδαμον ἐν τῇ καθέδρᾳ εἶχεν. ὁ δὲ
προσδεχόμενος, ὥς λέγεται, τοὺς Ἀθηναίους τῆς γῆς ἔτι
5 ἀκεραίου οὔσης ἐνδῶσειν τι καὶ κατοκνήσειν περιυδεῖν αὐτὴν
τμηθεῖσαν, ἀνείχεν. XIX. ἐπειδὴ μέντοι προσβαλόντες τῇ

But this hope being dis-
appointed, and Cnoe
resisting their attacks
with success, the Pe-
loponnesians raise the
10 siege, and proceed to-
wards the neighbour-
hood of Athens, laying
waste the whole coun-
try.

Οἰνῳ καὶ πᾶσαν ἰδέαν πειράσαντες οὐκ ἐδύ-
ναντο ἐλεῖν, οἳ τε Ἀθηναῖοι οὐδὲν ἐπεκρυ-
κεύοντο, οὕτω δὲ ὀρμήσαντες ἀπ' αὐτῆς, μετὰ
τὰ ἐν Πλαταίᾳ τῶν ἐσελθόντων Θηβαίων
γενόμενα ἡμέρᾳ ὀγδοηκοστῇ μάλιστα, τοῦ
θέρους καὶ τοῦ σίτου ἀκμάζοντος, ἐσέβαλον
ἐς τὴν Ἀττικὴν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ

1. ἔτι] post ἕξω ponunt c.f. τὰ N.Q.V.

3. εἶχον L.O.

5. ἀκεραίας K.

8. οἳ] σὺ e.

λαβεῖν K.

2. μέλησιν] c.

9. ἐπ I.e.

11. τοῦ ante θέρους om. C.e.

ἀπεκρυκτεύοντο] A.B.F.P.

13. δ ἀρχίδαμος A.F.H.

om. K.c.

δ]

12. τοῦ σίτου ἀκμάζοντος] That this period cannot be as late as the 26th of July, the date given in the chronology of most editions of Thucydides, is certain from the following considerations. The eclipse of the sun, which took place on the 3rd of August, is recorded, ch. 28, amongst the transactions of the summer after the Peloponnesians had evacuated Attica. Compare ch. 24, 1. and 32. But fifteen days are mentioned as the shortest period of any Peloponnesian invasion; IV. 6, 2. and when they stayed so short a time, it was because peculiar circumstances obliged them to hurry home earlier than usual. In this first invasion on the contrary they stayed till they had consumed all their provisions; that is, probably, not much less than forty days from the time of their leaving the isthmus, and deducting the time spent in the siege of Cnoe, not much less than thirty from their first descent into the plain of Eleusis. The commencement then of their ravage of Attica cannot be fixed later than the end of June; and accordingly the barley, which is the principal corn crop of

Attica, is now ordinarily cut or plucked up in the month of June, (Lord Aberdeen's note, in Walpole's Memoirs, I. p. 150.) although the whole harvest, including the subsequent process of treading out the corn, is not finished much before the middle of August. (Dodwell, Class. Tour, vol. II. p. 10.) Nor indeed could the period of the corn ripening be as late in the open country of Attica as the end of July; when the harvest generally takes place in the plain of Lombardy before the end of June. [To this Gölter objects that the attack of the Thebans on Plataea took place in the end of Munychion, that is, about the 7th of May; and that therefore there must be an error in the word ὀγδοηκοστῇ, which he would correct either to ἐξηκοστῇ or πενηκοστῇ. But the attack on Plataea happened ἅμα ἡρι ἀρχομένῳ, II. 2, 1. and who in the climate of Greece would ever call the first week in May "the first beginning of spring," as if April belonged to the winter. Besides, Gölter himself in the very same note interprets ἅμα ἀρχομένῳ χειμῶν "inde a menae Octobre," which makes it

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² Ζευξιδάμον, Λακεδαιμονίων βασιλεύς. καὶ καθεζόμενοι
 ἔτεμον πρῶτον μὲν Ἐλευσῖνα καὶ τὸ Θριάσιον πεδῖον,
 καὶ τροπὴν τινα τῶν Ἀθηναίων ἱππέων περὶ τοὺς Ῥεῖτους
 καλουμένους ἐποίησαντο· ἔπειτα προὐχώρου ἐν δεξιᾷ ἔχοντες
 τὸ Αἰγάλεον ὄρος διὰ τὴν Κρωπειᾶς ἕως ἀφίκοντο ἐς Ἀχαρ-

2. ἔτεμον τὰ ἐνδρα E. πεδῖον] om. I.K. 3. ῥήτους L. ῥεῖτους I.
 4. ἔχουρον f. προὐχάρι F. προὐχώρου Bekk. ἐν τῇ δεξιᾷ g. et omissa
 praepositione B. ἔχοντος C. 5. αἰγάλεω L. αἰγάλεων c. αἰγάλεον V.f.
 κρωπειᾶς A.B.F.H.K.N.V.c.f.g.h. Porpo. Haack. Goell. Bekk. κρωπειᾶς E.
 κερωπειᾶς C.L.O. κερωπειᾶς I. κερωπειᾶς G.P. vulgo κερωπειᾶς. ἀφίκοντο. V.

clear that ἀμα ἤρι ἀρχομένῳ must refer to April rather than to May, as Thucydides divides the year into two parts of equal length, which he calls summer and winter. But, says Göller, when the Thebans entered Platæa, two months of the archonship of Pythodorus were yet unexpired, and the archons came into office in July, or Hecatombeæon. Hecatombeæon however began sometimes even before the 21st of June, and supposing that it began about the solstice, the tenth month of Pythodorus' archonship would include certainly the first week of April; and during any part of his tenth month he would be said to have two months of his archonship yet remaining. The "end of the month" spoken of by Thucydides in chap. 4, 2, refers clearly to the natural lunar month and not to the civil; and the two at this period were so far from coinciding with each other, that in mentioning the eclipse of the sun, ch. 28, Thucydides says that it happened νομηνία κατὰ σελήνην, a clear proof that the civil and the true lunar month did not always correspond. Yet admitting that in the spring of 431, the first year of Meton's cycle for the correction of the calendar, the natural and civil months may have nearly coincided, yet still the end of the month may be any time in the moon's last quarter, and that would enable us to place the attack on Platæa as early as the middle of April, and later than that it cannot have happened. But when the natural and civil chronology are at variance, we have Thucydides' own authority for preferring the former: V. 20, 2, 3. We cannot be sure when

Pythodorus' archonship expired, but there is no mistaking the season when the corn is ripe in the plain of Athens, or what month deserves the name of the "first beginning of spring."

3. Ῥεῖτους] Vid. Pausan. I. 38. Suid. Hesych. et Etymol. WASS. These are small streams of salt water which form two small lakes on the edge of the sea, at the S.E. extremity of the Thriasian plain. The ancient sacred way from Athens to Eleusis ran along the head of these lakes; the modern road runs by the foot of them on a ridge of sand, which separates them from the sea. They were anciently supposed to derive their water from the Euripus by an underground communication; but salt springs occur elsewhere in Attica, and there was one in the Acropolis of Athens, which was said to have been created by Neptune, when contending with Minerva for the honour of giving a name to the city. See Herodot. VIII. 55, 1. Gell's Itin. of Greece, p. 33. Dodwell, Class. Tour, II. p. 171. Pausanias, I. 38.

5. Αἰγάλεων] Herod. VIII. 90, 6. Schol. Sophocles Œdip. Col. p. 558. et Nos in Addendis. WASS.

διὰ Κρωπειᾶς] That is, the army having ascended by the sacred way to the summit of the pass in the mountains dividing the Thriasian plain from the plain of Athens, then left it on their right, and turning off to the northward under mount Corydalus, advanced as if to turn Athens, having it on their right hand when they had reached Acharnæ, which stood nearly due north of the capital. I have retained the reading

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νάς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δῆμων καλουμένων.
καὶ καθεζόμενοι ἐς αὐτὸ στρατόπεδόν τε ἐποίησαντο χρόνον 3
τε πολὺν ἐμμέναντες ἔτεμνον. XX. γνώμη δὲ τοιαῦδε

They linger at Achar- λέγεται τὸν Ἀρχίδαμον περὶ τε τὰς Ἀχαρνὰς
5 ne, within seven miles
of Athens, in the hope
of provoking the Athe-
nians to a general
action, or of distract-
ing their councils. ὡς ἐς μάχην ταξάμενον μῆναι καὶ ἐς τὸ πεδίον
ἐκεῖνη τῇ ἐσβολῇ οὐ καταβῆναι. τοὺς γὰρ 2
Ἀθηναίους ἤλπιζεν, ἀκμάζοντάς τε νεότητι
πολλῇ καὶ παρεσκευασμένους ἐς πόλεμον ὡς

οὕτω πρότερον, ἴσως ἂν ἐπέξελλεῖν καὶ τὴν γῆν οὐκ ἂν
10 περιδεῖν τμηθῆναι. ἐπειδὴ οὖν αὐτῷ ἐς Ἑλευσίνα καὶ τὸ 3
Θριάσιον πεδίον οὐκ ἀπήντησαν, πείραν ἐποιεῖτο περὶ τὰς
Ἀχαρνὰς καθήμενος εἰ ἐπεξίσαιεν. ἅμα μὲν γὰρ αὐτῷ ὁ
χῶρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἅμα δὲ καὶ οἱ
Ἀχαρνῆς μέγα μέρος ὄντες τῆς πόλεως (τρισχίλιοι γὰρ
15 ὄπλῃται ἐγένοντο), οὐ περιόψεσθαι ἐδόκουν τὰ σφέτερα
διαφθαρέντα, ἀλλ' ὀρμήσειν καὶ τοὺς πάντας ἐς μάχην. εἴ 4

1. χῶρον B.E.F.G.H.N.V.c.g. Haack Poppo. 2. αὐτὸν A.C.E.F.G.H.N.
P.V.c.e.g. Haack. Poppo. αὐτὰς L. 3. ἐμμένοντες G.L.O. 6. οὐ] μὴ L.
8. καὶ] om. h.i. ὡς οὕτω πρότερον] om. L. 9. καὶ] κατὰ L.O. 16. καὶ
τοὺς] αὐτοὺς L.O.P. ἂν τοὺς Q. τοὺς K. ἀπαντας K.

Κρωπεῖας, because it is supported by the best MSS., but I am rather inclined to think with Duker, that the obscure place of that name, only known to us by the brief notice of Stephanus Byzantinus, (*Κρωπεῖα, δῆμος τῆς Λεοντίδος φυλῆς*), has nothing to do with the present passage; but that the old reading *Κεκροπίας* is the true one. Cecropia was one of the twelve states, *πόλεις*, which are described as forming the Athenian or Cecropian nation in the times of Cecrops; and the doubtfulness of the king's reality does not affect that of the local name. These *πόλεις* were not walled towns, but districts, like the Remi, Suessones, Bellovac, &c. of Gaul; as is evident from the names of two of them, Tetrapolis and Epacria; the first implying a civil society made up of four smaller societies; that is, a district in which there were four distinct Capita Pagi, or townships; and Epacria, or

the hill country, remaining even in later times as the name of a district with three townships, occupying the high land which connects Parnes with Pentelicus, to the N.E. of the plain of Athens. See Philochorus, (who flourished B.C. 306.) quoted by Strabo, IX. 1, 20. and Kruse, *Hellas*, vol. II. p. 67, 68. Cecropia then I believe to have been the district immediately round Athens, through which the Peloponnesians were now marching, after they had descended the pass between Ægaleon and Corydalus.

1. *χωρίον*] I have now followed Bekker in retaining this reading, although Göller in his second edition has adopted *χῶρον*, because *χωρίον* is a word in frequent use in Thucydides, and *χῶρος* scarcely occurs in a single passage. Besides, *χωρίον* rather than *χῶρος* is the Latin "ager," which is the sense here required.

τε καὶ μὴ ἐπεξέλθοιεν ἐκείνῃ τῇ ἐσβολῇ οἱ Ἀθηναῖοι, ἀδέσπερον ἤδη ἐς τὸ ὕστερον τὸ πεδῖον τεμεῖν καὶ πρὸς αὐτὴν τὴν πόλιν χωρήσασθαι· τοὺς γὰρ Ἀχαρνέας ἐστερημένους τῶν σφετέρων οὐχ ὁμοίως προθύμους ἔσσεσθαι ὑπὲρ τῆς τῶν ἄλλων κινδυνεύειν, στάσιν δὲ ἐνέσσεσθαι τῇ γνώμῃ. τοιαύτῃ μὲν διανοίᾳ ὁ Ἀρχίδαμος περὶ τὰς Ἀχαρνὰς ἦν.

XXI. Ἀθηναῖοι δὲ, μέχρι μὲν οὐ περὶ Ἐλευσῖνα καὶ τὸ Θριάσιον πεδῖον ὁ στρατὸς ἦν, καὶ τινα ἐλπίδα εἶχον ἐς τὸ ἐγγυτέρω αὐτοὺς μὴ προΐεναι, μεμνημένοι καὶ Πλειστοάνακτα τὸν Πανσανίου Λακεδαιμονίων βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Θριάζε στρατῷ Πελοποννησίων πρὸ τοῦδε τοῦ πολέμου τέσσαρσι καὶ δέκα ἔτεσιν ἀνεχώρησε πάλιν ἐς τὸ πλεῖον οὐκέτι προελθὼν (διὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν).¹⁵ ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον τὸν στρατὸν ἐξήκοντα σταδίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλ' αὐτοῖς, ὥς εἰκὸς, γῆς τεμνομένης ἐν τῷ ἐμφανεί ὁ οὐπω ἐωράκεσαν οἱ γε νεώτεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ

1. καὶ ante μὴ om. K. ἐπεξελθοῖεν E. ἐπεξέλθοιεν ἐν pr. F. ἐξέλθοιεν V.
2. τὸ πεδῖον A.B.E.F.G.H.K.L.N.O.P.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk.
τὸ τε πεδῖον C. et ceteri. ταμεῖν K.d.i. πρὸς A.B.E.F.G.H.I.K.L.O.P.V.
c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo ἐς. 3. γὰρ] om. C.
5. στάσιν] πᾶσιν H. τε K. 7. μὲν] om. d. οὐ] οὐν B.F.H.N.Q.V.d.f.g.
8. ἐς τὸ] ἐς τὸν K. τὸ f. om. C.L.O.P.Q. 9. προσείναι K. 12. θριάζε F.
ἐθρίωζε H. 14. πλεῖον A.B.E.F.H.K.Q.V.c.g. Poppo. Goell. Bekk. C.G. et
ceteri πλείον. οὐκέτι] οὐ g. προσελθὼν A.B. δὴ A.B.E.F.H.K.N.V.b.c.
g.h.i. Haack. Poppo. Goeller. Bekk. om. C.G.L.O.P.a. vulgo δέ. καὶ] om.
K.N. 18. γῆς A.B.C.E.F.G.H.K.L.N.O.P.Q.V.b.c.g.h.i. Poppo. Goell. Bekk.
ceteri τῆς γῆς. 19. οὐ] om. i.

8. καὶ τινα ἐλπίδα εἶχον κ. τ. λ.] Poppo thinks that the apodosis of the sentence is not contained in these words, but is omitted altogether, and must be supplied from the corresponding clause which follows it, μέχρι μὲν τινα ἐλπίδα εἶχον, ἀνασχετὸν ἐποιοῦντο. But this appears to me unnecessary: καὶ answers to the preceding μέχρι. "So long as the army was near Eleusis, the Athenians also entertained some hope,"

&c. i. e. their hope lasted as long as the Peloponnesians stayed in the Thriassian plain. Compare the passages quoted by Göller, who in his second edition agrees in placing the apodosis in the words καὶ εἶχον. II. 93, 3. ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθὺς. and IV. 8, 9. ὥς δ' ἔδοκει αὐτοῖς ταῦτα, καὶ διεβίβαζον—τοὺς ὁπλίτας.

10. Πλειστοάνακτα] See I. 114, 4. V. 16, 3.

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Μηδικὰ, δεινὸν ἐφαίνετο, καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα τῇ νεότητι ἐπεξίεναι καὶ μὴ περιορᾶν. κατὰ ξυστά-
σεις τε γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν, οἱ μὲν κελεύοντες ἐξίεναι, οἱ δέ τινες οὐκ ἐῶντες. χρησμολόγοι τε ἦδον
5 χρησμούς παντοίους, ὧν ἀκροᾶσθαι ὡς ἕκαστος ὥρμητο.
οἱ τε Ἀχαρνῆς οἰόμενοι παρὰ σφίσιν αὐτοῖς οὐκ ἐλαχίστην 4
μοῖραν εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνήγον τὴν
ἐξοδον μάλιστα. παντὶ τε τρόπῳ ἀνιρέθιστο ἡ πόλις, καὶ 5
τὸν Περικλέα ἐν ὀργῇ εἶχον, καὶ ὧν παρήνευσε πρότερον
10 ἐμέμνητο οὐδὲν, ἀλλ' ἐκάκιζον ὅτι στρατηγὸς ὧν οὐκ
ἐπεξάγοι, αἰτίον τε σφίσιν ἐνόμιζον πάντων ὧν ἔπασχον.

XXII. Περικλῆς δὲ ὁρῶν μὲν αὐτοὺς πρὸς τὸ
παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἄριστα φρο-
νούντας, πιστεύων δὲ ὀρθῶς γιγνώσκειν περὶ
15 τοῦ μὴ ἐπεξίεναι, ἐκκλησίαν τε οὐκ ἐποίει
αὐτῶν οὐδὲ ξύλλογον οὐδένα, τοῦ μὴ ὀργῇ τι
μᾶλλον ἢ γνώμῃ ξυνελθόντας ἐξαμαρτεῖν, τὴν
τε πόλιν ἐφύλασσε καὶ δι' ἡσυχίας μάλιστα ὅσον ἐδύνατο

4. ἐξίεναι A.B.E.F.H.K.N.V.c.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et ceteri ἐπεξίεναι. 5. ἡκροᾶτο C.G.b.e. ὡς] om. A.B.C.E.F.V.c.f.g.i. ὥρμητο A.B.F.H.N.Q.g.h. Haack. Poppo. Goell. Bekk. C.E.G. et ceteri ὥρμητο. 7. ἡ γῆ αὐτῶν Q. 12. μὲν] om. c. 13. οὐ] om. g. 18. ἐδύνατο A.B.E.F.H.K.V. cum Dionys. Haack. Poppo. Goell. Bekk. C.G. et vulgo ἡδύνατο.

5. ὧν ἀκροᾶσθαι ὡς ἕκαστος ὥρμητο] The construction seems to be, that the finite verb ὥρμητο is in sense repeated; that is, "which they were eager to "listen to, as each was eager; which "they were severally eager to listen "to." He adds, ὡς ἕκαστος ὥρμητο, because different persons ran to listen to different prophecies, each choosing those which encouraged his own previous opinions or feelings.

ὥρμητο] MSS. Clar. Reg. Cass. ὥρμητο, cuius illud glossema esse patet ex v. ἀνιρέθιστο. Herodotus apud Suidam de Thucydide, ὀργῶσαν ἔχει τὴν ψυχὴν πρὸς τὰ μαθήματα. Noster IV. 108, 5. Λακεδαιμονίων ὀργῶντων ἐμελλον πειράσσεσθαι. Pindarus Pyth. IX. 76. Ἐτραπε μείλιχος ὀργὰ Παρφάμεν τούτων

λόγον. Vid. et Nem. V. 58. Noster Herodotum sequitur. Sed et III. 82, 3. p. 217. τὰς ὀργὰς ὁμοιοῖ: ubi quidam Codd. ὁρμὰς male; vide Aristoph. Av. 462. et Schol. Erotianum et Hippocratem, et quæ adducit Hesychius ex Schol. Lysistratæ 1115. Hæ voces confunduntur etiam apud Josephum 1174, 29. ἀνελιγφῶτων ὀργὴν ἰσχυροτέρων τῶν ὀπλων. Busb. ὁρμήν. WASS.

15. ἐκκλησίαν—οὐδὲ ξύλλογον] The first word designates the regular assemblies of the people, "comitia;" the second, any sort of meeting which might have been summoned under these extraordinary circumstances. So Plato, Gorgias, p. 456. c. λόγῳ διαγωνίζεσθαι ἐν ἐκκλησίᾳ ἢ ἐν ἄλλῃ τινὶ ξυλλόγῳ.

2 εἶχεν. ἰππέας μέντοι ἐξέπεμπεν αἰὲν τοῦ μὴ προδρόμους ἀπὸ τῆς
στρατιᾶς ἐσπίπτοντας ἐς τοὺς ἀγροὺς τοὺς ἐγγὺς τῆς πόλεως
κακουργεῖν· καὶ ἵππομαχία τις ἐνεγένετο βραχεῖα ἐν Φρυγίοις
τῶν τε Ἀθηναίων τέλει ἐνὶ τῶν ἰππέων καὶ Θεσσαλοῖς μετ'
αὐτῶν πρὸς τοὺς Βοιωτῶν ἰππέας, ἐν ᾗ οὐκ ἔλασσον ἔσχον
οἱ Ἀθηναῖοι καὶ Θεσσαλοὶ, μέχρι οὗ, προσβοηθησάντων τοῖς
Βοιωτοῖς τῶν ὀπλιτῶν τροπὴ ἐγένετο αὐτῶν καὶ ἀπέθανον
τῶν Θεσσαλῶν καὶ Ἀθηναίων οὐ πολλοί· ἀνείλυντο μέντοι
3 αὐτοὺς αὐθημερὸν ἀσπόνδους. καὶ οἱ Πελοποννήσιοι τρο-
4 παῖον τῇ ὑστεραίᾳ ἔστησαν. ἡ δὲ βοήθεια αὕτη τῶν Θεσ- 10
σαλῶν κατὰ τὸ παλαιὸν ξυμμαχικὸν ἐγένετο τοῖς Ἀθηναίοις·
καὶ ἀφίκοντο παρ' αὐτοὺς Λαρισαῖοι, Φαρσάλιοι, [Παράσιοι,]
5 Κρανώνιοι, Πυράσιοι, Γυρτώνιοι, Φεραῖοι. ἡγούντο δὲ αὐτῶν
ἐκ μὲν Λαρίσης Πολυμήδης καὶ Ἀριστόνους, ἀπὸ τῆς στά-

1. μέντοι τινὰς ἐξέπεμπεν Dionysius. 2. ἐμπίπτοντας G.I.L.O.P.e. ἐπιπίπτον-
τας Q. et Dionysius. τοὺς τῆς πόλεως ἐγγὺς f. τοὺς ἐγγὺς πόλεως L.O.
3. ἐνεγένετο A.B.C.F.H.h. Poppo. Goell. Bekk. ἐγένετο f. E.G. et vulgo ἐγένετο.
ἐν] om. P. φρυγία g. 8. οὐ] οἱ C.G.I.L.O.P. 10. τῶν θεσσ. αὕτη e.
12. λαρισαῖοι F.H.K. Poppo. Goell. Bekk. λαρίσιοι E. vulgo Λαρισσαῖοι.
Φαρσ.—Πυράσιοι] om. I. περάσιοι B. παρράσιοι g. Παράσιοι Bekk. Vide He-
ringam Observ. p. 162. 13. πυράσιοι H. Poppo. Goell. vulgo, et Bekk. Πει-
ράσιοι. 14. λαρίσης E.F.H.K. Bekk. vulgo λαρίσσης. ἀριστεῖους K.

12. Λαρισαῖοι—Φεραῖοι] Of these places, Larisa, Pharsalia, and Pheræ, are sufficiently known. Cranon is mentioned by Herodotus, VI. 127, 5. and Xenophon. Hellen. IV. 3, 3. Gyrton occurs in the catalogue of the ships, v. 738. The Parasiæ are wholly unknown, and Poppo, Göller, and Dobree suppose the word to be merely a various reading of the subsequent word Πυράσιοι. The Pyrasii, as the reading is now properly corrected, belong to Pyrasus, a sea-port town on the coast of Phiotis, mentioned by Strabo, IX. 5, 14. p. 435.

14. ἀπὸ τῆς στάσεως ἑκάτερος] "Each from his own faction; each from the faction to which he belonged." Poppo, in his *Observationes Criticæ*, was inclined to read ἑκατέρω, which Göller in his first edition received into the text.

But as the substantive with the article, when following a verb in the middle voice, is equivalent in Greek, as well as in French, to the substantive with the pronoun possessive in English; so in the present passage the word ἑκάτερος seems so clearly to define and limit the meaning of ἀπὸ τῆς στάσεως, that it is not necessary that the word *ἑαυτοῦ*, or *ἰδίας*, should be added. It is asked however how a leader of the oligarchical faction could consent to aid the Athenians against Lacedæmon. But we do not know that the Larisean factions were simply aristocratical and democratical; they may have been connected with family jealousies, so that to preserve the peace it was necessary to appoint a general from each faction, lest either should think itself unfairly treated.

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σεως ἐκάτερος, ἐκ δὲ Φαρσάλου Μένων ἦσαν δὲ καὶ τῶν ἄλλων κατὰ πόλεις ἄρχοντες.

XXIII. Οἱ δὲ Πελοποννήσιοι, ἐπεὶ οὐκ ἐπεξήσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδῆρουν τῶν δήμων τινὰς ἄλλους τῶν μεταξὺ Πάρνηθος καὶ Βριλήσσου ὄρους. ὄντων δὲ αὐτῶν ἐν τῇ γῇ οἱ Ἀθηναῖοι ἀπέστειλαν τὰς ἑκατὸν ναῦς περὶ Πελοπόννησον ἄσπερ παρσκευάζοντο, καὶ χιλίους ὀπλίτας ἐπ' αὐτῶν καὶ τοξότας τετρακοσίους· ἐστρατήγει δὲ Καρκίνος τε ὁ Ξενοτίμου καὶ Πρωτέας ὁ Ἐπικλέους καὶ Σωκράτης ὁ Ἀντιγένους. καὶ οἱ μὲν ἄραντες τῇ παρασκευῇ ταύτῃ περιέπλεον, οἱ δὲ Πελοποννήσιοι χρόνον ἐμμέναντες ἐν τῇ Ἀττικῇ ὅσου εἶχον τὰ ἐπιτήδεια ἀνεχώρησαν διὰ Βοιωτῶν, οὐχ ἥπερ ἐσέβαλον· παριόντες δὲ Ὠρωπὸν τὴν γῆν τὴν Πειραικὴν καλουμένην, ἣν νέμονται Ὠρώπιοι Ἀθηναίων

1. ἐκάτερος] Obelo notavit Poppo. ἐκατέρας Goell. δὲ] om. f. καὶ ἐκ τῶν L. 3. ἐπεξίσαν F.H.V. ἐπεξέσαν E. ἐξῆσαν d. 4. οἱ] om. P. ἐς] πρὸς Q. 6. πάρνηθος d.g. πάρνητος Q. βριλήσσου G.K.N. βριλυσσου V. 8. ναῦς εἰς τὰ περὶ L.O. ἄσπερ K. Goell. 10. τετρακοσίους] τε τριακοσίους P. Καρκίνος Bekk. 11. ξενοτόκου Q. καὶ πρωτέας τε ὁ e. 14. ὅσου A.B.C. E.F.H.K.g.h.i. Poppo. Goeller. Bekk. Conf. III. 1, 3. ὅσα V. G. et vulgo ὅσον. ἂν εἶχον h.l. 16. Γραικὴν Poppo. Goell.

8. ἄσπερ παρσκευάζοντο] "The hundred ships which they were getting ready;" i. e. which they were getting ready when I last mentioned them, c. 17, 4. The article τὰς ἑκατὸν ναῦς at once carries the reader back to the period when they were before mentioned, and to that period the tense of the following verb is adapted, παρσκευάζοντο. The same meaning might otherwise be expressed by saying, ὥς τότε παρσκευάζοντο. Compare VII. 31, 3. VIII, 62, 3. 73, 2.

10. Καρκίνος] Nescio an hic ipse sit Carcinus poeta, quem ridet Aristophanes: nam is habuit filium Xenotimum (Schol. ad Pac. 782. Nub. 1264.) adeo ut forsan ipsius pater fuerit Xenotimus, non Xenocles. DOBREE. Xenotimus,

son of Carcinus, is mentioned by Isocrates, Trapeziticus, p. 369. B. which passage is referred to by Prof. Scholefield, the editor of Dobree's Adversaria.

15. τὴν Πειραικὴν] Poppo and Gölter read Γραικὴν, against which there is this argument amongst others, that the Greek historians generally add the participle καλουμένην to the name of a place, when it is significant of its nature or situation. Thus in Herodotus, VII. 188, 4. πρὸς Ἰπνὸν καλομένους. Thucyd. II. 55, 1. τὴν Πάραλον γῆν καλουμένην. Πειραικὴ is probably a word of the same origin as the port of Athens, Πειραιεύς; and is connected with the expression ἡ πέραν γῆ, which is applied to this same district of Oropus, III. 91, 3. These terms have reference to the op-

4 ὑπήκοοι, ἐδῆωσαν. ἀφικόμενοι δὲ ἐς Πελοπόννησον διελεύ-
θησαν κατὰ πόλεις ἕκαστοι.

XXIV. Ἀναχωρησάντων δὲ αὐτῶν οἱ Ἀθηναῖοι φυλακὰς
κατεστήσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὥσπερ δὴ

The Athenians set aside a reserve of money and ships to be used only in the most extreme exigencies. ἔμελλον διὰ παντὸς τοῦ πολέμου φυλάξειν⁵ καὶ χίλια τάλαντα ἀπὸ τῶν ἐν τῇ ἀκροπόλει χρημάτων ἔδοξεν αὐτοῖς ἐξαιρετα ποιησαμένοις

χωρὶς θέσθαι καὶ μὴ ἀναλοῦν, ἀλλ' ἀπὸ τῶν ἄλλων πολεμεῖν ἣν δέ τις εἶπη ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, ἣν μὴ οἱ πολέμοι νηϊτῇ στρατῷ ἐπιπλέωσι¹⁰ τῇ πόλει καὶ δέη ἀμύνασθαι, θάνατον ζημίαν ἐπέθεντο.

2 τριήρεις τε μετ' αὐτῶν ἑκατὸν ἐξαιρέτους ἐποιήσαντο κατὰ τὸν ἐνιαυτὸν ἕκαστον τὰς βελτίστας, καὶ τριηράρχους αὐταῖς, ὧν μὴ χρῆσθαι μηδεμῶ ἐς ἄλλο τι ἢ μετὰ τῶν χρημάτων περὶ τοῦ αὐτοῦ κινδύνου, ἣν δέη.

15

3. φυλακὰς A.B.C.F.G.H.K.L.N.O. Bekk. nonnulli, inter quos E, φύλακας. 5. διαφυλάξειν c.f. 7. ποιησομένοις P. 9. εἶποι d. ψηφίσῃ F. ἐπιψηφίσοι f. 10. ἦν] ἢ K. εἰ e. οἱ] om. K. 11. θάνατον ζημίαν A.B.C.E.F.G.H.K.L.N.O.P. et Parisini omnes: Poppo. Goeller. Bekk. Vulgo θάνατον τὴν ζημίαν. ἀπέθεντο e. 12. ἑκατὸν] om. in litura F. BEKK. ἑκατὸν ἐξαιρέτους A.B.E.F.K.V.c.d.f.g.h.i. Poppo. Goell. Bekk. ἐξαιρέτους, omisso ἑκατὸν, H. vulgo ἐξαιρέτους ἑκατὸν. κατὰ τὸν ἐνιαυτὸν ἕκαστον] μετὰ τῶν ναυτῶν I. 13. τὸν]

om. L.O.P.Q. ἕκαστον] ἑκατὸν H. et corr. F. om. G.L.O.P. τριηράρχας G. τριηράρχας L.O.P. 14. ἐς] ἐπ' G.I.L.O.P. τῶν] om. O.

posite coast of Eubœa in the one case, and to that of Peloponnesus, or perhaps merely of Salamis, in the other. The later form was undoubtedly Perœa, which was the well known name of the opposite coast of Asia Minor with respect to Rhodes, and of the opposite side of the Jordan with respect to Judæa. But as *περὰν* and *πειρὰν* are undoubtedly the same word originally, and as the dipthong form is preserved beyond all dispute in the name of the port of Athens, there is no reason why it should not have been also retained in the old name of the country of Oropus, which Thucydides in another place III. 91, 3. describes in more modern language by the term *ἡ πέραν γῆ*. See an article on this passage of Thucydides in the first number of the Philological

Museum, p. 188.

9. εἶπη ἢ ἐπιψηφίσῃ] "Should move, "or put the question." Any member of the assembly might move a resolution or decree; but only the *proedri*, or more properly the *epistates*, or that one of the ten *proedri* who was president for the day, could put the question, or collect the votes of the assembly upon it. Compare I. 87, 1. VI. 14. and Schömann, de Comitibus Atheniensibus, p. 90.

10. ἦν μὴ οἱ πολ.] Vide *Petitii Leges Atticas*, p. 382. &c. HUDS.

13. καὶ τριηράρχους αὐταῖς] For the duties of the trierarchs, see note on VI. 31, 3.

14. ὧν μὴ χρῆσθαι μηδεμῶ] i. e. ἔδοξεν αὐτοῖς μὴ χρῆσθαι. As in the earlier part of the chapter, ἔδοξεν αὐτοῖς χωρὶς θέσθαι.

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XXV. Οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶ περὶ Πελοπόννησον

'Αθηναῖοι καὶ Κερκυραῖοι μετ' αὐτῶν, πεντήκοντα ναυσὶ

προσβεβηθηκότες, καὶ ἄλλοι τινὲς τῶν ἐκεῖ

ξυμμάχων ἄλλα τε ἐκάκουν περιπλέοντες, καὶ

5 ἐς Μεθώνην τῆς Λακωνικῆς ἀποβάτες τῷ

τείχει προσέβαλον ὄντι ἀσθενεῖ καὶ ἀνθρώπων

οὐκ ἐνότων. ἔτυχε δὲ περὶ τοὺς χώρους τοῦ-

τους Βρασιδάς ὁ Τέλλιδος ἀνὴρ Σπαρτιάτης φρουρὰν ἔχων,

καὶ αἰσθόμενος ἐβοήθει τοῖς ἐν τῷ χωρίῳ μετὰ ὀπλιτῶν

10 ἑκατόν. διαδραμὼν δὲ τὸ τῶν 'Αθηναίων στρατόπεδον 3

ἐσκεδασμένον κατὰ τὴν χώραν καὶ πρὸς τὸ τεῖχος τετραμ-

μένον ἐσπίπτει ἐς τὴν Μεθώνην, καὶ ὀλίγους τινὰς ἐν τῇ

ἐσδρομῇ ἀπολέσας τῶν μεθ' ἐαυτοῦ τὴν τε πόλιν περιεποίησε

καὶ ἀπὸ τούτου τοῦ τολμήματος πρῶτος τῶν κατὰ τὸν

15 πόλεμον ἐπηνέθη ἐν Σπάρτῃ. οἱ δὲ 'Αθηναῖοι ἄραντες 4

παρέπλεον, καὶ σχόντες τῆς 'Ηλείας ἐς Φειὰν ἐδήουν τὴν

γῆν ἐπὶ δύο ἡμέρας, καὶ προσβηθήσαντας τῶν ἐκ τῆς κοίλης

'Ηλιδος τριακοσίους λογάδας καὶ τῶν αὐτόθεν ἐκ τῆς περιου-

κίδος 'Ηλείων μάχῃ ἐκράτησαν. ἀνέμου δὲ κατιόντος μεγάλου 5

1. περὶ] om. Q. περὶ τὸν K.

4. περιπλεύσαντες τὴν πελοπόννησον καὶ f.

5. τὴν λακωνικὴν G.L.O.P. τῷ τε τείχει C.

6. προσέβαλλον K.

8. τελή-

δος O. 9. μετὰ τῶν ὀπλιτῶν L. 13. ἀπολύσας K. ἀπώλεσας V. τῶν]

om. K. αὐτοῦ C.E. 15. πολέμων F. ἐν τῇ σπάρτῃ g. 16. φειὰς Q.

18. τῆς] om. C. 19. καταπιόντος f.

5. Μεθώνην] Diodor. 309. b. recte addit τῆς Λακωνικῆς, quia Μεθώνη et oppidum Thraciae. Vid. Steph. et Nicetam Choniat. p. 393. 409. Wass.

6. ἀνθρώπων οὐκ ἐνότων] There being no men in the place; i. e. no regular garrison; none of that portion of the military force of Sparta, which was left at home for the defence of the country when two thirds of it were on foreign service in Attica.

15. ἐπηνέθη ἐν Σπάρτῃ] That this implies some public tribute of praise is manifest; but by whom bestowed, whether by the kings, or the polemarchs, or the ephori; and whether it was a distinction conferred annually on those who had most signalized themselves, I

have not been able to discover.

17. ἐκ τῆς κοίλης 'Ηλιδος] "From the 'vale of Elis;" or the valley of the Peneus, in which Elis itself was situated. This, as the richest part of the whole territory, was naturally occupied by the conquering Ætolians, when they came in with the Dorians at what is called the return of the Heraclidæ. The neighbourhood of Pheia, on the other hand, was inhabited by the descendants of the older people, who were conquered by the Ætolians, and now formed, as in so many Peloponnesian states, the subordinate class called περιουκοί. Compare note on I. 101, 2.

19. ἀνέμου κατιόντος] "A storm coming down upon them, or surprising them."

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χειμαζόμενοι ἐν ἀλιμένῳ χωρίῳ, οἱ μὲν πολλοὶ ἐπέβησαν ἐπὶ τὰς ναῦς καὶ περιέπλεον τὸν Ἰχθὺν καλούμενον· τὴν ἄκραν ἐς τὸν ἐν τῇ Φειᾷ λιμένα, οἱ δὲ Μεσσήνιοι ἐν τούτῳ καὶ ἄλλοι τινὲς οἱ οὐ δυνάμενοι ἐπιβῆναι κατὰ γῆν χωρήσαντες τὴν 6 Φειὰν αἰροῦσι. καὶ ὕστερον αἱ τε νῆες περιπλεύσασαι ἀνα- 5 λαμβάνουσιν αὐτοὺς καὶ ἐξανάγονται ἐκλιπόντες Φειὰν, καὶ γτῶν Ἡλείων ἡ πολλὴ ἤδη στρατιὰ προσεβεβοηθήκει. παραπλεύσαντες δὲ οἱ Ἀθηναῖοι ἐπὶ ἄλλα χωρία ἐδήουν.

XXVI. Ὑπὸ δὲ τὸν αὐτὸν χρόνον τοῦτον οἱ Ἀθηναῖοι τριάκοντα ναῦς ἐξέπεμψαν περὶ τὴν Λοκρίδα, καὶ Εὐβοίας 10 ^{Operations of another Athenian fleet on the coast of the Opuntian Locrians.} ἄμα φυλακὴν· ἐστρατήγει δὲ αὐτῶν Κλεόπομπος ὁ Κλεινίου. καὶ ἀποβάσεις ποιησάμενος τῆς τε παραθαλασσίῳ ἔστιν ἃ ἐδήωσε καὶ Θρόνιον εἶλεν, ὁμήρους τε ἔλαβεν αὐτῶν, καὶ ἐν Ἀλόπῃ τοὺς βοηθέντας Λοκρῶν μάχῃ ἐκράτησεν. 15

XXVII. Ἀνέστησαν δὲ καὶ Αἰγιωνίτας τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγιῶνς Ἀθηναῖοι, αὐτοὺς τε καὶ παῖδας καὶ 20 ^{The Æginetæ are expelled from their island by the Athenians, and are settled at Thyrea by the Lacedæmonians. Ægina is colonised by Athenian settlers.} γυναικάς, ἐπικαλέσαντες οὐχ ἥκιστα τοῦ πολέμου σφίσιν αἰτίους εἶναι· καὶ τὴν Αἰγίαν ἀσφαλέστερον ἐφαίνετο, τῇ Πελοποννήσῳ ἐπι- 20 κειμένην, αὐτῶν πέμψαντας ἐποίκους ἔχειν. καὶ ἐξέπεμψαν ὕστερον οὐ πολλῶ ἐς αὐτὴν τοὺς

1. χειμαζόμενων c. ἀλιμεν c. ἐπὶ] ἐς d. 2. Ἰχθὺν H. Duk. Poppo. Goeller. Vid. Buttmann. Gr. Gr. §. 42. Anm. 3. Not. et §. 50. Ἰχθὺν Bekk.
3. μεσσηνιοι B.G. 4. τὴν] om. C.G.L.O.P.e. 6. ἐξάγονται g. ἐκλεί-
ποντες C.G.I.L.P.d.e. 7. προβεβοηθήκει d. περιπλεύσαντες h. 9. τὸν
αὐτὸν τοῦτον χρόνον L.O.P. οἱ] om. C.G.e. 11. θεόπομπος d. 12. ὑπο-
βάσεις b. 13. θαλασσίῳ c. θράνιον L.O.P. 14. ἀλόπη A.B.E.F.G.H.I.
L.O.V. Haack. Poppo. Goeller. Bekk. ἀκόπη P. C. et vulgo ἀλόπη. 17. οἱ
ἀθηναῖοι e. 18. ἐπικαλέσαντας f. 21. πέμψαντας A.B.E.G.H.K.g. Gottleber.
Haack. Poppo. Goell. Bekk. C.F. et ceteri πέμψαντες, 22. αὐτὴν οὐ πολλῶ
ὕστερον Q.

Κατιόντος seems to be used in a similar sense to that in which καταλαβεῖν occurs so frequently. "To surprise, by "darting as it were suddenly down "upon the object." Göller interprets

it "ingruente a terra vento," as if alluding to the gusts of wind which sweep down from the mountains, where the coast is mountainous.

21. ἐποίκους] "Settlers;" ἀποίκους,

οἰκήτορας.

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οἰκήτορας. ἐκπεσοῦσι δὲ τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι 3
 ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, κατὰ τε τὸ
 Ἀθηναίων διάφορον καὶ ὅτι σφῶν εὐεργέται ἦσαν ὑπὸ τὸν
 σεισμόν καὶ τῶν Εἰλώτων τὴν ἐπανάστασιν. ἡ δὲ Θυρεάτις 4
 5 γῆ μεθορία τῆς Ἀργείας καὶ Λακωνικῆς ἐστίν, ἐπὶ θάλασσαν
 καθήκουσα. καὶ οἱ μὲν αὐτῶν ἐνταυθα ᾤκησαν, οἱ δ' ἐσπά-
 ρησαν κατὰ τὴν ἄλλην Ἑλλάδα.

XXVIII. Τοῦ δ' αὐτοῦ θέρου νομηνία κατὰ σελήνην,
 ὥσπερ καὶ μόνον δοκεῖ εἶναι γίνεσθαι δυνατόν, ὁ ἥλιος
 10 ^{Eclipse of the sun.} ἐξέλιπε μετὰ μεσημβρίαν καὶ πάλιν ἀνε-
 πληρώθη, γενόμενος μηνοειδὴς καὶ ἀστέρων τινῶν ἐκφα-
 νέντων.

XXIX. Καὶ ἐν τῷ αὐτῷ θέρει Νυμφόδωρον τὸν Πύθεω,
 ἄνδρα Ἀβδηρίτην, οὗ εἶχε τὴν ἀδελφὴν Σιτάλκης, δυνάμενον
 15 ^{The Athenians form an alliance with Sitalkes king of the Thracians, and with Perdiccas king of the Macedonians.} παρ' αὐτῷ μέγα οἱ Ἀθηναῖοι πρότερον πολέ-
 μιον νομίζοντες πρόξενον ἐποίησαντο καὶ μετε-
 πέμψαντο, βουλόμενοι Σιτάλκην σφίσι τὸν
 Τηρέω, Θρακῶν βασιλέα, ξύμμαχον γενέσθαι.

1. ἐκπέμψουσι E. 2. θυραίαν A.B.K.b.g.h. θυρεάν E. 4. εἰλώτων
 H.K. θυραίας B.K.g.h. 5. θαλάσσης B.g.h. 6. οἱ δ' ἐσπ'] om. O.P.
 9. μόνος I. 10. ἐξέλειπε f. 11. φανέντων d. 13. ἐν'] om. K.d.f.i.
 15. μέγαν C.c.

"emigrants." Men are ἀποικοι with respect to their old home, and ἔποικοι with respect to their new one. This is the simplest and most probable way of stating the distinction between these words: and I am confirmed in it by the authority of Krüger, not. on Dionysius, p. 101.

3. ὑπὸ τὸν σεισμόν] Compare I. 101, 2.

6. οἱ δ' ἐσπάρησαν κ. τ. λ.] These Æginetan exiles were afterwards collected by Lysander after the battle of Ægospotami, and restored to their own country. Xenoph. Hellen. II. 2, 9.

8. νομηνία κατὰ σελήνην] That is, at the beginning of the natural lunar month; which, owing to the defective calculations of those days, did not ex-

actly correspond with the beginning of the civil lunar month. Before the introduction of the cycle of Meton, A. C. 432. the new moon in the month Scirophorion fell on the thirteenth day of the month, instead of the first. (See Clinton, Fasti Hellenici, Append. p. 304.) And although Meton's calculations were far more accurate than this, yet they were still not so exact but that some variation had arisen between the civil and natural month during the thirty years which elapsed between the introduction of his cycle and the time when Thucydides wrote his History. (See Fasti Hellenici, p. 305.)

16. πρόξενον ἐποίησαντο] The proxenus among the Greeks very nearly resembled the consuls of modern Europe;

2 ὁ δὲ Τήρης οὗτος ὁ τοῦ Σιτάλκου πατὴρ πρῶτος Ὀδρύσαι
τὴν μεγάλην βασιλείαν ἐπὶ πλείον τῆς ἄλλης Θράκης
ἐποίησε· πολὺ γὰρ μέρος καὶ αὐτόνομόν ἐστι Θρακῶν.
3 Τηρεὶ δὲ τῷ Πρόκην τὴν Πανδίωνος ἀπ' Ἀθηνῶν σχόντι
γυναῖκα προσήκει ὁ Τήρης οὗτος οὐδὲν, οὐδὲ τῆς αὐτῆς
Θράκης ἐγένοντο, ἀλλ' ὁ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος νῦν
καλουμένης γῆς ὁ Τηρεὺς ᾤκει, τότε ὑπὸ Θρακῶν οἰκου-
μένης· (καὶ τὸ ἔργον τὸ περὶ τὸν Ἴτυν αἱ γυναῖκες ἐν τῇ γῇ
ταύτῃ ἔπραξαν· πολλοῖς δὲ καὶ τῶν ποιητῶν ἐν ἀηδόνας
4 μνήμῃ Δαυλιάς ἡ ὄρνις ἐπωνόμασται· εἰκὸς δὲ καὶ τὸ κῆδος
Πανδίωνα ξυνάψασθαι τῆς θυγατρὸς διὰ τοσούτου ἐπ'
ὠφελείᾳ τῇ πρὸς ἀλλήλους μᾶλλον ἢ διὰ πολλῶν ἡμερῶν

1. πρῶτος] om. d. 2. ἐπὶ πλείον A.B.E.H.K.Q.V.c.g.h.i. Poppo. Goell.
Bekk. C.F.G. et vulgo ἐπιπλέον. ἄλλης] om. L. 4. δὲ] om. L. τῷ τῇ
πρόκην N. τὴν πρόκην V. τὴν] τοῦ H. ἀπ' om. b. σχόντα E.
5. προσήκει A.B.E.F.H.K.N.V.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et vulgo
προσήκεν. 6. ἐγένετο I. νῦν] om. C.e. 7. τήρης C.e. 9. καὶ ἐκ
τῶν g. 10. δὲ] τε C.G. γε e. 11. συνάψασθαι Q. ξυνάψασθαι καὶ g.
12. ὠφελίᾳ Bekk.

except in the circumstance that he discharged his office gratuitously, and that he was always a citizen not of the state to which he acted as proxenus, but of that in which he performed the duties of his office. For example, the Lacedæmonian proxenus at Athens was not a Lacedæmonian, but an Athenian, who, either from some connection with Lacedæmon, or from his attachment to the Spartan people, undertook to shew hospitality to, and to watch over the interests of, all Spartan citizens who might happen to visit Athens. If the state for whom he acted acknowledged him, and had entered his name in their public records as their authorized agent, he was then their πρόξενος; but till this was done, and while he acted in that capacity merely from his own choice, he was called ἐθελοπρόξενος. Compare III. 70, 1, 4.

2. ἐπὶ πλείον τῆς ἄλλης Θράκης] Either, "on a larger scale than the rest of "Thrace," or as Göller interprets it, "over a larger portion of the rest of "Thrace."

4. Τηρεὶ δὲ, κ. τ. λ.] Vide Meursii Regn. Athen. p. 92. 95. et Berkelii notas ad Steph. Byz. voce Δαυλῖς. HUDS.

7. τότε ὑπὸ Θρακῶν οἰκουμένης] Compare Strabo, VII. 7, 1. Σχεδὸν δὲ τε καὶ ἡ σύμπασα Ἑλλὰς κατοικία βαρβάρων ὑπῆρξε τὸ παλαιόν * * * κατανεμαίνων τὰ ἐντὸς ἰσθμοῦ καὶ τὰ ἐκτὸς δὲ τὴν μὲν γὰρ Ἀττικὴν οἱ μετὰ Εὐμόλπου Θράκες ἔσχον, τῆς δὲ Φωκίδος τὴν Δαυλῖδα Τηρεῖς. That is to say, that the Hellenian name and language had not yet swallowed up those of the various tribes which, having at successive periods entered Greece from the north by the Hellespont and the coast of Thrace, had settled themselves in different parts of the country.

10. κῆδος] Κῆδος, pro ἐπιγαμία, et κηδεία, et κηδεύματα apud Platon. et Demosth. Pollux, III. 30. Vid. Hesych. κηδεσταί. Dionys. Halic. 718. WASS.

11. διὰ τοσούτου] "At such a distance; "with such a distance to get through "before he could reach the country."

COASTS OF PELOPONNESUS. A. C. 431. Olymp. 87. 2.

ἐς Ὀδρύσας ὁδοῦ) Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, 5
 βασιλεύς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο. οὐ δὴ ὄντα 6
 τὸν Σιτάλκην οἱ Ἀθηναῖοι ξύμμαχον ἐποίησαντο, βουλόμενοι
 σφίσι τὰ ἐπὶ Θράκης χωρία καὶ Περδίκκαν ξυνεξελεῖν αὐτόν.
 5 ἐλθὼν τε ἐς τὰς Ἀθήνας ὁ Νυμφόδωρος τήν τε τοῦ Σιτάλκου 7
 ξυμμαχίαν ἐποίησε καὶ Σάδοκον τὸν υἱὸν αὐτοῦ Ἀθηναῖον,
 τὸν τε ἐπὶ Θράκης πόλεμον ὑπεδέχετο καταλύσειν· πείσειν
 γὰρ Σιτάλκην πέμψειν στρατιὰν Θρακίαν Ἀθηναίοις ἱππέων
 τε καὶ πελταστῶν. ξυνεβίβασε δὲ καὶ τὸν Περδίκκαν τοῖς 8
 10 Ἀθηναίοις, καὶ Θέρμην αὐτῷ ἔπεισεν ἀποδοῦναι· ξυνεστρά-
 τευσέ τ' εὐθὺς Περδίκκας ἐπὶ Χαλκιδέας μετ' Ἀθηναίων καὶ
 Φορμίωνος. οὕτω μὲν Σιτάλκης τε ὁ Τήρεω Θρακῶν βασι- 9
 λεὺς ξύμμαχος ἐγένετο Ἀθηναίοις καὶ Περδίκκας ὁ Ἀλεξάν-
 δρου Μακεδόνων βασιλεύς.

15 XXX. Οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶν Ἀθηναῖοι ἔτι ὄντες

1. ὀδρούσας f. οὐδὲ B. 3. ἐποιοῦντο C.I.L.O.P.e. et corr. G. 4. περ-
 δίκαν g. ξυνεξελεῖν G.L.O.V.c.e. Poppo. Goeller. Vulgo et Bekk. ξυνελεῖν.
 8. πέμψειν A.B.E.F.H.K.N.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et
 vulgo πέμπειν. θρακίαν C.G. θρακίαν L.O. θρακίαν P. ἀθηναίους τε
 ἱππέων τε E. ἱππέων Ἀθηναίοις] om. C. 9. τε] om. L.O.P. τε καὶ]
 om. G.e. τοῖς] om. G.L.O.P. 10. "Vocis Θέρμην litteram η corr. E."
 BEKK. αὐτοῖς L.O.P.Q. δοῦναι g. ξυνεστράτευσεν C.G.I.e. 12. τε]
 om. e. 14. μακεδόνας P.

1. οὔτε—ἔχων, βασιλεύς τε—ἐγένετο.] That there is a confusion here in the construction is clear. What is meant is this, "that Teres had neither the same name with Tereus, nor the same kingdom; the one having been king in Phocis, and the other amongst the Odrysians." This might have been expressed by two verbs, οὔτε—ἔσχεν, βασιλεύς τε—ἐγένετο: or by the participle and verb, omitting the conjunction; οὐδέ—ἔχων, βασιλεύς ἐγένετο. But the mixture of these two expressions which Thucydides has adopted can be nothing else than an anacoluthia.

6. Σάδοκον] Historiam hanc tangit Aristoph. Acharn. 145. ubi Schol. Σάδοκον. WASS.

7. τὸν τε—καταλύσειν] De Therme ab Atheniensibus capta est supr. lib. I. cap. 61, 1. DUKER.

πέσειν γὰρ—πέμψειν] "Usitatum est Græcis, ubi in principali verbo futuri significatio inest, etiam infinitivum futuri adjungere." Hermann, de Præceptis quibusdam Atticist. p. xiv. On the whole subject of the tense of the infinitive mood, when following other verbs, see an excellent essay by Lobeck, amongst his *Parerga*, published at the end of his edition of Phrynichus. *Parerg.* c. VI.

11. Περδίκκας] De illo et Archelao multa Plato in Gorg. quæ Historiarum conditores latent. p. 321. Confer Diod. p. 416. WASS. Et supr. ad I. 57, 1, 2. DUKER.

MEGARIS. A. C. 431. Olymp. 87. 2.

περὶ Πελοπόννησον Σόλλιον τε Κορινθίων πόλισμα αἰροῦσι
Operations of the fleet
 round Peloponnesus
 continued. Cephallo-
 nia is won over to the
 alliance of Athens. καὶ παραδιδόασι Παλαίρευσιν Ἀκαρνάνων
 μόνοις τὴν γῆν καὶ πόλιν νέμεσθαι καὶ
 Ἄστακον, ἧς Εὐαρχος ἐτυράννει, λαβόντες
 κατὰ κράτος καὶ ἐξελάσαντες αὐτὸν τὸ χωρίον εἰς τὴν ξυμ-
 2 μαχίαν προσεποιήσαντο. ἐπὶ τε Κεφαλληνίαν τὴν νῆσον
 3 προσπλεύσαντες προσηγάγοντο ἄνευ μάχης. κείμεν δὲ ἡ
 Κεφαλληνία κατὰ Ἀκαρνανίαν καὶ Λευκάδα τετράπολις
 4 οὔσα, Παλῆς, Κράνιοι, Σαμαῖοι, Προναῖοι. ὕστερον δ' οὐ
 πολλῶ ἀνεχώρησαν αἱ νῆες εἰς τὰς Ἀθήνας. 10

XXXI. Περὶ δὲ τὸ φθινόπωρον τοῦ θέρους τούτου Ἀθη-
 ναῖοι πανδημεῖ, αὐτοὶ καὶ οἱ μέτοικοι, ἐσέβαλον εἰς τὴν
First invasion of the
 Megarid by the Athe-
 nians. Grand junction Μεγαρίδα Περικλέους τοῦ Ξανθίππου στρα-
 τηγούντος. καὶ οἱ περὶ Πελοπόννησον Ἀθη-

1. σόλλιον C.G.I.O.e. cum Stephano de Urb. Haack. Poppo. Goell. Infra
 III. 95, 1. σόλιον E.F.H.e.g. σόλλον K.Q. βόλλιον d.i. vulgo, et Bekk. Σόλιον.
 2. παλαίρευσιν A.B.E.F.H.N.V.c.f.g.h. cum Strabone 10. p. 459. Haack. Poppo.
 Goell. Bekk. C.G. et vulgo παλαίρευσιν. 4. ἄστακτον P.g. ἄστακον B. 6. ἐποι-
 ῆσαντο e. κεφαλληνίαν C.E.F.L. 7. προσπλεύσαντες C.E.F.G. [προσ]πλεύ-
 σαντες Poppo. πλεύσαντες A.B. Bekk. Goell. 9. παλῆς A.B.F.K.Q.d.h.i.
 Poppo. Goell. παλεῖς C.G.H.I.L.N.O.P.V.e.g. παλῆς vel παλεῖς E. vulgo παλλῆς.
 κρανῖοι L.O. κραναῖοι I. σάμιοι B.e. προναῖοι G.I.L.O.P.Q.e. Poppo.
 Goell. προναῖοι A.B.E.F.H.K.N.V. Bekk. πρόνναιοι c.f.g. vulgo πρόναιοι.
 10. πολλῶ χρόνῳ V.

1. Σόλλιον] The name of this place
 occurs, I believe, only three times in
 Thucydides; here, and III. 95, 1. and
 V. 30, 2. and Bekker in his edition of
 1832 spells it in each of these three
 places differently. This is surely to pay
 greater respect to the MSS. of Thucy-
 dides than they deserve, and is in this
 contrary to Bekker's own judgment, as
 declared in the preface to his smaller
 edition of 1821. I have therefore adopted
 the reading Σόλλιον, and have kept it
 wherever the word occurs: as it has in
 its favour some of the MSS. of Thucy-
 dides, and the text of Stephanus By-
 zantinus, which in this place cannot be
 corrupt, inasmuch as the order of the
 letters proves its correctness.

4. Ἄστακον] Ad Acheloi ostium in

Acarnania ponit Scylax. Vide Livium
 XXXVIII. 11. Ibi colonia Cephalenise,
 WASS.

9. Παλῆς, Κράνιοι, κ. τ. λ.] These
 plural names illustrate what was said
 in a former note, that the earlier πόλεις
 were societies of men living in the same
 district, from the several parts of which
 they afterwards came together, and
 lived within the same walls. Strabo,
 VIII. 3, 2. (p. 337.) Σχεδὸν δὲ καὶ τοῖς
 ἄλλοις τόποις τοὺς κατὰ Πελοπόννησον,
 πλὴν ὀλίγων, οὓς κατέλεξεν ὁ ποιητής, οὐ
 πόλεις ἀλλὰ χώρας ὀνομάζει, συστή-
 ματα δῆμων ἔχουσιν ἐκάστην πλεῖω, ἐξ
 ὧν ὕστερον αἱ γνωρίζομεναι πόλεις συ-
 κίσθησαν.

13. Περικλέους] Diodor. XII. 309. d.
 WASS.

LOCRIE. WESTERN GREECE. A. C. 431, O. Olymp. 87. 2.

of the land and sea
forces of Athens on this
occasion.

ναῖοι ἐν ταῖς ἑκατὸν ναυσὶν (ἔτυχον γὰρ ἤδη
ἐν Αἰγίνῃ ὄντες ἐπ' οἴκου ἀνακομιζόμενοι) ὥς
ῥησθοντο τοὺς ἐκ τῆς πόλεως πανστρατιᾷ ἐν Μεγάροις ὄντας,
ἐπλευσαν παρ' αὐτοὺς καὶ ξυνεμίχθησαν. στρατόπεδόν τε 3
5 μέγιστον δὴ τοῦτο ἀθρόον Ἀθηναίων ἐγένετο, ἀκμαζούσης
ἔτι τῆς πόλεως καὶ οὐπω νεοσηκυίας· μυρίων γὰρ ὀπλιτῶν
οὐκ ἐλάσσους ἦσαν αὐτοὶ Ἀθηναῖοι (χωρὶς δὲ αὐτοῖς οἱ ἐν
Ποτιδαῖα τρισχίλιοι ἦσαν), μέτοικοι δὲ ξυνεσέβαλον οὐκ
ἐλάσσους τρισχιλίων ὀπλιτῶν, χωρὶς δὲ ὁ ἄλλος ὄμιλος
10 ψιλῶν οὐκ ὀλίγος. δηρώσαντες δὲ τὰ πολλὰ τῆς γῆς ἀνεχώ- 4
ρησαν. ἐγένοντο δὲ καὶ ἄλλαι ὕστερον ἐν τῇ πολέμῳ κατὰ 5
ἔτος ἕκαστον ἐσβολαὶ Ἀθηναίων ἐς τὴν Μεγαρίδα, καὶ
ἱππέων καὶ πανστρατιᾶ, μέχρι οὐ Νίσαια ἐάλω ὑπ' Ἀθη-
ναίων.

15 XXXII. Ἐτειχίσθη δὲ καὶ Ἀταλάντη ὑπ' Ἀθηναίων
φρούριον τοῦ θέρους τούτου τελευτῶντος, ἡ ἐπὶ Λοκροῖς τοῖς
The small island of Ὀπουντίοις νῆσος ἐρήμη πρότερον οὖσα, τοῦ
Atalanta fortified by the Athenians to check
the Locrian privateers. μὴ ληστὰς ἐκπλέοντας ἐξ Ὀποῦντος καὶ τῆς
ἄλλης Λοκρίδος κακουργεῖν τὴν Εὐβοίαν.
20 ταῦτα μὲν ἐν τῇ θέρει τούτῳ μετὰ τὴν Πελοποννησίων ἐκ 2
τῆς Ἀττικῆς ἀναχώρησιν ἐγένετο.

XXXIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Εὐαρχος ὁ
Ἀκαρνὰν βουλόμενος ἐς τὴν Ἀστακὸν κατελθεῖν πείθει

1. ῥδῃ] om. B.E.F.H.N.Q.V.c.f.g. Poppo. uncis inclusit Haack. 5. ἀθρό-
ων K. ἀθρόον G. 7. αὐτοὶ οἱ ἀθηναῖοι C.G.L.O.e. 8. ξυνέβαλον] I.K.L.O.
10. ὀλίγων N. ὀλίγω K. ὀλίγον V. 11. ἄλλαι A.B.C.E.F.G.H.I.K.N.Q.V.
c.d.f.g.h. Haack. Poppo. Goell. Bekk. ceteri ἄλλαι πολλαί. 20. τὴν τῶν πελ.
B.F. 22. ἐπιγενομένου V. 23. ἀστακτον P.

7. χωρὶς δὲ αὐτοῖς κ.τ.λ.] He notices
the troops that were absent at Potidæa,
in order to make his computation here
agree with what he had given before,
ch. 13, 6. where he had said that the
whole disposable force of heavy-armed
Athenian citizens amounted to 13,000
men.

16. ἡ ἐπὶ Λοκροῖς νῆσος] "The island
"on the coast of Locri;" or, as we
should more naturally say, "off the
"coast." Compare Herodot. III. 59, 1.
Ἐδρέαν τὴν ἐπὶ Πελοποννήσῳ. VI. 7, 3.
ἡ Λάδη, νῆσος ἐπὶ τῇ πόλει τῇ Μιλησίων
κειμένη.

WESTERN GREECE. A. C. 431, 0. Olymp. 87. 2.

A. C. 431, 0.

Olymp. 87. 2.

Expedition of the Corinthians to Acarnania. They restore Euarchus the exiled tyrant of Astacus; but fail in their attempts to gain over the other towns of Acarnania, and also in an attack upon Cephalonia.

Κορινθίους τεσσαράκοντα ναυσὶ καὶ πεντακοσίοις καὶ χιλίοις ὀπλίταις ἑαυτὸν κατάγειν πλεύσαντας, καὶ αὐτὸς ἐπικούρους τινὰς προσεμισθώσατο· ἦρχον δὲ τῆς στρατιᾶς Εὐφαιμίδας τε ὁ Ἀριστωνύμου καὶ Τιμόξενος ὁ 5 Τιμοκράτους καὶ Εὐμαχος ὁ Χρύσιδος. καὶ πλεύσαντες κατήγαγον· καὶ τῆς ἄλλης Ἀκαρνανίας τῆς περὶ θάλασσαν ἔστιν ἡ χωρία βουλόμενοι προσποιήσασθαι καὶ πειραθέντες, ὥς οὐκ ἦδύναντο, ἀπέπλεον ἐπ' οἴκου. σχόντες δ' ἐν τῷ παράπλῳ ἐς 10 Κεφαλληνίαν καὶ ἀπόβασιν ποιησάμενοι ἐς τὴν Κρανίων γῆν, ἀπατηθέντες ὑπ' αὐτῶν ἐξ ὁμολογίας τινὸς ἄνδρας τε ἀποβάλλουσι σφῶν αὐτῶν, ἐπιβεμένων ἀπροσδοκῆτοισ τῶν Κρανίων, καὶ βιαίτερον ἀναγαγόμενοι ἐκομίσθησαν ἐπ' οἴκου.

XXXIV. Ἐν δὲ τῷ αὐτῷ χειμῶνι οἱ Ἀθηναῖοι τῷ πατρίῳ νόμῳ χρώμενοι δημοσίᾳ ταφὰς ἐποίησαντο τῶν ἐν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων τρόπῳ τοιῷδε.

PUBLIC FUNERAL
at Athens of the citizens who had fallen in

τὰ μὲν ὅσα προτίθενται τῶν ἀπογενομένων πρότρητα σκηνὴν ποιήσαντες, καὶ ἐπιφέρει τῷ 20

4. ἦρχοντο C.e.

9. ἐδύναντο G.L.O.d. Bekk.

10. ἀπέπλευσαν L.O.P.

ἐπέπλεον d. ἔπλεον e. ἀπέπλευσαν G. 11. κεφαλληνίαν c.e. κρανίων γρ. G. κρανίων L.O.P. κρανίαν Q. κρανίων I. 12. ἀπαντηθέντες d. 13. ἀπροσδοκῆτοισ A.E.F.H.K.Q. et correctus V.c.g.h.i. Haack. Poppo. Goeller. Bekk. B.C.G. et vulgo ἀπροσδοκῆτως. 14. κρανίων C.I.L.O.e. κρανίων corr. G. ἀναγόμενοι B.L.O.P.Q.V. ἀνεκομίσθησαν e. 16. οἱ] om. C.G.L.O.P.e. 17. δημοσίας L.O.P. τὰς ταφὰς N.

16. Ἀθηναῖοι τῷ πατρ.] Vide Petiti Leg. Att. p. 500. 501. HUDS.

20. πρότρητα] Hesych. πρὸ πολλοῦ. Vid. Theophrast. III. 7. Synesium Epist. IV. Suidas πρότρητα τῇ τρίτῃ ἐπ' αὐτῷ ἡμέρᾳ. WASS. De προθέσει mortuorum apud Athenienses in tertium diem ante τὴν ἐκφορὰν add. Interpretes Pollucis, VIII. 146. DUKE. "Three days before the carrying out the body to the burial;" that is, according to the Greek mode of compu-

tation, supposing the burial to take place on the third day of the month, πρότρητα would be on the first day. In ordinary funerals, the body was obliged to be carried out the day after it was laid out, and the funeral took place before sunrise. Compare Demosthenes against Macartatus, p. 1071. Reiske. Cicero de Legibus, II. 26. In private funerals also, orations in praise of the deceased were forbidden. Cicero, ibid.

battle in the first summer of the war.

αὐτοῦ ἕκαστος ἦν τι βούληται. ἐπειδὴν δὲ ἡ 3
ἐκφορά ἦ, λάρνακας κυπαρισσῖνας ἄγουσιν
ἄμαξαι, φυλῆς ἐκάστης μία· ἔνεστι δὲ τὰ ὄστα ἧς ἕκαστος
ἦν φυλῆς. μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, 4
5 οἱ ἂν μὴ εὐρεθῶσιν ἐς ἀναίρεσιν. ξυνεκφέρει δὲ ὁ βουλόμενος 5
καὶ ἄστων καὶ ξένων, καὶ γυναῖκες πάρευσιν αἱ προσήκουσαι
ἐπὶ τὸν τάφον ὀλοφυρόμεναι. τιθέασιν οὖν ἐς τὸ δημόσιον 6
σῆμα, ὃ ἐστὶν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, καὶ
αἱ ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλὴν γε τοὺς ἐν
10 Μαραθῶνι· ἐκείνων δὲ διαπρεπὴ τὴν ἀρετὴν κρίναντες αὐτοῦ
καὶ τὸν τάφον ἐποίησαν. ἐπειδὴν δὲ κρύψωσι γῇ, ἀνὴρ 7
ῥηρμένος ὑπὸ τῆς πόλεως, ὃς ἂν γνώμῃ τε δοκῇ μὴ ἀξύνετος
εἶναι καὶ ἀξιῶσει προήκη, λέγει ἐπ' αὐτοῖς ἔπαινον τὸν
πρέποντα· μετὰ δὲ τοῦτο ἀπέρχονται. ὧδε μὲν θάπτουσι· 8
15 καὶ διὰ παντὸς τοῦ πολέμου, ὅποτε ξυμβαίῃ αὐτοῖς, ἐχρῶντο
τῷ νόμῳ. ἐπὶ δ' οὖν τοῖς πρώτοις τοῖσδε Περικλῆς ὁ 9

1. αὐτοῦ d. βούλεται E. δὲ A.B.C.E.F.G.H.K.L.N.O.P.V.b.d.e.g.h.i.
Haack. Poppo. Goeller. Bekk. vulgo δὲ καί. 2. κυπαρισσῖνας A. κυπαρισ-
σῖνους V. 3. ἄμαξαι οὔσαι φυλῆς ἐκάστης μία g.h. δὲ A.B.C.E.F.G.H.K.
N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri δὲ καί. 5. ξυνεκφέρει Q.
6. ἄστων L.O.P. παρέυσαν C. παρήσαν L.O.P. 7. ἐπὶ] κατὰ L. παρὰ
G.O.P. 10. δέ] γὰρ G.L.O.P. τὴν ἀρετὴν διαπρεπὴ L.O.P. 11. δέ]
γὰρ Q. κρύψωσι τῇ γῇ B.g.h. γῆν E. 12. δέ] ἀξιῶματι δὲ E. δοκεῖ
B.Q.g.h. 13. ἀξιῶσει A.B.C.E.F.G.H.I.K.N.V.c.d.e.f.g.h.i. Poppo. Goell.
Bekk. conf. I. 69, 1. II. 65, 8. VI. 54, 3. vulgo ἀξιῶματι. προήκει F.H.K.d.g.
προσῆκει A.B.E.Q.c.h.i. 14. πρέποντα] προσήκοντα G.L.O.P.Q. ἀπέρχεται
C.e. 15. ξυμβαίνει G.I. 16. ante τῷ deletas duas F. ἐπὶ] ἐπεὶ C.

2. λάρνακας κυπ.] Hunc locum respicit et illustrat Theodor. Therapeut. 8. καὶ ὁ Θουκυδίδης τῶν ἐν τῷ Πελοποννησιακῷ πολέμῳ τετελευτηκότων διηγείται τὸ γέρας· καὶ ὅπως μὲν τὰ εὐρηθέντα σώματα τῶν προσηκόντων ἕκαστος ἤξιον τάφου. ἡλικίαν δὲ τοῖς ἡκιστα εὐρηθείσιν ἐμψαυῶντο τιμῇ, κυπαρισσῖνας μὲν κατασκευάζοντες λάρνακας, &c. Vide Gallæi Comment. in Orac. Sybill. pag. 100. HUDS.

8. ἐπὶ τοῦ καλλίστου προαστείου] In Ceramicum extra Urbem. Vide Meurs.

de Popul. Att. in Κεραμεικός. Petit. Leg. Attic. p. 495. et Palmer. Exercitat. p. 48. DUKER. The Ceramicus without the walls. Cicero de Legibus, II. 26. "Amplitudines sepulchrorum quas "in Ceramicum videmus." With regard to the word προαστεῖον, see note on IV. 69, 2.

11. ἀνὴρ ῥηρμένος ὑπὸ τῆς πόλεως] "Nec de mortui laude ab alio, nisi si "qui publice ad eam rem constitutus "esset, dici licebat." Cicero de Legibus, II. 26.

10 Ξανθίππου ἡρέθη λέγειν. καὶ ἐπειδὴ καιρὸς ἐλάμβανε, προελθὼν ἀπὸ τοῦ σήματος ἐπὶ βῆμα ὑψηλὸν πεποιημένον, ὅπως ἀκούοιτο ὡς ἐπὶ πλείστον τοῦ ὁμίλου, ἔλεγε τοιαύδε.

XXXV. “Οἱ μὲν πολλοὶ τῶν ἐνθάδε εἰρηκότων ἦδη “ἐπαινοῦσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς ἔ

1. καιρὸς C.E.F.G. καιρὸν A.B.N.g.h. Bekk. 3. ἐπὶ τὸ πλείστον. ἐλέγετο E. 4. μὲν οὖν πολλὰ C.G.e. εἰρηκότων ἦδη A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. C. et ceteri ἦδη εἰρηκότων. ἦδη om. Canon. 48. et pr. G.

1. ἐπειδὴ καιρὸς ἐλάμβανε] Bekker, on the authority of some few MSS., has altered καιρὸς to καιρὸν, referring to the argument of the “Philippus” of Isocrates, where the expression διὰ καὶ καιρὸν ἔσχε occurs. Göller retains καιρὸν in the text, but his note is in favour of καιρὸς; and he confirms it by the expression in Dionysius, Ant. Rom. X. p. 2141. 4. ἐπεὶ δὲ κατελάμβανεν ὁ τῶν ἀρχαιρεσιῶν καιρὸς. Poppo also reads καιρὸς, which I have no doubt is the true reading. The sense is not, “when he got an opportunity,” but rather, “when the occasion came;” or literally, “when the season came upon him.”

[Göller in his second edition reads καιρὸς. Dobree prefers καιρὸν, referring to Demosthen. I. Olynth. p. 16. and II. Philippic. p. 70. Reiske. The last passage is, πείσασθαι τι κακὸν προσδοκῶν (ὁ Φίλιππος,) ἂν καιρὸν λάβητε. But a man is said, I think, καιρὸν λαμβάνειν, when he gets an opportunity for doing something that he was wishing to do. This was not the case with Pericles, but rather καιρὸς ἐλάμβανεν αὐτὸν, that is, “the time came upon him, when the speech was to be spoken, whether he “liked to do it or no.” Compare also Dion Cassius XLIV. 19. when speaking of Cæsar’s assassination. ἐπεὶ τε ὁ καιρὸς ἐλάμβανε προσήλθε τις αὐτῷ.]

4. οἱ μὲν—αὐτόν.] Pericles, in Orat. quam ἐπιτάφιον λόγον vocat, ita inquit: τὴν νεότητά ἐκ τῆς πόλεως ἀνηρῆσθαι, ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐναντιοῦ εἰ ἐξαιρεθείη. Aristot. Rhet. I. 7, 34. 720. unde patet nostrum et hic et alibi oratorum mentem et sensus, non autem verba, representare. Ipsum audiamus I. 22, 1.: Καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι, ἡ μέλλοντες πολεμήσειν, ἡ ἐν αὐτῷ ἦδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεύσαι ἦν, ἐμοὶ τε ὧν αὐτὸς

ἦκουσα, καὶ τοῖς ἄλλοις ποθεν ἐμοὶ ἀπαγγέλλουσιν· ὡς δ’ ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ τῶν αἰεὶ παρόντων τὰ δέοντα μάλιστα εἰπεῖν, ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται. Cæterum hæc Pericles ex Herodoto sublegit VII. 162. Ἀμείβετο Γέλων—ἀγγέλλοντες τῇ Ἑλλάδι, ὅτι ἐκ τοῦ ἐναντιοῦ τὸ ἔαρ αὐτῇ ἐξαίρηται. Periclem nihil præter plebiscita scriptum reliquisse affirmat Plutarchus; et Schol. in Hermogenem, p. 21. ita laudat ἀπὸ τοῦ Ἑπιταφίου Θουκυδίδου, nec aliter Theon. WASS.

5. τὸν προσθέντα τῷ ν.] Sic Dionys. Halic. p. 291. ed. Sylburg. ὁπῆ γὰρ ποτε, Ἀθηναῖοι προσέθεσαν τὸν ἐπιτάφιον ἔπαινον τῷ νόμῳ &c. Hujus legis auctor multis (ut et Scholiastæ nostro) visus est Solon: quem Laërtius testatur modis omnibus favisse virorum fortium, et qui pro patria occubuisse, memoriæ. At Diodorus Sic. XI. testatur, ludos funebres Athenis primum fuisse actos in memoriam eorum, qui bello Persico fortiter pugnantes obierant: quo etiam tempore lege cautum ait, ut de laudibus eorum, quos resp. censuisset publice sepeliendos, concionem oratores, quibus id munus a civitate mandaretur, haberent. Quod et orationes funebres, quæ exstant apud Demosthenem et Lysiam, docent. Vid. Stephani Notas in Dionys. p. 23.—Huds.

5. ὡς καλὸν] Vertunt quasi legeretur καλὸν ὧν. Sed forsân delendum αὐτόν. DOBREE.

[If any alteration were required, I should propose inserting ὧν after καλὸν, supposing that it may have dropped out, as often happens, from the recurrence of the same syllable in the preceding word.]

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FUNERAL
ORATION OF
PERICLES.

(35—46.)

Although in his own judgment all words in honour of the dead might well have been forborne; for either through the fault of the speaker, or the partiality or jealousy of the hearers, it would be hard for any speech on such an occasion to give satisfaction; yet still, as the law has so willed it, he will endeavour to satisfy its call.

“καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θαπτομένοις
“ἀγορεύεσθαι αὐτόν. ἐμοὶ δ’ ἀρκούν ἂν ἐδόκει
“εἶναι ἀνδρῶν ἀγαθῶν ἔργῳ γενομένων ἔργῳ
“καὶ δηλοῦσθαι τὰς τιμὰς, οἷα καὶ νῦν περὶ
“τὸν τάφον τόνδε δημοσίᾳ παρασκευασθέντα
“ὁράτε, καὶ μὴ ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς
“κινδυνεύεσθαι εὖ τε καὶ χεῖρον εἰπόντι πι-
“στευθῆναι. χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν
“ἐν ᾧ μόλις καὶ ἡ δόκησις τῆς ἀληθείας
“βεβαιούται. ὅ τε γὰρ ξυνειδὼς καὶ εὖνους
“ἀκροατῆς τάχ’ ἂν τι ἐνδεεστέρως πρὸς ἃ
“βούλεται τε καὶ ἐπίσταται νομίσειε δηλοῦ-
“σθαι, ὅ τε ἄπειρος ἔστιν ἃ καὶ πλεονάζεσθαι, διὰ φθόνον,
“εἴ τι ὑπὲρ τὴν ἑαυτοῦ φύσιν ἀκούει. μέχρι γὰρ τοῦδε
“ἀνεκτοὶ οἱ ἔπαινοί εἰσι περὶ ἐτέρων λεγόμενοι, ἐς ὅσον ἂν
“καὶ αὐτὸς ἕκαστος οἴηται ἱκανὸς εἶναι δρᾶσαί τι ὧν ἤκουσε·

1. ἐπὶ] om. N.V. τῶν] om. d. πόλεων A.F.g. 2. ἀρκούν ἂν A.C.
E.F.G.H.K.L.O.P.Q.V.e.g.h.i. Haack. Poppo. Goell. Bekk. B. et vulgo ἂν ἀρ-
κοῦν. 4. καὶ δηλοῦσθαι] δηλοῦσθαι καὶ e. δηλοῦσθαι K. 5. τόνδε] om. O.P.
6. ὁράται V. ἐν] om. C.G.L.O.P. 9. ἐν] om. pr. G. 11. ἂν ἐνδεεστέρως
O. ἂν τι καὶ ἐνδεεστέρως f. 12. νομίσει L.O.P. 13. ὅ δὲ G.O. 14. αὐτοῦ
C.G.L.O.P.e. Can. 48. 15. εἰσί] om. g. 16. οἴεται, omisso antea ἂν, i.

6. καὶ μὴ ἐν ἐνὶ ἀνδρὶ κ. τ. λ.] Haack has, I think, interpreted these words rightly: “Neque in uno viro multo-
“rum virtutes periclitari debere, ut ea-
“rum fides a meliore vel deteriore ora-
“tione pendeat.” The words εὖ τε καὶ
χεῖρον εἰπόντι πιστευθῆναι appear to me
to be merely a sort of explanation of
the term κινδυνεύεσθαι. “The virtues
“of many were perilled in one indivi-
“dual, for him to be believed both if
“he spoke well and if he spoke ill.”
The impression of the merits of the
dead depending on the judgment and
eloquence of the orator, their virtues
might properly be said to be perilled in
his person.

8. χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν κ. τ. λ.]
“For it is hard to speak with exact
“propriety on a subject where, besides
“its other difficulties, it is hard to con-

vince the hearers that what you say
“to them is the truth.” Δόκησιν ἀλη-
θείας βεβαιούν is exactly, as Goller in-
terprets it, “certam persuasionem ex-
“citare, verum esse aliquid.” Compare
III. 43, 1. τῆς οὐ βεβαίου δοκίσεως τῶν
κερδῶν, “Your ill-grounded impression
“that we are bribed.” So here; “It
“is hard to impress our hearers con-
“vincingly with the truth of what we
“are saying.” He then adds at the
end of the chapter, χρή—πειράσθαι—τῆς
ἐκάστου βουλήσεως τε καὶ δόξης τυχεῖν;
that is, “I must endeavour to gain
“your belief of the truth of what I
“say, as well as to answer your wishes,
“although it be difficult to convince
“you.”

9. ἡ δόκησις τῆς ἀλ.] Laudat, et
scholia describit Suidas in δόκησις.
ἀληθ. DUKER.

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- “ τῷ δὲ ὑπερβάλλοντι αὐτῶν φθονοῦντες ἤδη καὶ ἀπιστοῦ-
 6 “ σιν. ἐπειδὴ δὲ τοῖς πάλαι οὕτως ἐδοκιμάσθη ταῦτα καλῶς
 “ ἔχειν, χρὴ καὶ ἐμὲ ἐπόμενον τῷ νόμῳ πειράσθαι ὑμῶν τῆς
 “ ἐκάστου βουλήσεώς τε καὶ δόξης τυχεῖν ὡς ἐπὶ πλείστον.
 “ XXXVI. ἄρξομαι δὲ ἀπὸ τῶν προγόνων πρῶτον· δίκαιον 5
 “ γὰρ αὐτοῖς καὶ πρέπον δὲ ἅμα ἐν τῷ τοιῷδε τὴν τιμὴν
 2 First then he briefly “ ταύτην τῆς μνήμης δίδοσθαι. τὴν γὰρ χώραν
 notices their ancestors, “ αἰεὶ οἱ αὐτοὶ οἰκοῦντες διαδοχῇ τῶν ἐπιγιγνο-
 and their own imme- “ μένων μέχρι τοῦδε ἐλευθέραν δι’ ἀρετὴν
 diate fathers, the “ παρέδωσαν. καὶ ἐκεῖνοί τε ἄξιοι ἐπαίνου καὶ 10
 founders of their em- “ ἔτι μᾶλλον οἱ πατέρες ἡμῶν· κτησάμενοι
 pire and their glory; “ γὰρ πρὸς οἷς ἐδέξαντο, ὅσῃν ἔχομεν ἀρχὴν,
 3 in whose path their “ οὐκ ἀπόνως ἡμῖν τοῖς νῦν προσκατέλιπον.
 sons have worthily “ τὰ δὲ πλείω αὐτῆς αὐτοὶ ἡμεῖς οἶδε οἱ νῦν
 followed. Yet he will “ ἔτι ὄντες μάλιστα ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ 15
 not repeat now the “ ἐπηυξήσαμεν, καὶ τὴν πόλιν τοῖς πᾶσι
 well known tale of “ παρεσκευάσαμεν καὶ ἐς πόλεμον καὶ ἐς εἰρή-
 4 but will rather deve-
 lop those internal
 principles of their po-
 lity to which their
 greatness alike in peace
 and war was to be
 ascribed.

1. τὸ δὲ ὑπερβάλλον codd. nonnulli. Dionys. t. VI. p. 798. αὐτὸν A.B.C.G.
 H.I.K.L.O.Q.b.c. et corr. F. αὐτῶν Dionys. 3. καὶ ἐμὲ] om. K. 4. ἐπιτο-
 πλείστον L. 6. δέ] om. K. 7. ταύτης L.O.d.e.h.i. et omisso τῆς I. 8. οἱ
 αὐτοὶ αἰεὶ C.G.L.O.P.e. Can. 48. 11. κτησάμενοι E. 14. πλείω A.E.F.G.H.K.
 Q.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. B.C. et ceteri πλέω. αὐτοὶ ἡμεῖς]
 om. K. 15. μάλιστα] om. O. 16. ἀπευξήσαμεν B. ἀπευξήσαμεν A.
 17. alteram ἐς om. M.

1. τῷ δὲ ὑπερβάλλοντι αὐτῶν] The
 scholiast understands αὐτῶν of ἐπαίων;
 Göller explains it, “ Iis autem quæ ip-
 “ sorum vires exsuperant, invident.”
 Poppo takes αὐτῶν as neuter, and
 makes it refer to the preceding words
 ἃν ἕκαστος οἷται ἱκανὸς εἶναι δρᾶσαι.
 “ What goes beyond that which each
 “ conceives himself able to accom-
 “ plish.”

5. ἀπὸ τῶν προγόνων] Confer De-
 moth. in Orat. Funeb. pag. 152.—
 WASS.

6. καὶ πρέπον δέ] “ Et decorum
 “ etiam.” “ It is just and fitting too
 “ at the same time.” Compare I. 132,
 2. καὶ ἦν δὲ οὕτως. VII. 56, 3. καὶ ἦν δὲ
 ἄξιος ὁ ἀγών. Herodot. IV. 105, 4. καὶ

ὁμνίουσι δὲ λέγοντες. Xenophon. Ana-
 bas. I. 1, 2. καὶ στρατηγὸν δὲ ἀπέδειξεν.
 In this same sense we have the ex-
 pression καὶ ταῦτα μέντοι, as in Hero-
 dotus, I. 96, 2. VI. 61, 4. 137, 5. and
 Æschylus, Prometh. 957. Schütz.

8. διαδοχῇ τῶν ἐπιγιγνομένων] Göller
 joins these words with οἰκοῦντες, as a
 Latin ablative case: “ inhabiting in or
 “ with a succession of posterity.”
 Others take them as a Latin dative,
 and join them with παρέδωσαν.

15. ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ] “ Who
 “ are even yet for the most part in the
 “ vigour of life.” Literally, “ in the
 “ settled or set time of life,” when the
 system has in a manner reached its
 perfection, and rests from the work of

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“την αὐταρκεστάτην. ὧν ἐγὼ τὰ μὲν κατὰ πολέμους ἔργα, 5
 “οἷς ἕκαστα ἐκτίθη, ἢ εἴ τι αὐτοὶ ἢ οἱ πατέρες ἡμῶν
 “βάρβαρον ἢ Ἑλληνα πόλεμον ἐπιόντα προθύμως ἡμυνά-
 “μεθα, μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος ἐάσω· ἀπὸ
 5 “δὲ οἷας τε ἐπιτηδεύσεως ἤλθομεν ἐπ’ αὐτὰ καὶ μεθ’ οἷας
 “πολιτείας καὶ τρόπων ἐξ ὧν μεγάλα ἐγένετο, ταῦτα
 “δηλώσας πρῶτον εἶμι καὶ ἐπὶ τὸν τῶνδε ἔπαινον, νομίζων
 “ἐπὶ τε τῷ παρόντι οὐκ ἂν ἀπρεπῇ λεχθῆναι αὐτὰ, καὶ τὸν
 “πάντα ὁμιλον καὶ ἀστών καὶ ξένων ξύμφορον εἶναι αὐτῶν
 10 “ἐπακούσαι. XXXVII. Χρῶμεθα γὰρ πολιτεία οὐ ζηλούσῃ
 Those principles are, “τοὺς τῶν πέλας νόμους, παράδειγμα δὲ
 freedom, equality of “μᾶλλον αὐτοὶ ὄντες τινὲς ἢ μμούμενοι ἐτέ-
 rights, and a liberal “ρους. καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς ὀλίγους 2
 spirit: no privileged “ἀλλ’ ἐς πλείονας οἰκεῖν δημοκρατία κέκληται·
 castes engross all ho- “μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ
 nors, no degraded
 ones are deprived of
 15 the benefits of equal

2. ἐκτίθη ἕκαστα ε. 3. ἡμυνόμεθα G.ε. 5. ἤλθον B.F.H.N.V.h. Poppo.
 6. ἐξ οἷων] om. g. 7. μεγάλων A.B.h. 9. ξύμφορον d. ἐπακούσαι αὐτῶν
 C.G.L.O.P.e. 48. 12. μᾶλλον αὐτοὶ A.B.C.E.F.G.H.K.L.O.P.Q.V.c.d.e.f.
 g.h.i. Haack. Poppo. Goell. Bekk. vulgo αὐτοὶ μᾶλλον. τιμὶ A.B.E.F.H.K.
 N.V.c.g. Haack. Poppo. Goeller. Bekk. C.G. et ceteri τισίν. ἐτέρους μμού-
 μων V. ἐτέρους] καὶ ἐτέρους i. 13: μὴ] om. pr. G. 14. πλείονας G.ε.
 ἢ
 οἰκεῖν G. ἦκεῖν Q. ἦκειν L.O.N. ἦκειν 48. cum schol. ἐρχέσθαι τὴν ἀρχήν.

growth. In this sense Polybius applies the term to the sea in a calm, *θάλασσα γαλήνῃ καὶ καθεστηκυῖα*. XXII. 14, 10. and Herodotus to the gradual subsiding of disorder, *ἐπεὶ κατέστη ὁ θόρυβος*. III. 80, 1.

3. *βάρβαρον ἢ Ἑ. π.*] Agnoscit Th. Mag. in *βαρβαρικός*. WASS.

Ἑλληνα πόλεμον] The use of the word Ἑλλάς as an adjective with feminine substantives is well known; but Ἑλλήν as a masculine adjective is very rare. Göller compares *Σκύθην ἐς οἶκον* in Æschyl. *Prometh.* 2. There seems to be no reasonable doubt as to the genuineness of the present text.

14. *ἐς πλείονας οἰκεῖν*] Compare for the sentiment VI. 39. Herodot. III. 80. *Οἰκεῖν* denotes not merely the physically inhabiting, but the act of dis-

posing and directing the concerns of our daily life in the place of our ordinary habitation; in the same sense as the term “life” and “to live” expresses not only physical existence, but the manner in which we act in that existence. *Οἰκεῖν ἐς πλείονας* then signifies, to form institutions and to direct our views for the benefit of the mass of the community. Compare I. 17, 1. and Herodot. IV. 179, 3. and Xenophon, *Hellenic*. IV. 8, 5. *Τῆμος, καὶ Αἰγαί, καὶ ἄλλα γε χωρία δύναται οἰκεῖν*.

δημοκρατία] Vid. VI. 89, 4. Æschyl. *Suppl.* 706. Demosth. pag. 155. Eurip. *Phœniss.* 540. *Suppl.* 405. Platonem *Menex.* p. 519. A. WASS.

15. *μέτεστι—ἴσον*] Thom. Mag. in *μέλει*. DUKER.

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law; no intolerance requires that every one's manners and habits should be conformed to its own model. Yet liberty is not license: and they who fear no tyranny, and are subject to no arbitrary restraint, are deeply influenced by the fear of the laws, and submit willingly to the restraint of the principles of justice and generosity.

“ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν
 “ἀξίωσιν, ὥς ἕκαστος ἔν τῳ εὐδοκίμῳ, οὐκ
 “ἀπὸ μέρους τὸ πλείον ἐς τὰ κοινὰ ἢ ἀπ’
 “ἀρετῆς προτιμᾶται, οὐδ’ αὖ κατὰ πένιαν,
 “ἔχων δέ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώ- 5
 “ματος ἀφανεία κεκώλυται. ἐλευθέρως δὲ τὰ
 “τε πρὸς τὸ κοινὸν πολιτεύομεν καὶ ἐς τὴν
 “πρὸς ἀλλήλους τῶν καθ’ ἡμέραν ἐπιτηδευ-
 “μάτων ὑποψίαν, οὐ δι’ ὀργῆς τὸν πέλας, εἰ
 “καθ’ ἡδονὴν τι δρᾷ, ἔχοντες, οὐδὲ ἀζημίους 10

2. τινι K.c.d.i. τῇ F.g. et pr. E. cujus in margine manu recenti ἔν τινι, διὰ ἐγκλίνας. 3. τὰ πλεῖον C.G.L.O.P.d. ἀπ’] om. d.i. 5. τε καὶ ἀγαθὸν g. Post ἀξίωματος deletas tres F. 6. ἀφανία K.M.b. cum Dionysio. 7. πολιτεύομενοι L.O. 48. 9. τῶν A.B.N. εἰ] ol M. 10. δρᾷν A.B.M.N.h.

2. οὐκ ἀπὸ μέρους] I agree with Göller that we must not by these words understand any distinctions of race, because such were observed at Athens as well as elsewhere, and the μέτοικοι were no more eligible to offices at Athens than the περίοικοι at Lacedæmon. By ἀπὸ μέρους are meant, I believe, distinctions of fortune or party amongst those who are equally citizens. The Athenians boasted that men amongst them were appointed to public offices either by lot, which assumed an equal fitness in every man, or where any choice was exercised, that it was made, in Aristotle's language, ἀριστίνδην, and not πλουτίνδην. Probably also ἀπὸ μέρους includes also distinctions of mere party or faction; as, for instance, Themistocles and Aristides, although of the most opposite parties, were employed in the public service together; and so afterwards Cleon and Demosthenes, Nicias, Alcibiades, and Lamachus.

4. οὐδ’ αὖ κατὰ πένιαν, ἔχων δέ τι—κεκώλυται] Dionys. Halic. pag. 133. Vid. Platonem Alcib. p. 431. d. WASS.—Κατὰ πένιαν is equivalent to πένης μὲν ὢν; “Nor again on account of his poverty, although he is able to do the state service, does the obscurity of his condition exclude him.”

7. καὶ ἐς τὴν πρὸς ἀλλήλους κ. τ. λ.] “And as to any mutual jealousy of each other's pursuits and habits, we are not angry with our neighbour for pleasing himself; nor wearing a look of offence, which, though harmless in effect, is yet troublesome and painful.” Such I believe to be the true sense of this passage; for the construction, πολιτεύομεν, or some analogous verb, such as θαυμάζωμεθα, must be repeated after ὑποψίαν. There is throughout this part of the speech a covert allusion to the Lacedæmonians, which must be understood in order to soften the apparent abruptness with which the idea ἐς τὴν πρὸς ἀλλήλους ὑποψίαν is introduced: “And as for that jealousy with which the Lacedæmonians regard any man who pleases himself, we do not at all sympathise in it.” Ἀζημίους may be well applied to the censorious looks of an individual, as it might be said of the censoria notatio at Rome, “nihil fere damnato nisi ruborem adfert.” (Cicero de Repub. IV. 6.) And although it generally is used in a passive sense, “one who suffers no penalty,” yet the analogy of ἀσιγῆς, and many other similar adjectives, justifies us in ascribing to it an active sense also.

[Göller in his second edition under-

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- “ μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθιδόνας προστιθέμενοι. ἀνε- 4
 “ παχθῶς δὲ τὰ ἴδια προσομιλοῦντες τὰ δημόσια διὰ δέος
 “ μάλιστα οὐ παρανομοῦμεν, τῶν τε αἰὲ ἐν ἀρχῇ ὄντων
 “ ἀκροάσει καὶ τῶν νόμων, καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ’
 5 “ ὠφελείᾳ τῶν ἀδικουμένων κεύνται καὶ ὅσοι ἄγραφοι ὄντες
 “ αἰσχύνῃ ὁμολογουμένην φέρουσι. XXXVIII. καὶ μὴν
 “ καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ
 “ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν γε καὶ
 “ θυσίαις διετησίοις νομίζοντες, ἰδίαις δὲ κατα-
 10 “ σκευαῖς εὐπρεπέσω, ὧν καθ’ ἡμέραν ἡ τέρψις
 “ τὸ λυπηρὸν ἐκπλήσσει. ἐπεισέρχεται δὲ διὰ 2
 “ μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα, καὶ ξυμβαίνει
 “ ἡμῖν μηδὲν οἰκειοτέρα τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ
 “ γιγνόμενα καρποῦσθαι ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων.
 15 “ XXXIX. διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις
 “ τῶν ἐναντιῶν τοῖσδε. τήν τε γὰρ πόλιν κοινὴν παρέχομεν, 2

2. τῇ ἰδίᾳ P. 4. νόμων μάλιστα i. 5. ὠφελείᾳ Bekk. 7. πόνων] νό-
 μων d. 8. μέντοι γε L. μέντοι καὶ O. 48. γε om. V. 9. παρασκευαῖς
 P. 48. 11. ἐπεισέρχεται Bekk. 13. οἰκειότερον L.O.P. 15. ταῖσδε Tu-
 sanus.

stands the passage substantially in the same way. “Puto intelligendas esse “voces de severâ Spartanorum inter se “censurâ, quam præcipue seniores in “juniores exercebant, quin etiam inter “se seniores.”]

5. ὅσοι ἄγραφοι ὄντες] Compare Aristotle, Rhet. I. 14. 5.

7. τῇ γνώμῃ] The scholiast explains this word, τῇ ψυχῇ, ἢ τῇ συνέσει. I prefer the first interpretation; “We “have provided many refreshments of “labour for our spirits.” With respect to what follows, a dative case again occurs joined with the verb νομίζω, in III. 82, 18. εὐσεβείᾳ μὲν οὐδέτεροι ἐνό-
 μίζον; and Herodot. IV. 117, 1. φωνῇ —νομίζουσι Σκυθικῇ. The same verb in the same sense is also found with an accusative case, as in Pindar, Isthm. II. 55. ἡποτροφίας νομίζων; and in Herod. IV. 183, 6. γλώσσαν—νενομί-

κασι: for as Schweighæuser well observes, νομίζω is the same thing as ἐν νόμῳ ποιεῖσθαι, so that γλώσσαν νομίζω is, “To have a language fami-
 “liar and habitual to oneself.” With the dative case the common explanation is to understand χρῆσθαι, which seems to me, improbable; for then χρῆσθαι would be an integral part of the expression, which could no more be omitted than κελεύοντες τῷ νόμῳ could be written for κελεύοντες χρῆσθαι τῷ νόμῳ. What the true explanation may be I do not venture to conjecture.

11. ἐκπλήσσει] Thom. Mag. hic et infr. c. 87, 5. exponit ἐκβάλλει. add. ibi Schol. et Æschyl. Prometh. 134.—DUKER.

12. πάσης γῆς] Hæc fuse persequitur Isocrates Paneg. p. 70. WASS.

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- Nor are they anxious, like their rivals, to involve their resources in mystery; nor do they deem that courage can only be acquired by a life of misery and toil. And yet experience has shewn that the gay and happy citizens of Athens will brave danger as fearlessly as the stiff and disciplined Lacedæmonians, with all their boasted severity and hardness.
- “καὶ οὐκ ἔστιν ὅτε ξηνηλασίαις ἀπείργομεν
 “τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν
 “ἂν τις τῶν πολεμίων ἰδὼν ὠφελθῇ, πει-
 “στεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεόν καὶ
 “ἀπάταις ἢ τῷ ἀφ’ ἡμῶν αὐτῶν ἐς τὰ ἔργα 5
 “εὐψύχῳ· καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπι-
 “πόνῳ ἀσκήσει εὐθὺς νέοι ὄντες τὸ ἀνδρεῖον
 “μετέρχονται, ἡμεῖς δὲ ἀνειμένως διαιτώμενοι
 “οὐδὲν ἥσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους
 3 “χωροῦμεν. τεκμήριον δέ· οὔτε γὰρ Λακεδαι- 10
 “μόνιοι καθ’ ἐκάστους, μετὰ πάντων δ’ ἐς τὴν
 “γῆν ἡμῶν στρατεύουσι, τὴν τε τῶν πέλας αὐτοὶ ἐπελθόντες
 “οὐ χαλεπῶς ἐν τῇ ἀλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμυνο-
 4 “μένους μαχόμενοι τὰ πλείω κρατοῦμεν. ἀθρόα τε τῇ
 “δυνάμει ἡμῶν οὐδεὶς πῶ πολέμος ἐνέτυχε διὰ τὴν τοῦ 15
 “ναυτικοῦ τε ἅμα ἐπιμέλειαν καὶ τὴν ἐν τῇ γῇ ἐπὶ πολλὰ
 “ἡμῶν αὐτῶν ἐπιτεμψίν· ἣν δέ που μορίῳ τινὶ προσμίξωσι,

3. πιστεύσαντες g. 5. αὐτῶν] om. P. 6. ἐπὶ πόνῳ καὶ ἀσκήσει H. ἐπὶ πόνῳ ἀσκήσει K. 9. ἦττον d. 11. καθ’ ἑαυτοὺς marg. Florentinæ Vinariensis. † καθ’ ἐκάστους† Porpo. μεθ’ ἀπάντων C.I.L.O. 48. 12. στρατεύοντα L.O.P. 48. 16. ἐπὶ πολλὰ] om. e. 17. πῶ e.

1. ξηνηλασίαις] Huc respicit Plutarchus Lycurgo, p. 36. ubi legendum γυναικὸς ἱερᾶς, non ἱερᾶς. vid. Aristot. Polit. II. 9. WASS. De ξηνηλασίᾳ Lacedæmoniorum vid. I. 144, 2. et Spanh. ad Aristoph. Ran. 461. DUKER.

11. καθ’ ἐκάστους] This is, I have no doubt, the genuine reading; nor would the proposed correction, καθ’ ἑαυτοὺς, convey the same meaning. Thucydides chose to say Λακεδαιμόνιοι rather than Πελοποννήσιοι, because the Lacedæmonians were particularly the objects of his comparison: but he adds καθ’ ἐκάστους, meaning that the Lacedæmonians would not attack Athens with the single force of any one state of the confederacy, but required the aid of all together with their own force. Καθ’ ἑαυτοὺς would refer to the Lacedæ-

monians alone; καθ’ ἐκάστους means, that they did not send the Boeotians singly, nor the Corinthians singly, but that they went with the Corinthians and Boeotians and all the other confederate states together.

12. αὐτοὶ ἐπελθόντες] “By ourselves “alone,” opposed to μετὰ πάντων. Compare ch. 65. at the end, τῶν Πελοποννησίων αὐτῶν.

17. ἡμῶν αὐτῶν ἐπιτεμψίν] “Our own “native force is dispatched on so many “different services.” He means to say; “Even by land our force is necessarily divided, because we cannot, “like the Lacedæmonians, employ a “force made up of our allies with only “an Athenian commander at their “head, but are forced to employ our “own citizens wherever a military force

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“κρατήσαντες τέ τινας ἡμῶν πάντας ἀνχοῦσιν ἀπεῶσθαι
 “καὶ νικηθέντες ὑφ’ ἀπάντων ἡσσησθαι. καίτοι εἰ ῥαθυμίας
 “μᾶλλον ἢ πόνων μελέτη καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ
 “τρόπων ἀνδρίας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν
 5 “τοῖς τε μέλλουσιν ἀλγεινοῖς μὴ προκαμνεῖν, καὶ ἐς αὐτὰ
 “ἐλθοῦσι μὴ ἀτολμοτέρους τῶν αἰὲ μοχθούτων φαίνεσθαι,
 Further, Athens has “XL. καὶ ἔν τε τούτοις τὴν πόλιν ἀξίαν εἶναι
 united literature and “θαυμάζεσθαι καὶ ἔτι ἐν ἄλλοις. φιλοκαλοῦ-
 philosophy with the “μεν γὰρ μετ’ εὐτελείας καὶ φιλοσοφοῦμεν
 highest martial hero-
 ism. She considers no

1. τε] om. C.G.L.N.O.P.V.e. 48. αὐχοῦνται 48. 2. ἡτῆσθαι P.
 3. κατὰ d. τὸ πλεον C.G.L.O.e.f. 4. ἐθέλομεν C.E.I. Bekk. A.B.F.G. et
 vulgo ἐθέλουμεν. 5. τε τοῖς A.E.F.H.K.V.e. προσκείμεν d. 6. ἐλθοῦσι
 τὰ πράγματα μὴ f. ἀτολμοτέρους H.P.Q.V. et corr. F.G. 7. καὶ] om. g.
 8. φιλοκαλοῦμεν γὰρ A.B.F.H.Q.e. C.E.G. et ceteri φιλοκαλοῦμέν τε γάρ.
 9. εὐμελείας A.

“is wanted.” Hence the popularity of Cleon’s proposal, when he engaged to capture Sphacteria without calling upon the services of any heavy-armed Athenian.

2. καίτοι εἰ ῥαθυμίᾳ μᾶλλον κ. τ. λ.] These words connect with the earlier part of the chapter, καὶ ἐν ταῖς παιδείαις —χωροῦμεν; and all the rest, from τεκμήριον δέ, down to ὑφ’ ἀπάντων ἡσσησθαι, is a sort of parenthesis. Μετὰ νόμων—ἀνδρίας “With a courage arising from disposition, and not from laws and institutions.” Περιγίγνεται ἡμῖν “We have this advantage.” It seems to me that περιγίγνεται is used in something of a double sense, combining the two notions of “there is a result,” and “a favourable or advantageous result.” “If we are as brave as our rivals, and yet do not take so much pains to become so, we gain in consequence the united advantages of escaping toil and hardship by anticipation, of being equally daring when the trial comes, and of combining enjoyments of another description, (taste and philosophy) to which our rivals are wholly strangers.” Compare ch. 87, 7. περιγίγνεται πλῆθος νεῶν, where the notion is that of “a balance in our favour; a surplus on our side of the account:”

and I. 144, 4. IV. 73, 3. where, as in the present passage, the notion of “a result” or consequence” appears the predominant one, that result happening however to be favourable. For the sentiment of τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκαμνεῖν, compare the well known lines in the Agamemnon of Æschylus, 242.

τὸ μέλλον δ’
 ἐπεὶ οὐ γένοιτ’ ἂν λύσις, προχαίρω,
 ἴσον δέ τῃ προστένειν.

4. ἐθέλομεν] I have now followed Bekker in adopting this reading, as it affords a grammatical and intelligible meaning, which ἐθέλουμεν does not. And although Dionysius read ἐθέλουμεν, and criticised Thucydides accordingly for writing incorrectly, yet we have no right to assume that Dionysius used a faultless MS. nor do we think ourselves bound to adapt our text of Thucydides to that given in the quotations made by him.

6. ἀτολμοτέρους] In Dionys. est ἀτολμοτέρους. Parum interest, utro modo legatur. ΔΥΚΕΞ.

8. φιλοκαλοῦμεν —μαλακίας] The moderation and economy of the Athenians of these times is praised by Demosthenes in a well known passage, Olynth. III. p. 35. Reiske, in which he

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citizen too ignorant to have an opinion on public matters; she allows none to abstain from public and political duties. She

“*ἄνευ μαλακίας, πλούτῳ τε ἔργου μάλλον*
καιρῷ ἢ λόγου κόμπῳ χρώμεθαι, καὶ τὸ
πένεσθαι οὐχ ὁμολογεῖν τινὶ αἰσχροῖον, ἀλλὰ
μὴ διαφεύγειν ἔργῳ αἴσχιον. ἔνι τε τοῖς

1. πλούτου τε ἔργῳ G.L.N.O.Q. πλούτου τε ἔργου P. πλούτῳ τε ἔρ. B. πλούτῳ τε ἔργῳ V.f.g.h. 2. καιρῷ A.B.C.E.F.K.M.N.V.b.c.s.g. 48. Poppo. Goell. Bekk. καιροῦ f. corr. G. et ceteri ἐν καιρῷ. λόγῳ κόμπῳ d. 3. τινὶ] om. B.h. 4. ἔργῳ] om. pr. G. ἐν A.B.E.F.H. cum Tusano.

contrasts the simplicity of their private houses with the magnificence of their public works: *ἰδίᾳ δ' οὕτω σώφρονες ἦσαν*,—*ὥστε τὴν Ἀριστείδου, καὶ τὴν Μιλτιάδου, καὶ τῶν τότε λαμπρῶν οἰκίαν εἰ τις ἄρα οἶδεν ὅμων ὅποια ποτ' ἔστιν, ὁρᾷ τῆς τοῦ γείτονος οὐδὲν σεμνοτέραν οὖσαν*. Comparing however the expressions here used with what had just preceded them, chap. 38, about the beautiful embellishments and furniture of private houses; and with what immediately follows, *πλούτῳ τε ἔργου μάλλον καιρῷ ἢ λόγου κόμπῳ χρώμεθα*, the words *φιλοκαλοῦμεν μετ' εὐτελείας* may express the good taste of the Athenians in avoiding the gaudy and lavish magnificence of barbaric ornament, and by the beauty of form and proportion exciting a purer and higher pleasure, more cheaply purchased, and therefore more generally accessible. For the *φιλοσοφούμεν ἄνευ μαλακίας*, the reproaches constantly thrown out against the cultivation of the understanding by all ignorant nations and individuals, on the pretence that it corrupts the manliness and courage of the national character, are too notorious to require illustration. Grimm tells us in his *Memoirs*, that the old fashioned and ignorant courtiers of Louis the Fifteenth's reign ascribed the disasters of the French arms in the seven years' war to the spread of philosophy, owing to the writings of the “*Economistes*.” Upon which he remarks, that the conduct of the British infantry on the plain of Minden did not seem to favour the notion that philosophy and literature in a nation were injurious to its military spirit.

1. πλούτῳ τε ἔργῳ μάλλον καιρῷ κ. τ. λ.] If ἐν be rightly omitted before

καιρῷ, the sense can only be, “we employ wealth rather as an occasion of action than for a vaunt in talking.” But surely it is harsh to call wealth *ἔργου καιρῶς* in the sense of “a furtherance or means of facilitating action.” Nor can I conceive that *καιρῷ* can be used for *ἐς καιρὸν*, “against” or for the needs of the season of “action.” Is it therefore so certain that the later editors have all done right in agreeing to omit ἐν? Yet as Dobree also agrees with them, I have not ventured to restore it to the text; and there may very possibly be an interpretation of the passage, or a justification of the interpretations actually given, which I have not been able to discover. The *λόγου κόμπῳ*, which is the exact opposite to the *φιλοκαλοῦμεν μετ' εὐτελείας*, is described by Aristotle as making what he calls *βανασία καὶ ἀπειροκαλία*, or magnificence degenerated into ostentation; which he says ἐν τοῖς μικροῖς τῶν δαπανημάτων πολλά ἀναλίσκει—οὐ τοῦ καλοῦ ἕνεκα, ἀλλὰ τὸν πλοῦτον ἐπιδεικνύμενος. Aristot. *Ethic.* IV. 2, 20. *Αἰσχρον* immediately below is used in the sense of *αἰσχρόν μάλλον* “That rather is disgraceful.” Compare III. 63, 8. and VIII. 27, 3. where *αἰσχρον* is again used in the same sense.

4. ἔνι τε τοῖς αὐτοῖς κ. τ. λ.] “We do not conceive that civil society needs to be divided into two distinct castes; the one wholly devoted to the care of the state, (like the *φύλακες* of Plato's *Utopia*) and maintained by the labour of a vassal people, like the Spartans with their *Helots*; the other degraded to the exclusive pursuit of trade or labour, and held unfit to concern themselves with any higher objects. With us the statesman does not lay

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trusts not to igno- "αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια,
rance for courage and
self-devotion; she
seeks not selfish ends
in bestowing her
friendship; but deems
theirs the most heroic
5 patriotism, who, best
appreciating their own
happiness, will yet
cheerfully sacrifice it
for their country's
good; and that the
truest friendship which
is cemented by kind-
ness, given unhesitat-
ingly and unupbraid-
ingly. "καὶ ἐτέροις πρὸς ἔργα τετραμμένοις τὰ πολι-
"τικά μὴ ἐνδεῶς γνῶναι· μόνοι γὰρ τὸν τε
"μηδὲν τῶνδε μετέχοντα οὐκ ἀπράγμονα ἀλλ'
"ἄχρειον νομίζομεν, καὶ αὐτοὶ ἦτοι κρίνομεν
"γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα, οὐ
"τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι,
"ἀλλὰ μὴ προδιδασθῆναι μᾶλλον λόγῳ πρό-
"τερον ἢ ἐπὶ ᾧ δεῖ ἔργῳ ἐλθεῖν. διαφερόντως 4
"γὰρ δὴ καὶ τότε ἔχομεν ὥστε τολμᾶν τε οἱ
"αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν
"ἐκλογίζεσθαι· ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς

2. πολεμικά L.g. 4. τῶνδε] τῶν τε f.g. τῶν I. 5. καὶ οἱ αὐτοὶ C.G.L.
O.P.e. 48. 7. ἡγούμεθα g. 8. προσδιδασθῆναι d. διδασθῆναι e. ἐν λόγῳ Q.
9. ἐπὶ τὰ δ L.O. 48. 10. δὴ] δεῖ A.h. 11. μάλιστα] om. 48. 12. ἀμάθεια A.C.

"aside his humbler duties and em-
ployments; nor is the mechanic
thought incapable of forming a judg-
ment on public affairs. We consider
no man to be so incapable; nay, we
do not allow that or any other plea to
be urged as an excuse for a member
of civil society taking no part in
that society's concerns. If we, the
people at large, cannot originate or
direct public measures, we can at
least judge of their merit or demerit,
as many are competent critics of
poetry who have not the faculty of
being poets themselves. Nor do we
think that our measures are less wise
or vigorous, because they are pre-
viously discussed by the eloquence of
our orators; but we apprehend that
they would suffer far more from
being undertaken in blind ignorance,
without any previous discussion about
them." Such I believe to be the
exact sense of this passage, when the
meaning is fully developed, and ex-
pressed in language with which we are
familiar. The last clause, οὐ τοὺς λόγους
τοῖς ἔργοις βλάβην ἡγούμενοι, refers to
the Lacedæmonian horror of eloquence
and long speeches. Κρίνομεν γε ἢ ἐν-
θυμούμεθα, "We can judge at any rate,

"if we cannot frame or contrive." The
particle γε always expresses the most
certain part of an alternative, although
the two things be not placed in the
same order as in English. Compare
Aristotle, Eth. Nic. I. 8, 7. ἔν γε τι ἢ τὰ
πλείεστα κατορθοῦν. "They must be
right on some point at any rate, if
not on most points." Κρίνομεν is
that power of deciding on measures
proposed by the executive government,
which was thought by the highest au-
thorities in Greece to be best entrusted
to the people at large assembled in their
ἐκκλησία. Compare Aristotle, Polit. III.
7. p. 105, &c. ed. Oxford, 1810. and
Thucyd. VI. 39, 1. Αὐτοὶ is "we our-
selves," i. e. the people at large, as
distinguished from their statesmen and
orators. Ἐνθυμούμεθα expresses the
forming plans or measures, the turning
them over in the mind; as VIII. 68, 1.
Antiphon is said to have been κράτιστος
ἐνθυμηθῆναι, καὶ ἂν γνώη εἰπεῖν.

12. ὁ τοῖς ἄλλοις κ. τ. λ.] I hope that
it is not unbecoming to experience
changes of opinion in a successive
review of passages like this. As they
are not grammatical, every interpreter
must invent something of a theory of
his own in order to explain them, and

- 5 " δὲ ὅκνον φέρει. κράτιστοι δ' ἂν τὴν ψυχὴν δικαίως κρι-
 " θεῖεν οἱ τὰ τε δεινὰ καὶ ἡδέα σαφέστατα γινώσκοντες, καὶ
 6 διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. καὶ τὰ ἐς
 " ἀρετὴν ἡναντιώμεθα τοῖς πολλοῖς· οὐ γὰρ πᾶσχοιτες εὖ
 7 ἀλλὰ δρῶντες κτώμεθα τοὺς φίλους. βεβαιότερος δὲ ὁ 5
 " δράσας τὴν χάριν ὥστε ὀφειλομένην δι' εὐνοίας φ' δέδωκε

1. δ' ἂν εἰκότως τὴν ψυχὴν κριθεῖεν L.O.P. 48. δ' ἂν ψυχὴν δ. κρ. C.e. δ' ἂν
 τὰς ψυχὰς δ. κρ. f. δικαίως] εἰκότως G. 2. σαφέστατα] om. c.f. 6. δέ
 εὐνοίας] om. A.

these being exceedingly uncertain, it is not wonderful that the mind should afterwards reject what is at first considered an adequate solution. The sense of the present passage is clear, the only question is how to explain with the least violation of the rules of the language the anomalous use of the relative δ. The old way would have been, I think, to call it an accusative case governed by κατὰ understood; the later editors take it as a nominative, and supply τοῖνάντιον γίγνεται, supposing that the following words ἀμαθία μὲν—φέρει are the explanation of the word τοῖνάντιον, and substituted here in the place of it. That is, in other words, we must consider the clause ἀμαθία—φέρει as a single logical term, which is predicated of δ τοῖς ἄλλοις; δ τοῖς ἄλλοις signifying, "the relations of reflection and enterprize to each other" in the case of other men." And of these relations it is stated that they have this character, "Ignorance makes men bold, but reflection makes them cowards." Grammatically speaking then we must supply some such verb as ἔχει ὥδε to the relative δ, and consider the next clause as an explanation of the word ὥδε. Or rather perhaps we should say that there is no grammatical construction; that the verb which should have followed δ has been omitted, and another construction substituted in its place which is irreconcilable with the former construction, and which requires instead of the nominative δ, the conjunction ὅπου, "whereas."

3. ἐς ἀρετὴν] "Goodness," as opposed to courage and intellectual attainments, of which he had spoken before.

And goodness is often used to signify "kindness, beneficence," as those are the most popular of all virtues. That "virtue" in English has not this meaning, is owing to its being a foreign word, and introduced from books where its sense had been more precise and philosophical. And it is remarkable, that Aristotle in his Rhetoric, where he adopts the popular notions, defines ἀρετὴ to be δύναμις εὐεργετική, a wholly different definition from the more philosophical one given in the Ethics. See Rhetor. I. 9, 2.

4. οὐ γὰρ πᾶσχοιτες] Compare III. 55, 1. οὐς εὖ παθὼν τις προσηγάγετο συμμάχους.

5. βεβαιότερος] Vid. Wakefield. Silv. Crit. 4. pag. 120. BEKK.

6. ὥστε ὀφειλομένη—σῶζειν] This is well illustrated by a well known passage in Aristotle, Eth. Nic. IX. 7, 1. which has been aptly quoted by Göller and Mr. Bloomfield. Οἱ δ' εὐεργέται τοὺς εὐεργετηθέντας δοκοῦσι μᾶλλον φιλεῖν ἢ οἱ εὖ παθόντες τοὺς δράσαντας. * * * τοῖς μὲν οὖν πλεῖστοις φαίνεται, ὅτι οἱ μὲν ὀφείλουσι τοῖς δὲ ὀφείλεται. Καθάπερ οὖν ἐπὶ τῶν δανείων οἱ μὲν ὀφείλοντες βούλονται μὴ εἶναι οἷς ὀφείλουσιν, οἱ δὲ δανείσαντες καὶ ἐπιμέλονται τῆς τῶν ὀφειλόντων σωτηρίας· οὕτω καὶ τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας, ὥς κοινομήνους τὰς χάριτας, τοῖς δ' οὐκ εἶναι ἐπιμέλεις τὸ ἀνταποδοῦναι. All the Greek expressions, ἔχει χάριν, κατατίθεσθαι χάριν, &c. are borrowed from the business of banking: and as a man is anxious to support his banker's credit, that he may not lose the money which he has put into his hands; so the obliger is here said to be a sure friend to the obliged, in order

ATHENS. A. C. 431, O. Olymp. 87. 2.

“σώζειν· ὁ δ’ ἀντοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν
 “ἀλλ’ ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων. καὶ μόνοι οὐ τοῦ 8
 “ξυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας τῷ πιστῷ
 “ἀδεῶς τινὰ ὠφελοῦμεν. XLI. ξυνελών τε λέγω τὴν τε
 5 So then as a nation “πᾶσαν πόλιν τῆς Ἑλλάδος παίδευσιν εἶναι,
 Athens is the school “καὶ καθ’ ἕκαστον δοκεῖν ἂν μοι τὸν αὐτὸν
 of Greece; and her “ἄνδρα παρ’ ἡμῶν ἐπὶ πλείστ’ ἂν εἶδῃ καὶ
 individual citizens are the most accomplished

1. δὲ αὐτὸς ὀφείλων L.O. 48.

ἀποδώσειν L.P. οὐ] οἱ A.

βραδύτερος G.

6. δοκεῖ K.

2. ὀφλήμα L.O.c.

H.I.K.M.g. Haack. Poppo. Goell. Bekk. πλείστ’ ἂν ἦδη N. πλείστ’ ἂν ἦδὺ
 G.L.O.P.Q.i. 48. πλείστον ἂν εἶδῃ A.V. πλείστον ἂν εἶδῃ h. vulgo πλείστ’ εἶδῃ.

that he may be both able and willing to return the obligation hereafter. The construction of the particular words is however doubtful. The scholiast interprets the passage thus: “So that he “on whom he has benevolently conferred the kindness, may retain it in “his memory.” But δι’ εὐνοίας may be joined with σώζειν, and the sense may be, “So as to keep alive the obligation “by means of good-will exhibited “towards the person on whom he has “conferred it.” And this version I am inclined to prefer to any other, and Götter in his second edition interprets the passage in the same way. He has confirmed it by a most apposite quotation from Plutarch’s Life of Flamininus; where Flamininus is said to be τοῖς εὐεργετηθεῖσι διὰ παντὸς ὥσπερ εὐεργέταις εὖνους, καὶ πρόθυμος ὡς κάλλιστα τῶν κτημάτων τοὺς εὐ πεπονθότας ὑπ’ αὐτοῦ περιέπειν αἰεὶ καὶ σώζειν. In the words that immediately follow, τὴν ἀρετὴν ἀποδώσων, ἀρετῇ has again the sense of goodness and kindness, as in the earlier part of the sentence.

3. τῆς ἐλευθερίας τῷ πιστῷ] i. e. ἐλευθερίῳ, as it is explained by Schneider; Lexicon, ἐλευθερίῳ. “With the “free and confiding spirit inspired by “the consciousness of our liberty, and “which best becomes a free man.”

7. παρ’ ἡμῶν] i. e. ἐξ ἡμῶν παρελθόντα. “From amongst us; of our “people.” Compare Antigone, 966 and 1123, where παρ’ ὑγρῶν Ἰσμηνοῦ ῥεέθρων is properly “presenting itself to us “from the streams of Ismenus.” We have seen that the preposition ἐκ in the

same manner takes the place of ἐν, and that the Latin “ab” is used in the same signification. See note on I. 64, 1. For whatever exists in a place, presents itself to our eyes or our minds from that place. Τὸ σῶμα παρέχεσθαι ἐπὶ πλείστ’ εἶδῃ. “To be at the state’s service” (literally, “to offer his person;” for σῶμα means more than the mere bodily powers, as in the similar passage in Herodotus, I. 32, 14. ἀνθρώπου σῶμα ἐν οὐδὲν ἀθαρκὲς ἐστι.) “for the most “various kinds of action.” Μετὰ χαρίτων μάλιστα εὐτραπέως “With the “happiest versatility.” Compare what Florizel says to Perdita in the Winter’s Tale:

What you do
 Still betters what is done. When you speak, sweet,

I’d have you do it ever; when you sing,
 I’d have you buy and sell so; so give alms;
 Pray so; and for the ordering your affairs,
 To sing them too. When you do dance, I wish you

A wave o’ the sea, that you might ever do
 Nothing but that; move still, still so, and own

No other function. Each your doing,
 So singular in each particular,
 Crowns what you’re doing in the present deeds,

That all your acts are queens.

ἐπὶ πλείστ’ ἂν εἶδῃ] Sic Thucyd. I. 136, 6. ἐκείνων δ’ ἂν, εἰ ἐκδοίη αὐτὸν—σωτηρίας ἂν τῆς ψυχῆς ἀποστερήσαι. Aristoph. Nubib. 1052. Εἰ γὰρ ποτηρὸν ἦν, Ὀμηρος οὐδέποτε ἂν ἐποίει τὸν Νέστορα ἀγορητὴν ἂν. Plura e Demosthene et Luciano sunt in Lexicis. DUKER.

- specimens of the human race. Nor is this idle boasting; for experience and reality are its warrants. The power and the protection of Athens are felt in every land; and the fears or gratitude of mankind are the noblest evidence of her greatness. And such a country well deserves that her children should die for her.
- 3 “μετὰ χαρίτων μάλιστα” ἂν εὐτραπέλως τὸ
 2 “σῶμα αὐταρκες παρέχεσθαι. καὶ ὥς οὐ
 “λόγων ἐν τῷ παρόντι κόμπος τάδε μᾶλλον
 “ἢ ἔργων ἐστὶν ἀλήθεια, αὐτὴ ἡ δύναμις τῆς
 “πόλεως, ἣν ἀπὸ τῶνδε τῶν τρόπων ἐκτησά- 5
 3 “μεθα, σημαίνει. μόνη γὰρ τῶν νῦν ἀκοῆς
 “κρείσσων ἐς πείραν ἔρχεται, καὶ μόνη οὔτε
 “τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ’
 “οἷων κακοπαθεῖ, οὔτε τῷ ὑπηκόῳ κατὰμεμψιν
 4 “ὥς οὐχ ὑπ’ ἀξίων ἄρχεται. μετὰ μεγάλων δὲ 10
 “σημείων καὶ οὐ δὴ τοι ἀμάρτυρόν γε τὴν δύναμιν παρα-
 “σχόμενοι τοῖς τε νῦν καὶ τοῖς ἔπειτα θανμασθησόμεθα, καὶ
 “οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαυνέτου οὔτε ὅστις
 “ἔπεισι μὲν τὸ αὐτίκα τέρψει, τῶν δ’ ἔργων τὴν ὑπόνοιαν ἡ
 “ἀλήθεια βλάβει, ἀλλὰ πᾶσαν μὲν θάλασσαν καὶ γῆν 15
 “ἐσβατὸν τῇ ἡμετέρᾳ τόλμῃ καταναγκάσαντες γενέσθαι,

3. λόγου N.V. μᾶλλον τάδε F. 4. αὐτὴ A.B.E.F.G.H.K.N.Q.V. Porpo.
 Goell. Bekk. C. et vulgo αὐτῇ. 6. ἀκοῆς τῶν νῦν e. 7. κρείσσων C.I.L.O.P.
 8. πολέμῳ Lex. Seg. p. 334. 8. ὑφ’ οἷων κακοπαθεῖ] om. i. 10. ὥς] ὥς
 A.E.F.h. ἔρχεται B.h. 11. γε] τε B.g. 14. ἔπεισι A. ἡ ὑπόνοια
 τὴν ἀλήθειαν L.Q. (Vid. Coraën Plutarch. 2. p. 363.) τὴν ὑπόνοιαν ἀλήθεια
 O.P. 48.

8. ἀγανάκτησιν ἔχει] “Occasions indignation.” Literally, “has no indignation for an invading enemy to feel; contains nothing to excite indignation in him.” For this use of ἔχει in the sense of παρέχει, see the note on I. 9, 2.

11. οὐ δὴ τοι ἀμάρτυρόν γε] Λόγος ἀμάρτυρος was the term applied to those speeches in courts of judgment which rested merely upon arguments, and had no evidence to support their statements. See Isocrates against Euthynus. Ἀμάρτυρος then seems to have been a well known term in the courts for a cause that rested merely on the party's own assertions, and hence the emphasis which is here laid on it.

14. τῶν δ’ ἔργων τὴν ὑπόνοιαν—βλάβει] “The truth of the facts will be injurious to the impression conceived of

“them: our magnificent notions will “be destroyed by the touch of truth.” Mr. Bloomfield well observes that τῶν ἔργων should be taken both with τὴν ὑπόνοιαν and ἡ ἀλήθεια. “We need no “poet who as far as his verses will go “will give pleasure for the moment, “while as to the deeds really done, our “impression of them will be lessened “when we know the truth of them.” That is to say, that the admiration will have rested on words, ἔπεισι, not on the basis of facts, ἔργων. For the construction, θανμασθησόμεθα must be repeated from the preceding sentence. The sense of the participles προσδεόμενοι, καταναγκάσαντες, and ξυγκατοκίσαντες would be expressed in Latin by “quippe quibus neque Homero laudatōre opus sit; quippe qui coegerimus “et constituerimus.”

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“πανταχοῦ δὲ μνημεῖα κακῶν τε καὶ ἀγαθῶν αἶδια ξυγκατοι-
 “κίσαντες. περὶ τοιαύτης οὖν πόλεως οἶδε τε γενναίως,⁵
 “δικαιοῦντες μὴ ἀφαιρεθῆναι αὐτήν, μαχόμενοι ἐτελεύτησαν,
 “καὶ τῶν λειπομένων πάντα τινὰ εἰκὸς ἐθέλειν ὑπὲρ αὐτῆς
 5 “κάμνειν. XLII. διὸ δὴ καὶ ἐμήκυνα τὰ περὶ τῆς πόλεως,

They have died for her, and her praise is theirs. My task then is mostly completed; yet it may be added, that their glorious and beautiful lives have been crowned by a most glorious death. Enjoying and enjoyed as had been their life, it never tempted them to seek by unworthy fear to lengthen it. To respect their country's ene-
 “διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου
 “ἡμῖν εἶναι τὸν ἀγῶνα καὶ οἷς τῶνδε μηδὲν
 “ὑπάρχει ὁμοίως, καὶ τὴν εὐλογίαν ἅμα ἐφ’
 “οἷς νῦν λέγω φανεράν σημείοις καθιστάς.
 “καὶ εἴρηται αὐτῆς τὰ μέγιστα· ἃ γὰρ τὴν
 “πόλιν ὕμνησα, αἱ τῶνδε καὶ τῶν τοιῶνδε
 “ἀρεταὶ ἐκόσμησαν, καὶ οὐκ ἂν πολλοῖς τῶν
 “Ἑλλήνων ἰσόρροπος ὥσπερ τῶνδε ὁ λόγος
 “τῶν ἔργων φανείη. δοκεῖ δέ μοι δηλοῦν³

1. δὲ] τε K. καλῶν c.f. καὶ ἀγαθῶν G.L.O.P.Q.e.f. ἰδία A.B.F.H.g.h.
 ἰδια E. ξυγκατοικήσαντες C.G.H.I.L.M.O.P.e.f. 48. 2. περὶ τῆς τοιαύτης g.
 οὖν] om. B.g.h. 3. αὐτὴν μὴ ἀφαιρεθῆναι f. 5. δὴ] om. L. 8. ἅμα] om. e.
 10. αὐτοῖς L.c. αὐτῇ d. 12. ἐκόσμησαν] ὕμνησαν i. πολλὸς e.

5. διὸ δὴ—καθιστάς] D. Hal. p. 47.
 Καὶ εἰ ἐμήκυνα, et omittit vocem ὁμοίως.
 WASS.

13. ἰσόρροπος ὁ λόγος τῶν ἔργων φανείη] In other cases, as he had just said, τὴν ἐκ τοῦ λόγου ὑπόνοιαν ἢ ἀληθεία βλάπτει, or in other words, ὁ λόγος τῶν ἔργων κρατεῖ. (I. 69, 8.) But here, ὁ λόγος τῶν ἔργων οὐ κρατεῖ μᾶλλον ἢ ἰσόρροπος φαίνεται. “The fame of their actions does not go beyond the actions themselves, but hangs in equal balance with them.” For the construction, ἰσόρροπος τῶν ἔργων, “Their deeds just equipoise,” compare Sophocl. Elect. 87. γῆς ἰσόμερος ἀήρ. “Earth’s equal partner, air;” that is, “they jointly divide the world between them.”

14. δοκεῖ δέ μοι κ. τ. λ.] Pericles here passes from the general merits of those whose eulogy he is pronouncing to the particular merit of their having died for their country. “The greatness of Athens is one clear proof of their

“worth; and another proof of it, in my judgment, is that very death for their country which we are now celebrating. It is a proof both when it is the first to give us information of their worth; (i.e. as Gœller explains it, when nothing before had been known of a man;) and when it comes at the last to confirm the testimony already borne by a life of virtue. It is a proof of worth always; for even they who in other points have done amiss ought to have their worth in the wars in their country’s cause set above every thing else; for their good has wiped out their evil, and they have served the whole state rather than in their private relations been mischievous.” These explanations of πρώτη τε μνήουσα καὶ τελενταία βεβαιούσα, and of προτίθεσθαι, are given by Gœller in his second edition; and I adopt them as much better than what I had formerly given. I had confounded πρώτη μνήουσα with πρώτων μνηνύουσα.

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mias was dearer to them
 than the fairest prospect which added years
 4 could offer them; and
 having gained this,
 they were content to die; and their last
 field witnessed their
 5 brightest glory, undimmed by a single
 thought of weakness.

“ἀνδρὸς ἀρετὴν πρώτη τε μνηύουσα καὶ τε-
 “λευταία βεβαιούσα ἢ νῦν τῶνδε καταστροφῇ.
 “καὶ γὰρ τοῖς τᾶλλα χείροσι δίκαιον τὴν ἐς
 “τοὺς πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγα-
 “θίαν προτίθεσθαι· ἀγαθῷ γὰρ κακὸν ἀφανί- 5
 “σαντες κοινῶς μᾶλλον ὠφέλησαν ἢ ἐκ τῶν
 “ιδίῳν ἔβλαψαν. τῶνδε δὲ οὔτε πλούτῳ τις
 “τὴν ἔτι ἀπόλαυσιν προτιμήσας ἐμαλακίσθη,
 “οὔτε πενίας ἐλπίδι, ὥς κἂν ἔτι διαφυγὼν αὐτὴν πλουτή-
 “σειεν, ἀναβολὴν τοῦ δεινοῦ ἐποίησατο· τὴν δὲ τῶν ἐναν- 10
 “τίων τιμωρίαν ποθεινότεραν αὐτῶν λαβόντες, καὶ κινδύνων
 “ἅμα τόνδε κάλλιστον νομίσαντες, ἐβουλήθησαν μετ’ αὐτοῦ
 “τοὺς μὲν τιμωρεῖσθαι τῶν δὲ ἐφίεσθαι, ἐλπίδι μὲν τὸ
 “ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ
 “ἥδη ὀρωμένου σφίσιν αὐτοῖς ἀξιούντες πεποιθέναι, καὶ 15

1. ἀρετὴν] ζωὴ d. ἀρετὴν ζωὴ Tusanus. 3. τὴν] om. K. 4. τῆς] γῆς O.
 7. πλούτῳ B.F.H.K.M.N.V.b.c.d.e.f.g.h.i. et Haack. Poppo. Goell. vulgo πλοῦ-
 του, quod retinuit Bekkerus. 8. ἔτι τὴν V. ἔτι] om. corr. F.G. εἰς ἔτι f.
 9. ὥς] οὐκ Q. ὥς οὐκ ἂν V. κἂν] ἂν K.Q. 12. ἐβουλήθησαν A.B.C.E.F.G.
 H.K.V.f.g. Haack. Poppo. Goell. Bekk. vulgo ἡβουλήθησαν. μετ’ αὐτοῦ] om.
 Dionysius, p. 136. 13. ἐφίεσθαι Tusanus.

9. οὔτε πενίας ἐλπίδι κ. τ. λ.] “The
 “hope of poverty,” i. e. which poverty
 is apt to entertain, according to Göller;
 or, “a hope respecting poverty, a hope
 “on the subject of poverty,” as Mr.
 Bloomfield understands the construc-
 tion, and I think rightly. Ποθεινότεραν
 αὐτῶν “More to be coveted than those
 “objects; i. e. than the continued en-
 joyment of wealth, or its ultimate
 “acquisition after a long period of
 “poverty.” Κινδύνων τόνδε κάλλιστον
 νομίσαντες “Thinking that the hazard
 “of battle, which was now before them,
 “was of all others the best worth ven-
 “turing, (i. e. better worth venturing
 “than the chances of longer life,) they
 “wished by risking it to gain the cer-
 “tainty of vengeance on their enemies,
 “and to hold their hopes for the future
 “subject to its issue.” Μετ’ αὐτοῦ, i. e.

καλλίστου τούδε κινδύνου. τῶν δὲ ἐφί-
 εσθαι, i. e. the objects already stated,
 the relief of their poverty, or the con-
 tinued enjoyment of their wealth.—
 “They wished to look forward to fu-
 “ture pleasure in life subordinately to
 “risking their lives first in their coun-
 “try’s service: if they survived that
 “venture, then, and not till then, they
 “would indulge their own individual
 “hopes of future happiness.” The
 Latin language will express the writer’s
 meaning more clearly: “Ita volebant
 “futura vitæ commoda expetere, si ho-
 “nestissimum illud pugnæ periculum,
 “quo hostes ulcisci cuperent, prius
 “subiissent.”

13. τιμωρεῖσθαι] Vid. Euripidem
 Orest. 1164. confer eundem Suppl. 857.
 WASS.

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“ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγήσάμενοι ἢ τὸ
 “ ἐνδόντες σώζεσθαι, τὸ μὲν αἰσχροὺν τοῦ λόγου ἔφυγον, τὸ
 “ δ’ ἔργον τῷ σώματι ὑπέμειναν, καὶ δι’ ἐλαχίστου καιροῦ
 “ τύχης ἅμα ἀκμῇ τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλά-
 5 “ γησαν. XLIII. Καὶ οἶδε μὲν προσηκόντως τῇ πόλει

Let us follow their ex-
 ample, contemplating
 our country's great-

“ τοιοῖδε ἐγένοντο· τοὺς δὲ λοιποὺς χρὴ ἀσφα-
 “ λεστέραν μὲν εὖχεσθαι, ἀτολμοτέραν δὲ

1. τὸ A.B.E.F.G.K.d.e.g.h.i. Parm. Poppo. Bekk. C. pr. G. et vulgo τῷ
 ἀμύνεσθαι A.C.E.F.G.H.K.L.M.O.V.d.e.f.g.h.i. Parm. Haack. Poppo. Goell.
 Bekk. cum Dionysio, qui πεποιθέναι ἐν τῷ ἀμύνεσθαι παθεῖν. B. et vulgo ἀμύνα-
 σθαι. τὸ A.B.C.E.F.G.H.K.V.g. Parm. Poppo. Bekk. vulgo τῷ vel inclinato
 accentu τῷ. 3. καὶ δι’ ἀπηλλάγησαν om. E. 7. δι’ om. K.

1. ἐν αὐτῷ τὸ ἀμύνεσθαι κ. τ. λ.] The
 only difficulty here is in the words
 μᾶλλον ἡγήσάμενοι, where Dobree cuts
 the knot, and proposes at once to read
 κάλλιον for μᾶλλον. But is not this
 passage to be added to the number of
 those quoted by Lobeck, (Parerga ad
 Phrynichum, c. VI. p. 753.) in which
 the verbs ἡγεῖσθαι, οἰεσθαι, and νομί-
 ζειν, are used with what is called a
 “ pregnant meaning,” that is, that they
 contain besides the simple notion of
 “ thinking,” that of “ thinking right,
 “ thinking good, approving, inclining
 “ in favour of,” &c. ? Thus in Dinar-
 chus, against Demosth. p. 62. Reiske,
 οἰεσθε τὴν αἰτίαν τούτοις ἀναθεῖναι.
 “ Ye are minded to lay to their charge.”
 where Reiske wishes to read οἰεσθε δεῖν.
 So Xenophon, Hellen. V. 1, 15. οἰεσθε
 ταῦτα πάντα καρτερεῖν. “ Think it right
 “ to bear all these things.” And Dio-
 nysius Halicarn. De Composit. Verbo-
 rum, as quoted by Lobeck with a re-
 ference which I have been unable to
 verify, ἡγούμην τάττειν. The sense
 therefore is, “ being minded rather to
 “ resist and die, than to fly and save
 “ their lives.” Nor does the article τὸ
 ἀμύνεσθαι interfere with this construc-
 tion. Compare II. 53, 4. τὸ μὲν προστα-
 λαίπερσιν οὐδὲς πρόθυμος ἦν, and the
 various other instances quoted by Mat-
 thise, Gr. Gr. §. 542. obs. 2. Jelf, 670.

3. δι’ ἐλαχίστου καιροῦ κ. τ. λ.] The
 common interpretation of these words
 is as follows : “ In the briefest moment
 “ of the chance of battle, at the height

“ of glory rather than of fear, they
 “ died.” But it may be doubted whe-
 ther it is not better to connect τύχης
 ἅμα ἀκμῇ, “ When their fortune was at
 “ its height ;” corresponding with the
 term μετὰ βώμης καὶ κοινῆς ἐλπίδος in
 the following chapter. We should then
 join τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλ-
 λάγησαν. “ Were taken away from
 “ what was their glory rather than
 “ their fear ;” i. e. “ Death found them
 “ not dreading his approach, fearful
 “ and miserable, but in the height of
 “ their glory ; for the battle field was
 “ not their terror but their glory.”
 This interpretation appears to me to
 add to the rhythm of the sentence, by
 dividing it into clauses of more equal
 length, and suiting the divisions to the
 natural pauses of the voice : it also gets
 rid of what never has appeared to me a
 very intelligible expression, δι’ ἐλαχί-
 στου καιροῦ τύχης : and lastly, the con-
 ceit of τῆς δόξης μᾶλλον ἢ τοῦ δέους
 ἀπηλλάγησαν seems to me to be very
 much in the manner of Thucydides,
 and to match not unsuitably with what
 had immediately preceded it, τὸ μὲν
 αἰσχροὺν τοῦ λόγου ἔφυγον, κ. τ. λ. Com-
 pare also Lysias, Funeral Oration, p. 75.
 Reiske. ἀπαλλάξαντες δὲ τοῦ δέους καὶ
 τὰς ψυχὰς ἡλευθέρωσαν.

4. τύχης] Agnoscit, et cum Schol. ex-
 plicat Suidas consarcinator in τύχη.
 Vide Etymol. et Hesych. qui bonam
 fortunam intelligunt. Glossæ successus.
 WASS.

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ness, till our minds
and hearts are fully
inspired with a sense
and a love of it. It
is but the fruit of vir-
tues such as theirs
whom we are now la-
menting. They, when
they could give her
nothing else, gave her
their own lives: and

“μηδὲν ἀξιοῦν τὴν ἐς τοὺς πολεμίους διάνοιαν
“ἔχειν, σκοποῦντας μὴ λόγῳ μόνῳ τὴν ὥφε-
“λίαν, ἣν ἂν τις πρὸς οὐδὲν χεῖρον αὐτοῖς
“ὕμᾱς εἰδότας μηκύνει, λέγων ὅσα ἐν τῷ τοῦς
“πολεμίους ἀμύνεσθαι ἀγαθὰ ἔνεστιν, ἀλλὰ 5
“μᾶλλον τὴν τῆς πόλεως δύναμιν καθ’ ἡμέραν
“ἐργῶ θεωμένους καὶ ἐραστὰς γιγνομένους

1. πολέμους L.O.P. 6. πόλεως] πολέμου c. 7. θεωμένους] γιγνομέ-
νους i. γιγνομένην d. θεμένους E. γενομένους αὐτῆς καὶ ὅταν μὲν ὑμῖν K.

1. μηδέν] Vide an legendum μηδέν
ἀξιοῦν, non obstante sequenti σκοποῦν-
τας DOBREE.

7. ἐργῶ θεωμένους] This must be op-
posed to σκοποῦντας λόγῳ. And as the
latter signifies, “viewing a thing in or
“from what is said of it,” so the for-
mer, I suppose, may equally well sig-
nify, “viewing a thing in or from the
“reality of what it does.” Levesque,
the French translator, interprets it,
“C’est en agissant pour la patrie qu’il
“faut s’occuper de sa puissance.” And
Poppo prefers this version; but I think
that the context is against it, both
grammatically, considering the evident
antithesis of σκοποῦντας μὴ λόγῳ μόνῳ,
and also because Pericles is speaking
here of the best training or preparation
for doing our country service, and not
of doing service actually. And this
preparation, he says, consists not in
listening to speeches, but in observing
what the country really is, and in so
learning to love it; and then comes the
practical fruit of this preparation, μὴ
περιορᾶσθε πολεμικοὺς κινδύνους. Thus
the words ἐργῶ θεωμένους might fur-
nish matter for an oration or a poem.
They mean, “Look at our temples,
“and the statues which embellish
“them; go down to Piræus, observe
“the long walls, visit the arsenals, and
“the docks of our three hundred ships;
“frequent our theatres, and appreciate
“the surpassing excellence of our poets,
“and the taste and splendour of our
“scenic representations; walk through
“the markets, observe them filled with
“the productions of every part of the

“world; and listen to the sounds of so
“many dialects and foreign languages
“which strike your ears in the streets
“of our city, the resort of the whole
“world.”

[At the end of this note in the first
edition I had added these words; “So
“learn to know and to value the fruits
“of civilization, the child of commerce
“and of liberty.” This sentiment has
been said by a writer in the Quarterly
Review, for whom I entertain a very
sincere respect, “to be conceived in the
“very spirit of modern shallowness,”
and to be contradicted by Thucydides
himself, who ascribes the greatness of
Athens not to commerce, but to the
virtue and wisdom of her citizens. This
last remark is true, and as the ancient
philosophers and statesmen entertained
no great love or respect for commerce,
I have struck out the words as being
unsuited to the character of Pericles or
to that of Thucydides. But surely to
describe splendid public buildings, ex-
tensive arsenals, a flourishing state of
theatrical representations, and well-
stocked markets, as the fruits of com-
merce and liberty, is nothing in itself
absurd or shallow; for these and such
things as these are amongst the most
evident results of trade and free go-
vernment; and I was not speaking of
any higher or deeper sources of national
prosperity. And it will not be denied,
I suppose, that commerce and liberty
produce good of some sort; whether
overbalanced or not by evil of another
kind. Besides, whether my sentiment
was shallow or not, the reviewer should

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their return is an enduring monument in every heart in every land, for ever. Let us do likewise; remembering that to us to live conquered 5 and degraded, after so much dominion and glory, will be far bitterer than the momentary pang of triumphant death.

“αὐτῆς, καὶ ὅταν ὑμῖν μεγάλη δόξη εἶναι, ἐνθυμούμενους ὅτι τολμῶντες καὶ γιγνώσκοντες τὰ δέοντα καὶ ἐν τοῖς ἔργοις αἰσχυρόμενοι ἄνδρες αὐτὰ ἐκτίσαντο, καὶ ὁπότε καὶ πείρα του σφαλείησαν, οὐκουν καὶ τὴν πόλιν γε τῆς σφετέρας ἀρετῆς ἀξιοῦντες στερίσκειν, κάλλιστον δὲ ἔρανον αὐτῇ προ-ἰέμενοι. κοινῇ γὰρ τὰ σώματα διδόντες ἰδία 2

2. ἐνθυμούμενος A.B.F.f.g.h. 4. ἄνδρες] om. i. 7. στερίσκειν] διδάσκειν i. αὐτοὶ G.L.O.P.c.d.f.i. 48. προέμενοι P.

beware of talking about “modern shallowness,” as if he were indulging contempt for his contemporaries generally. He would admit, I am sure, that it is not wisdom, but the mere onesidedness of party feeling, to speak contemptuously either of the past or of the present. And he who attacks either the sixteenth century or the nineteenth in such a sweeping manner, does but provoke a similar narrowness of view in his opponents: “modern shallowness” is a term only calculated to lead others to talk as unwisely of “ancient ignorance or bigotry.” The last nine years since the first edition of this work was printed ought to have taught us all some useful lessons: we have seen opposite evils alternately predominant, and this within so short a time that we ought to be careful not to consider any one evil as extinct beyond the chance of revival, and therefore our language against its antagonist evil should not be wholly unqualified. I have therefore altered or cancelled some passages written in the spring of 1830 merely on this ground; not as abhorring the evils against which they were directed less now than I did formerly; but because we have been more than ever taught, I think, that in political matters more especially moderation and comprehensiveness of views are the greatest wisdom.]

3. ἐν τοῖς ἔργοις αἰσχυρόμενοι] Compare I. 84, 5. V. 9, 6.

4. καὶ ὁπότε καὶ πείρα—προέμενοι] “And what if to them personally vic-

tory were denied, yet they could not brook that their country should be the loser, but overpaid her with the joint offering of their own lives, more precious than any victory.” Ἐρανος is properly the money subscribed by the members of a friendly society, for the relief of each other in distress; their joint fund. It is applied generally to any sum raised by subscription, whether by a society or otherwise; for instance, when the commons at Rome subscribed for the funeral of Menenius Agrippa, it is called κατ’ ἄνδρα ἔρανισμός. Dionys. Halic. Antiq. Rom. VI. 96. An entertainment also to which each man contributes his share is called ἔρανος, “pic-nic.” In this passage of Thucydides it simply signifies, “a joint offering,” a tribute to their country which all those who fell in her service jointly presented. It is expressed exactly by the words that follow, κοινῇ διδόντες; for κοινῇ cannot be translated “upon the public;” but the meaning is, that the sacrifice which they jointly made was repaid to them individually in glory. It should be remembered that each individual had his name and his tribe recorded on the monument erected to those who fell in battle; and that the money advanced as an ἔρανος in the common benefit societies of Athens, was repaid again to the joint fund by the individual to whom it had been given, if ever his circumstances enabled him to do it; so that in that case it would be κοινῇ διδόντες κοινῇ ἐλάμβανον, here it was κοινῇ διδόντες

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- “ τὸν ἀγέρων ἔπαινον ἐλάμβανον καὶ τὸν τάφον ἐπισημό-
 “ τατον, οὐκ ἐν ᾧ κεύεται μᾶλλον, ἀλλ’ ἐν ᾧ ἡ δόξα αὐτῶν
 “ παρὰ τῷ ἐντυχόντι ἀεὶ καὶ λόγου καὶ ἔργου καιρῷ ἀείμνη-
 3 “ στος καταλείπεται. ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος,
 “ καὶ οὐ στηλῶν μόνον ἐν τῇ οἰκίᾳ σημαίνει ἐπιγραφῇ, 5
 “ ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἄγραφος μνήμη παρ’
 4 “ ἐκάστῳ τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου ἐνδιατᾶται. οὗς
 “ νῦν ὑμεῖς ζηλώσαντες, καὶ τὸ εὐδαιμον τὸ ἐλεύθερον τὸ δὲ
 “ ἐλεύθερον τὸ εὐψυχον κρίναντες, μὴ περιορᾶσθε τοὺς πολε-
 5 “ μικοὺς κινδύνους. οὐ γὰρ οἱ κακοπραγοῦντες δικαιότερον 10
 “ ἀφειδοῖεν ἂν τοῦ βίου, οἷς ἐλπίς οὐκ ἔστ’ ἀγαθοῦ, ἀλλ’ οἷς
 “ ἡ ἐναντία μεταβολὴ ἐν τῷ ζῆν ἔτι κινδυνεύεται καὶ ἐν οἷς
 6 “ μάλιστα μεγάλα τὰ διαφέροντα, ἦν τι πταίσωσιν. ἀλγει-

1. ἀγέρων G.I.K.g.h. ἀγείρων V. ἔλαβον d. 2. ἀλλ’] ἢ C.G.L.O.
 P.e. 47. 48. om. A. ἢ om. E. 3. καὶ ante λόγου om. F. 4. πᾶσα ἡ γῆ P.
 5. μόνων C.I.b. οἰκία g.h. ἐπισημαίνει g. ἐπιγραφῇ A.F.I. 6. τῇ μῇ]
 τιμῇ C.I. 8. νῦν] om. O. 9. περιορᾶσθαι B. 10. δικαιότεροι c. 11. οὐκ
 ἔστιν ἐλπίς P. ἐλπίς οὐκ ἔστιν C.G.e. 48. 13. πταίσωσιν K.

Ἰδίᾳ ἐλάμβανον. For the ἔρανοι of Athens, see Böckh, Staatshaushaltung der Athener. I. p. 264. or p. 328. of the English translation.

1. ἀγέρων] Ita e Thucydide Pollux, II. 14. WASS. Variat scriptura etiam infr. cap. 44, 6. Vid. Steph. Thesaur.—DUKKE.

τὸν τάφον ἐπισημότατον κ. τ. λ.] “ They received the most honourable “ of tombs; not so much that in which “ they are actually lying, as that in “ which their glory is left behind with “ an enduring record, on every occa- “ sion of word or deed that may call “ for its remembrance.” A few lines below, ἄγραφος μνήμη τῆς γνώμης μάλ- λον ἢ τοῦ ἔργου, means, “an unwritten “ memorial in heart and mind rather “ than in any actual and external mo- “ nument.” In this manner γνώμη and ἔργον are distinguished, V. 108.

10. κακοπραγοῦντες] Confer Demosth. Coron. 349. 7. et Æschylum Pers. 600. Euripid. Hec. 956. Alcest. 782. WASS.

13. ἀλγεινότερα γὰρ ἀνδρὶ γε κ. τ. λ.] “ For more grievous to a man of noble “ mind is the misery which comes to- “ gether with cowardice than the unfeet “ death which befalls him in the midst “ of his strength and hope for the “ common welfare.” κάκωσις is “ mi- “ sery” or “wretchedness,” as in VII. 82, 1. κοινὴ ἐλπίς is, I think, “hope for “ the common good,” a hope not for personal success or happiness, but for the happiness of the country. The sense is the same with that expressed by Æschylus, Seven against Thebes, 687. Schütz. κακῶν δὲ καίσχυρων ὄδῳ ἐκκλειαν ἐρεῖς. The words ἐν τῷ, or, as Bekker has written them, ἐν τῷ, I have included in brackets, as an undoubted interpolation. They were merely the explanation of μετὰ τοῦ, first added in the margin, and then inserted in the text. Accordingly Stobæus in his quotation of the passage omits them; Göller has enclosed them in brackets, and Mr. Bloomfield considers them as a mere marginal interpretation. Poppo

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“νοτέρα γὰρ ἀνδρὶ γε φρόνημα ἔχοντι ἢ [ἐν τῷ] μετὰ τοῦ
 “μαλακισθῆναι κάκωσις ἢ ὁ μετὰ ρώμης καὶ κοινῆς ἐλπίδος
 “ἅμα γιγνόμενος ἀναίσθητος θάνατος. XLIV. διόπερ καὶ

But for the parents of the dead—trite words
 5 of comfort can ill atone for the loss of blessings whose value they had learnt too well to prize.

“τοὺς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, οὐκ
 “ὀλοφύρομαι μᾶλλον ἢ παραμυθήσομαι. ἐν
 “πολυτρόποις γὰρ ξυμφοραῖς ἐπίστανται τρα-
 “φέντες· τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπε-

1. ἔν τῳ (ita enim accentum inclinavit Abreschius) om. Stobæus, p. 88. post
 μετὰ τοῦ ponunt C.G.I.L.O.P.e. 47. 48. μετὰ τοῦ om. Tusanus. 3. ἅμα]
 ἅμα τε C.G.L.O.P. 48. ἀναίσθητος] καὶ ἀναίσθητος C.G.I.L.M.O.e. 5. ὀλο-
 φύρομαι H. 6. στραφέντες i.

has marked both these words and the following ones, μετὰ τοῦ, as suspicious; but Göller has rightly quoted other passages of Thucydides, to shew that the expression μετὰ τοῦ μαλακισθῆναι is in agreement with his usual style. Compare I. 6, 5, μετὰ τοῦ γυμνάζεσθαι. The epithet ἀναίσθητος means to describe the speediness of the pang of death, when it comes in the heat of battle, without the protracted suffering of disease. So Dionysius quotes this passage as an eulogium pronounced upon death in battle; ὅτι ταχύς καὶ ἀναίσθητος, καὶ ἐκτὸς βασάνων καὶ τῶν κακῶν τῶν ἐκ τῆς νόσου. Ars Rhetor. c. 6, 4. See also Plutarch, Demetrius 29. θάνατον ἀναίσθητον πρὸ τῆς ἡττης.

4. οὐκ ὀλοφύρομαι μᾶλλον κ. τ. λ.] “I do not bewail their fate, but am rather going to comfort them.” There seems no reason why this transition from the present tense to the future should be noticed as remarkable. It was evident, from what he had been saying, that Pericles was at that instant not bewailing or condoling with the parents; although the particular points of comfort that he was going to urge were not yet mentioned. He therefore correctly says, οὐκ ὀλοφύρομαι ἀλλὰ παραμυθήσομαι. The sense of what follows I believe to be this; “For they know that their condition from their birth has been subject to manifold misfortunes; but that their lot may be truly regarded as fortunate, whose

“portion has been most full of honour, such as is their death, such as is your sorrow; and the duration of whose life has been commensurate with that of their happiness.” The abstract term τὸ εὐτυχές is defined by the concrete οἱ ἀν—λάχωσι, a confusion between two modes of expression, τοὺτους δὲ εὐτυχεῖς εἶναι, οἱ ἀν—λάχωσι, and τὸ δ' εὐτυχές, τὸ τῆς εὐπρεπεστάτης λαχεῖν. Compare c. 62, 4. καταφρόνησις δὲ, ὅς ἂν κ. τ. λ. III. 45, 7. ἀδύνατον—ὅστις οἶεται. III. 56, 8. τὸ ξυμφέρων μὴ ἄλλο τι, ἢ ὅταν—ἐχῶσι. V. 16, 1. VI. 14. VII. 68, 1. &c. Xenophon, Hellenic. II. 3, 51. προστάτου ἔργον εἶναι, ὅς ἂν—μὴ ἐπιτρέπη. The words οἱς ἐνυδαμονήσαι τε—ξυμετρήθη, are obscure from their affected point and brevity. He means that they are truly fortunate whose life does not outlast their happiness; or in his own strange phraseology, “whose life has been so exactly measured, that they are happy in it, and seeing the end of it at the same moment. That even at the moment of ending it, their happiness still lasts out, and they are yet happy in it.” The sentiment is common enough, but it would not be easy to find another instance of such a far-fetched method of expressing it. Elmsley has collected a number of passages in which are verbs similarly compounded with ἐν, in his note on the 508th line of the Bacchæ of Euripides: ἐνδυστυχῆσαι, ἐνιπνεῦσαι, ἐναποπατεῖν, &c.

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- Yet they may hope
for new ties and new
affections; or if their
age denies this hope,
then let the thought of
the happy past console
the short space of life
that yet remains to
them; and let its
glory, the best solace
of old age, be their
comfort.
- “στάτης λάχωσιν, ὥσπερ οἶδε μὲν νῦν τελευ-
“τῆς, ὑμεῖς δὲ λύπης, καὶ οἷς ἐνευδαιμονῆσαι
“τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυνεμε-
“τρήθη. χαλεπὸν μὲν οὖν οἶδα πείθειν ὄν, ὦν
“καὶ πολλάκις ἔξετε ὑπομνήματα ἐν ἄλλων
“εὐτυχίαις, αἷς ποτὲ καὶ αὐτοὶ ἠγάλλεσθε·
“καὶ λύπη οὐχ ὦν ἂν τις μὴ πειρασάμενος
“ἀγαθῶν στερίσκηται, ἀλλ’ οὐδ’ ἂν ἐπὶ γένος
4 “μενος ἀφαιρεθῇ. καρτερεῖν δὲ χρὴ καὶ ἄλλων παίδων
“ἐλπίδι, οἷς ἔτι ἡλικία τέκνωσιν ποιεῖσθαι· ἰδίᾳ γάρ τε τῶν
“οὐκ ὄντων λήθη οἱ ἐπιγεγνόμενοί τισιν ἔσονται, καὶ τῇ
“πόλει διχόθεν, ἔκ τε τοῦ μὴ ἐρημουσθαι καὶ ἀσφαλείᾳ,
“ξυνοίσει· οὐ γὰρ οἷόν τε ἴσον τι ἢ δίκαιον βουλευέσθαι οἱ
“ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδύ-
5 “νεύωσιν. ὅσοι δ’ αὖ παρηβήκατε, τὸν τε πλείονα κέρδος ὄν
“εὐτυχεῖτε βίον ἠγεῖσθε καὶ τόνδε βραχὺν ἔσεσθαι, καὶ τῇ
6 “τῶνδε εὐκλείᾳ κουφίζεσθε. τὸ γὰρ φιλότιμον ἀγῆρων
“μόνον, καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν,
“ὥσπερ τινὲς φασι, μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι.

1. νῦν] om. L.O.V. ante μὲν ponit K.
λευτῆσαι g. Reiskius ἐνευδαιμονῆσαι.

C.E.F.H.I.K.L.M.O.V.c.h. 48. et pr. G.

Poppo. Goell. Bekk. A.B.E. et vulgo ἀφαιρεθῇ.

ἔστι I. ἡλικίαν C. ἡλία E. γάρ τε A.B.C.E.F.G.H.K.L.O.V.c.d.e.f.g.h.i.

47. 48. Poppo. Goell. ceteri τε γάρ. 12. τε] om. g. ἀσφάλεια F. 13. ξυνοίσει

A.B.C.F.G.H.I.K.N.P.Q.V.c.d.e.f.g.h.i. Parm. 47. 48. Haack. Poppo. Goell.

Bekk. E. et vulgo ξυνοίσειν. τι] τε A.B.E.F.H.V. 14. μὴ post ἂν ponunt

H.g. post καὶ A.B.E.F.V.c.f. 14. παραλαμβάνόμενοι c. κινδυνεύουσιν C.e.

κινδυνεύουσιν L.M. 15. πλείονα C.L.O.P. ὄν A.B.E.F.G.H. Parm. Haack.

Poppo. Goell. Bekk. ἂν g. C. et vulgo ὄν.

16. τῇ] om. g. 17. τῶνδε]

τοῦδε c. ἀγῆρω I.P.e.

2. οἷς] ἐν οἷς nonnulli.

7. μὴ] om. c. πειρασόμενος A.B.

9. ἀφαιρεθῇ C.F.G.I.L.O. 47. 48.

χρῇ] om. g. 10. ἔτι]

11. ἡλικίαν C. ἡλία E. γάρ τε A.B.C.E.F.G.H.K.L.O.V.c.d.e.f.g.h.i.

47. 48. Poppo. Goell. ceteri τε γάρ. 12. τε] om. g. ἀσφάλεια F. 13. ξυνοίσει

A.B.C.F.G.H.I.K.N.P.Q.V.c.d.e.f.g.h.i. Parm. 47. 48. Haack. Poppo. Goell.

Bekk. E. et vulgo ξυνοίσειν. τι] τε A.B.E.F.H.V. 14. μὴ post ἂν ponunt

H.g. post καὶ A.B.E.F.V.c.f. 14. παραλαμβάνόμενοι c. κινδυνεύουσιν C.e.

κινδυνεύουσιν L.M. 15. πλείονα C.L.O.P. ὄν A.B.E.F.G.H. Parm. Haack.

Poppo. Goell. Bekk. ἂν g. C. et vulgo ὄν.

16. τῇ] om. g. 17. τῶνδε]

τοῦδε c. ἀγῆρω I.P.e.

4. πείθειν] Confer Lysiam, p. 520. WASS.

11. τῇ πόλει ἀσφαλείᾳ ξυνοίσει, οὐ γὰρ οἷόν τε κ. τ. λ.] A large family of children will add to the security of the state, by making the parents have a greater stake in its welfare. Compare I. 91, 6. οὐ γὰρ οἷόν τε εἶναι μὴ ἀπὸ ἀντι-

πάλου παρασκευῆς, ὁμοῖόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλευέσθαι.

17. ἀγῆρων] Ad senes ἀγῆρων elegantior, quomodo Æschylus Agam. 1182, utitur. Ἀεὶ γὰρ ἡβῶ τοῖς γέροντιν εὐμαθεῖν. 593. Vid. Valerium Flaccum, I. 77. Confer. Demosth. p. 156. c.—WASS.

ATHENS. A. C. 431, O. Olymp. 87. 2.

"XLV. παισὶ δ' αὖ ὅσοι τῶνδε πάρεστε ἢ ἀδελφοῖς ὄρῳ
 "μέγαν τὸν ἀγῶνα· τὸν γὰρ οὐκ ὄντα ἅπας εἴωθεν ἐπαινεῖν,

For the children and
 brothers of the dead—
 let them know how
 5 hardly they must strive
 to equal the fame of
 those whom no jea-
 lousy is now anxious
 to depreciate. For
 their wives—let them
 maintain the peculiar
 glory of their sex, and
 10 fly from the breath of
 public praise almost
 as much as from that
 of public censure.

"καὶ μόλις ἂν καθ' ὑπερβολὴν ἀρετῆς οὐχ
 "ὅμοιοι ἀλλ' ὀλίγῳ χείρους κριθείητε. φθόνος
 "γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, τὸ δὲ μὴ
 "ἐμποδῶν ἀνανταγωνίστῳ εὐνοία τετίμηται.
 "εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι
 "νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, βραχεία
 "παραινέσει ἅπαν σημανῶ. τῆς τε γὰρ ὑπαρ-
 "χούσης φύσεως μὴ χείροσι γενέσθαι ὑμῖν
 "μεγάλη ἢ δόξα, καὶ ἥς ἂν ἐπ' ἐλάχιστον
 "ἀρετῆς πέρι ἢ ψόγου ἐν τοῖς ἄρσεσι κλέος ᾗ.

"XLVI. Εἴρηται καὶ ἐμοὶ λόγῳ κατὰ τὸν νόμον ὅσα εἶχον
 "πρόσφορα, καὶ ἔργῳ οἱ θαπτόμενοι τὰ μὲν ἤδη κεκόσμην-

15 The tribute of words
 is now paid; so will
 that of deeds be, when
 the children now left
 orphans shall have
 been brought up to

"ται, τὰ δὲ αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε
 "δημοσίᾳ ἢ πόλιν μέχρι ἥβης θρέψει, ὥφέ-
 "λιμον στέφανον τοῖσδέ τε καὶ τοῖς λειπο-
 "μένοις τῶν τοιῶνδε ἀγώνων προτιθείσα·

2. πᾶς C.I.L.O.P.e. 47. 48.

ἀντ.] τὸν ἀντ. A.C.E. 47. 48.

9. τε] om. i.

om. A.H.h. in margine ponit F.

A.B.F.H.N.V.

16. μέχρι] om. b.

4. ὁμοῖοι Bekk.

καλυθείητε K.

6. ἐμποδῶν A.E.F.

12. κλέος] om. 48.

14. καὶ ἔργῳ] om. F.

18. προτιθείσα C.G.I.c.f.

5. τὸ

7. τι post ἀρετῆς V.

13. κατὰ—ἔργῳ]

15. τὸ] τὰ

7. εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς
 κ. τ. λ.] The antecedent is ὅσαι is the
 word γυναικῶν, which is equivalent in
 meaning to γυναικείας. "If I am to
 "say any thing on the chief excellence
 "of women, such as those who will
 "now be in widowhood," &c. By τῆς
 ὑπαρχούσης φύσεως it seems to be im-
 plied that women were not called upon
 to be for ever striving to surpass one
 another and themselves by some extra-
 ordinary display of heroism; it was
 their praise rather to live up to the nat-
 ural excellence of their sex, its modesty
 and affectionateness, than to aspire to
 go beyond it. Τῆς ὑπαρχούσης φύσεως
 is, "the nature which you ordinarily

"have already." In the concluding
 line of the chapter, ἥς ἂν, I believe, re-
 fers to γυναικῶν, and ἥς ἂν—κλέος ᾗ
 is the concrete, used instead of the ab-
 stract τὸ κλέος εἶναι, exactly as οἱ ἂν
 λάχων, in the last chapter, was used
 instead of τὸ λαχεῖν. Ὑμῖν μεγάλη ἢ
 δόξα is the same in meaning as καὶ
 ἐκείνη δὲ εὐδοκίμει, to which the follow-
 ing words, ἥς ἂν—κλέος ᾗ, would pro-
 perly be referred. "And her's too is
 "a great glory, whose name is little
 "talked of either for good or for evil."
 Or, "And it is also a great glory to
 "you to have your name little talked
 "of," &c.

ATHENS. A. C. 431, 0. Olymp. 87. 2.

- manhood under the care of their country; "ἀθλα γὰρ οἷς κεῖται ἀρετῆς μέγιστα, τοῖς
 2 a reward wise as well as liberal; for encouragement is the parent of merit. "δὲ καὶ ἄνδρες ἄριστοι πολιτεύουσι. νῦν
 "δὲ ἀπολοφυράμενοι ὃν προσήκει ἕκαστος
 "ἅπιτε."

- XLVII. Τοιοῦδε μὲν ὁ τάφος ἐγένετο ἐν τῷ χειμῶνι
 τούτῳ· καὶ διελθόντος αὐτοῦ πρῶτον ἔτος τοῦ πολέμου
 2 SECOND YEAR OF THE WAR. τοῦδε ἐτελεύτα. Τοῦ δὲ θέρους εὐθὺς ἀρχο-
 The Peloponnesians again invade Attica. μένου Πελοποννήσιοι καὶ οἱ ξύμμαχοι, τὰ δύο
 The plague breaks out in Athens. μέρη, ὥσπερ καὶ τὸ πρῶτον, ἐσέβαλον ἐς τὴν
 'Αττικὴν' ἡγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου 10
 3 Λακεδαιμονίων βασιλεύς. καὶ καθεζόμενοι ἐδῆον τὴν γῆν.
 4 καὶ ὄντων αὐτῶν οὐ πολλὰς πω ἡμέρας ἐν τῇ Ἀττικῇ, ἡ
 νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον
 μὲν καὶ πρότερον πολλαχόσε ἐγκατασκῆσαι καὶ περὶ Λῆμνον

1. τοῖς δὲ Poppo. Goeller. Bekk. vulgo τοῖσδε. 3. ἕκαστος A.B.E.F.H.
 K.L.N.O.P.V.c.f.g.h.i. Poppo. Goeller. Bekk. C.G. et ceteri ἐκάστῳ. 4. ἀπο-
 χωρεῖτε A.E.F.H.K.N.V.c.f.g.h.i. Poppo. Goeller. 6. τῷ πολέμῳ τῷδε P. τοῦ
 πολέμου τούτου C.e. τῷ πολέμῳ τούτῳ G. 7. τοῦδε ἐτελεύτα] om. b. δὲ]
 γὰρ C.g.h. 9. τὸ πρότερον Q. 10. εὐξιδάμου I. om. C.e. 13. γίνεσθαι
 H.L.O.P. et corr. F.

1. τοῖς δὲ] So it should be written, and not τοῖσδε, the conjunction δὲ being here, as in so many other places, used in the apodosis. Compare III. 98, 1. where οἱ δὲ ἀντεῖχον, which is the reading of the best MSS. has been properly restored by Bekker, instead of the old reading οἷδε. Compare also Herodotus, I. 13, 2. συνέβησαν—ἦν μὲν δὴ τὸ χρηστήριον ἀνέλθῃ μιν βασιλέα εἶναι Λυδῶν, τὸν δὲ βασιλεύειν, where the old editions read τόνδε; but the MS. marked F by Schweighæuser, reads τὸν δέ.

2. νῦν δὲ ἀπολοφυράμενοι—ἅπιτε]
 "But now, having performed each of
 "you to his relations all due rites of
 "lamentation, depart." He does not
 mean that they were to bewail their
 friends, and then depart; for the fune-
 ral oration was the concluding part
 of the whole ceremony. (See ch. 34, 7.)
 Compare also the last sentences of the
 funeral oration ascribed to Demosthe-

nes, and of the Menexenus of Plato. I have not altered the reading ἅπιτε, although the best MSS. read ἀποχωρεῖτε; because it is possible that ἀποχωρεῖτε may have been a marginal gloss; but it is more probable that ἅπιτε was inserted as the more common expression, (compare Demosth. and Plato Menexenus,) and that Thucydides wrote ἀποχωρεῖτε.

9. ὥσπερ καὶ τὸ πρῶτον] See ch. 10.
 13. λεγόμενον μὲν καὶ πρότερον κ. τ. λ.]
 "Λεγόμενον est nominativus absolutus
 "(quam dicatur), ut εἰρημένον, I. 140, 5.
 Poppo, Prolegom. I. p. 105. Others
 explain the neuter gender of λεγόμενον
 by referring it, with the Scholiast, to
 νόσημα, a word of similar sense to νό-
 σος, or to the sense generally, rather
 than to any particular word. "The
 "plague broke out, a thing which is
 "said to have often visited other coun-
 "tries," &c.

ATHENS. A. C. 440. Olymp. 87, 2.

καὶ ἐν ἄλλοις χωρίοις, οὐ μέντοι τοσοῦτός γε λοιμὸς οὐδὲ
φθορὰ οὕτως ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι.
οὔτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ, ἀλλ' 5
αὐτοὶ μάλιστα ἔβηθησκον ὅσφ καὶ μάλιστα προσήεσαν, οὔτε
5 ἄλλη ἀνθρωπεΐα τέχνη οὐδεμία· ὅσα τε πρὸς ἱεροῖς ἰκέτευσαν
ἢ μαντείαις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ
ἦν, τελευτώντές τε αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώ-
μενοι. XLVIII. ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ
Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς
Αἴγυπτον καὶ Λιβύην κατέβη καὶ ἐς τὴν βασι-
λέως γῆν τὴν πολλήν. ἐς δὲ τὴν Ἀθηναίων 2
πόλιν ἐξαπιναιῶς ἐνέπεσε, καὶ τὸ πρῶτον ἐν
τῷ Πειραιεῖ ἤψατο τῶν ἀνθρώπων, ὥστε καὶ
ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρ-
15 μακα ἐσβεβλήκοιεν ἐς τὰ φρέατα· κρῆναι γὰρ οὕτω ἦσαν
αὐτόθι. ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ 3
ἐβηθησκον πολλῷ μᾶλλον ἤδη. λεγέτω μὲν οὖν περὶ αὐτοῦ 4
ὡς ἕκαστος γινώσκει καὶ ἰατρὸς καὶ ἰδιώτης, ἀφ' οὗτου εἰκὸς
ἦν γενέσθαι αὐτὸ, καὶ τὰς αἰτίας ἄστινας νομίζει τοσαύτης

It was said to have
been brought from
10 Africa and Egypt; and
first appeared in Pi-
reus. Thucydides pro-
ceeds to describe its
symptoms, both from
his own experience,
and from his observa-
tion of it in others.

Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς
Αἴγυπτον καὶ Λιβύην κατέβη καὶ ἐς τὴν βασι-
λέως γῆν τὴν πολλήν. ἐς δὲ τὴν Ἀθηναίων 2
πόλιν ἐξαπιναιῶς ἐνέπεσε, καὶ τὸ πρῶτον ἐν
τῷ Πειραιεῖ ἤψατο τῶν ἀνθρώπων, ὥστε καὶ
ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρ-

15 μακα ἐσβεβλήκοιεν ἐς τὰ φρέατα· κρῆναι γὰρ οὕτω ἦσαν
αὐτόθι. ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ 3
ἐβηθησκον πολλῷ μᾶλλον ἤδη. λεγέτω μὲν οὖν περὶ αὐτοῦ 4
ὡς ἕκαστος γινώσκει καὶ ἰατρὸς καὶ ἰδιώτης, ἀφ' οὗτου εἰκὸς
ἦν γενέσθαι αὐτὸ, καὶ τὰς αἰτίας ἄστινας νομίζει τοσαύτης

1. γε] om. c. γε τοσοῦτός γε g. λιμὸς K. Q. οὐδὲ—γενέσθαι] om. Q.
3. τὸ πρότερον e. 4. μάλιστα] μᾶλλον L. O. 5. ἄλλῃ] om. e. τέχνη
ἀφρ. e. πρὸς τοῖς ἱεροῖς K. 6. μαντείαις A. B. C. K. N. V. et pr. F. G. h. Goell.
Bekk. E. corr. F. G. et vulgo μαντείαις. 8. ἤρξατο δὲ τὸ κακὸν ἐξ Αἰθιοπίας
Demetr. Phal. p. 30. ed. Oxon. τὸ μὲν πρῶτον] om. d. τὸ solum om. c.
9. Αἴγυπτον O. καὶ post δὲ om. K. 10. καὶ ἐς Λιβύην K. 17. οὖν] om. L.
19. ἄστινας] om. P. νομίζῃ K.

1. οὐδὲ φθορὰ οὕτως κ. τ. λ.] Οὕτως is here the predicate. Οὕτως γενέσθαι, "To have happened to such a degree." Compare Matthiæ, Gr. Gr. §. 604. Jelf, 375, 3.

5. πρὸς ἱεροῖς] Vid. Lært. in Epimenide, pag. 71. Wass.

6. μαντείαις] So Bekker and Gøller read instead of μαντεῖαις. But Poppo observes that Thucydides uses μαντεῖον in the same sense as μαντεία; that is, not only to express the place where the prophecies were delivered, but the prophecies themselves. And this is true; but the sense required here seems not

so much to be "prophecies," as "propheysings;" and this would be expressed by μαντεία, rather than by μαντεῖον.

15. ἐς τὰ φρέατα] "Into the reservoirs" or tanks made to catch the rain-water;" in which sense the word is used again in the next chapter. So also Herodotus, II. 108, 4. and Demosthenes against Polycles, p. 1225. Reiske.

19. καὶ τὰς αἰτίας—σχεῖν] "The causes" which, where the change from health "to universal sickness was so great, "were sufficient to have had the power

ATHENS. A. C. 430. Olymp. 87. 2, 3.

μεταβολῆς ἱκανὰς εἶναι δύναμιν ἐς τὸ μεταστῆσαι σχεῖν· ἐγὼ δὲ οἶόν τε ἐγίγνετο λέξω, καὶ ἀφ' ὧν ἂν τις σκοπῶν, εἴ ποτε καὶ αὐθις ἐπιπέσοι, μάλιστ' ἂν ἔχοι τι προειδὼς μὴ ἀγνοεῖν, ταῦτα δηλώσω αὐτὸς τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας. XLIX. Τὸ μὲν γὰρ ἔτος, ὡς ὁμολο-

The disorder first attacked the head; and then gradually spread over the whole system.

The crisis generally took place in seven or nine days. Many however were carried off by the subsequent exhaustion. Those who recovered their health,

γαίτο, ἐκ πάντων μάλιστα δὴ ἐκείνο ἄνοσον ἐς τὰς ἄλλας ἀσθενείας ἐτύγχανεν ὄν· εἰ δέ τις καὶ προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη. τοὺς δ' ἄλλους ἀπ' οὐδεμιᾶς προφάσεως ἀλλ' ἐξαίφνης ὑγιεῖς ὄντας πρῶτον μὲν τῆς κεφαλῆς ἰο θέρμαι ἰσχυραὶ καὶ τῶν ὀφθαλμῶν ἐρυθρήματα καὶ φλόγωσις ἐλάμβανε, καὶ τὰ ἐντὸς, ἣ τε

1. *δυνάμεις* i. *ἐς*] om. i. *μεταστῆσαν* c. *ῥχειν* I. c. 2. *δὲ*] τε F. H. *τε*] τι F. H. d. cum Tusano. *ἐγένετο* V. *εἶπτε* K. 3. *ῥχι* F. *ῥχει* K. 5. γὰρ] δὴ Demetrius: qui mox ὁμολόγητο. 10. *πρώται* Q. *μὲν ἐκ τῆς* g. h. 11. *ἐρυθρήματα* h. 12. *τε*] om. c.

"to create such a change." The needless multiplication of words in this passage has been often noticed; but *τοσαύτης μεταβολῆς* must be taken closely with *ἀσθιναι*, the genitive here as in so many other instances corresponding to the English ablative, "which in so great a change:" literally, "which belonging to or having to do with so great a change," &c. He means to say, that "as the effect produced was so tremendous, where can we find causes which will not appear inadequate to have produced it."

8. *ἐς τοῦτο πάντα ἀπεκρίθη*] "All disorders seemed to be shut out from their own proper nature, and all to be turned into the plague." Verbs compounded with *ἀπό*, and followed by an accusative case of their object, with the preposition *ἐς*, seem to have a sort of pregnant sense, and to imply the leaving other things, and the turning to this one object. Thus *ἀποβλέπειν ἐς πατέρων θήκας*, III. 58, 4. is literally, "to draw off one's eyes from other objects in order to turn them to the tombs of our fathers." So *ἀποβαίνειν ἐς μοναρχίην*, Herodot. III. 82, 6. "To end, or have its issue, in monarchy:" i. e. "to turn from all other things to

"monarchy." The English expression, "a determination of blood to the head," or, "the humours determining to one point," appears very nearly to correspond with the passage in the text. Mr. Bloomfield quotes a similar expression from Agathias, II. 3. p. 70. ed. Niebuhr. *ἅπαντα (πάθη) εἰς ὁλεθρον ἀπεκρίνετο*.

9. *προφάσεως*] Ita loquitur Hippocrates Progn. p. 150. et Pseudo-Diodes Epist. *οὐδὲ μίας* Ar. C. Dissolutione Attica, ut alibi. WASS. "With no ostensible cause; with nothing to account for it."

11. *θέρμαι ἰσχυραὶ*] i. e. *πυρετός*, ut Tim. Lex. voc. Plat. p. 101. explicat. Τὸ *θέρμα* pro febris ex Aristoph. citat Pollux, IV. 186. cf. eruditiss. Ruhnquen. Huc etiam pertinet Phrynichi observatio, p. 146. *Θέρμα οὕτως ὁ Μένανδρος διὰ τοῦ α, ἀλλ' οὐτε Θουκυδίδης, οὐδ' ἡ ἀρχαία κωμῳδία, οὐτε Πλάτων θέρμη δέ. v. Intt. ed. Pau. Lucretius, lib. 1. 1143. Principio caput incensum fervore gerebant Et duplices oculos suffusa luce rubenteis. Sudabant etiam fauces intrinsecus atro Sanguine, et ulceribus vocis via septa coibat, Atque animi interpres manabat lingua cruore. GOTTL.*

ATHENS. A. C. 430. Olymp. 87. 3.

in many instances
lost their hands, feet,
or their sight, and
sometimes their me-
mory, so that they
had no knowledge
of themselves or of
5 others.

φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδῃ ἦν καὶ
πνεῦμα ἄτοπον καὶ δυσῶδες ἡφίει· ἔπειτα ἐξ
αὐτῶν πταρμὸς καὶ βράγχος ἐπεγίνετο, καὶ ἐν
οὐ πολλῷ χρόνῳ κατέβαινε ἐς τὰ στήθη ὁ
πόνος μετὰ βηχὸς ἰσχυροῦ· καὶ ὅποτε ἐς τὴν
καρδίαν στηρίζαι, ἀνέστρεφέ τε αὐτὴν καὶ ἀποκαθάρσεις
χολῆς πάσαι ὅσαι ὑπὸ ἱατρῶν ὀνομασμέναι εἰσὶν ἐπῆρσαν,
καὶ αὗται μετὰ ταλαιπωρίας μεγάλης. λύγξ τε τοῖς πλείοσιν 3
ἐνέπιπτε κενὴ, σπασμὸν ἐνδιδοῦσα ἰσχυρὸν, τοῖς μὲν μετὰ

1. φάρυξ A.B.C.F. αἱματώδης Q.V.g. 2. ἡφίει Q. 3. ἐγίνετο A.B.h.
4. χρόνῳ] om. A. 6. ἐστήριξε Galen. Progn. 3. 7. πάσαι] om. P.
8. αὗται L.O. τοῖς πλείοσι] ante κενὴ ponit c. 9. ἐνέπεσε A.B.E.F.H.V.
c.d.f.g.h. Haack. Poppo. Goell.

2. ἄτοπον καὶ δυσῶδες] "Monstrous
"and fetid;" i. e. "fetid to a monstrous
and almost preternatural degree."
Compare ἀνευ δαπάνης καὶ πολιορκίας,
II. 77, 2. "Without cost and a block-
ade;" i. e. "without incurring the cost
"of a blockade."

5. καὶ ὅποτε—ἐπῆρσαν] Descripsit
Nemesius, cap. XX. de Natur. Hom.
ubi in edit. Plant. est eis τὴν καρδ. et
πάσαι ὁπόσαι ἀπὸ ἱατρῶν. Καρδία, ut
idem Nemes. hic est os ventriculi: συνή-
θως οἱ παλαιοί, inquit, καρδίαν καὶ τὸ
στόμα τῆς γαστρὸς καλοῦσιν, ὥς Ἱππο-
κράτης καὶ Θεοκνίδης: de quo plura vid.
apud Foes. ad Hippocrat. II. Epidem. 2.
et Gataker. II. Adversar. Miscellan. 16.
Interpres Latinus hic cor vertit, forte
sequutus Lucretium, qui VI. 1149. hæc
ita effert: *Inde ubi per fauces pectus
complerat, et ipsum Morbida vis in cor
maestum confuserat aegris.* Victorius
XXVII. Var. Lect. 17. eo nomine re-
prehendit Lucretium, quasi qui hanc
significationem vocis καρδία, qua Thu-
cydides ea utitur, ignoraverit. Sed Lam-
binus ad Lucret. et Hieron. Mercurial.
I. Var. Lect. 1. putant Lucretium potius
imitatione Græcorum, et eadem signifi-
catione, cor dixisse, qua illi καρδίαν.
Hoc benignius est, et mihi verius videtur.
Στηρίζαι Gataker. passive, vel reciproce
sumi scribit: Steph. in Thes. neutra-
liter, pro *steterat, constiterat*, ut in verbis
Homeri Od. μ'. 434. et Dioscoridis,
VI. 1. (Alexipharmacor. cap. 1.) Sed

non dubito, quin hæc omnia explenda
sint accusativo suppresso, hic ἐαυτὸν,
vel ἐαυτὸ, nempe ὁ πόνος, vel τὸ κακόν,
in Homero ἐμαυτὸν, et in Dioscoride
ἐαυτό. DUKER.

ὅποτε στηρίζαι] Compare for this
use of the optative, ὅσον χρόνον ἡ νόσος
ἀκμάζοι, and Matthiæ, Gr. Gr. §. 521.
Jelf, 843. δ. στηρίζαι, like κατέσκηπε
towards the end of the chapter, is an
instance of what is so common in every
language, a transitive verb used intransi-
tively. So we should say in English,
"When the disorder fixed on the
"stomach." Like κατασκήπτω also it
denotes the action of a body striking a
resisting object with violence, and so
being arrested in its rapid motion.
Thus the lightning, when spending it-
self on the object which it strikes, is
said σκήπτει, or σκήπτεσθαι: so rolling
stones from a mountain, when they are
brought up or stopped in their course;
as ἐς τὸ ἐνέσκηψαν (οἱ λίθοι) διὰ τῶν
βαρβάρων φερόμενοι. Herod. VIII. 39,
2. Thus also στηρίζειν is used by Eu-
ripides, Bacchæ, 1081.

πρὸς οὐρανὸν
καὶ γαῖαν ἐστήριξε φῶς σεμνοῦ πυρός.

8. λύγξ τε ἐνέπιπτε κενὴ] Λύγξ is what
we call a hiccough, (compare Plato,
Sympos. p. 185.) but here it seems to
be almost approaching to what is called
"retching;" and λύγξ κενὴ is that
ineffectual retching, consequent upon

4 ταῦτα λωφήσαντα, τοῖς δὲ καὶ πολλῶ ὕστερον. καὶ τὸ μὲν
 ἔξωθεν ἀπτομένῳ σῶμα οὐτ' ἄγαν θερμὸν ἦν οὔτε χλωρὸν,
 ἀλλ' ὑπέρυθρον, πελιτνὸν, φλυκταίναις μικραῖς καὶ ἔλκεσιν
 ἐξηθηγός· τὰ δὲ ἐντὸς οὕτως ἐκάετο ὥστε μήτε τῶν πάνυ
 λεπτῶν ἱματίων καὶ συνδόνων τὰς ἐπιβολὰς μήτ' ἄλλο τι ἢ 5
 †γυμνοῖ† ἀνέχεσθαι, ἥδιστα τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς
 5 αὐτοὺς ρίπτειν. καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνθρώπων

1. καὶ post δὲ om. L.P. τῶ C. 2. οὔτε vel οὐτ' C.E.G.I.L.O.P.e. A.B.F.
 et vulgo οὐκ. 3. πελιτνὸν Ælius Dionysius cum Photio, Haack. Goell. et in
 edit. minor. Bekk. probante Poppo, sed hic vulgatam codicum πελιδὸν in textu
 conservavit. 4. ἐκάετο A.B.Ē.F.H.Q.V.c. ἐκήετο O. C.G. vulgo, et Poppo,
 ἐκαίετο. 5. συνδονίων Galenus. μηδ' C.G.e. Bekk. 6. γυμνοὶ C.G.I.
 K.V.d.e. Bekk. cum Galeno ceteri γυμνόν. γυμνὸν Poppo. Haack. Goell.
 7. ἀνθρώπων] om. N.V.

exhaustion, when nothing is actually brought off the stomach. Several of the recent editors read ἐνέπεσε. But although the aorist occurs twice, in ἔδρασαν and ἡγνῶσαν, in describing subordinate circumstances of the disorder, yet each separate symptom or stage in its progress is given in the imperfect tense. ἐλάμβανε, ἦν, ἡφίει, ἐπε-γίγνετο, κατέβαινε, ἀνέστρεφε, ἐπῆσαν, ἐκάετο, &c.

1. λωφήσαντα] "λωφήσαντα cum "ταῦτα jungendum videtur, non cum "σπασμὸν—alias potius fuisset λω-φῶντα." DOBREE. The proposed interpretation is doubtful; for if the retching and convulsions followed the disorder of the stomach "at a long "interval," what was the intermediate state of the patient? But the remark as to the tense is just, and is certainly in favour of the reading ἐνέπεσε just before. Poppo explains it as equivalent to δὲ ἐλώφησε.

2. ἀπτομένῳ] Servat Lucret. *tepidum manibus proponere tactum*. Confer Aretæum, p. 28, 30. Avicenn. II. vol. 78. a. Hippocr. §. II. 117. WASS.

3. πελιτνὸν] πελιτνὸν ex Thucyd. adnotasse Ælium Dionysium scribit Eustath. in II. I. 735. DUKER. Conf. Phot. Lex. p. 299. et Pierson. ad Moer. p. 325. BEKK.

5. ἄλλο τι ἢ †γυμνοῖ† ἀνέχεσθαι] Poppo retains the old reading γυμνόν,

and refers it to τὸ σῶμα. But I cannot think that this is correct Greek. If we retain γυμνόν, I should prefer Dobree's method of explaining it, γυμνὸν ὅτα ἀνέχεσθαι, referring the description to a single patient. But Dobree adds, "Videndum quoque an recte Galenus "γυμνοὶ, i. e. ὄντες." And this would be an expression like πάσχοντες ἡνείχοντο, I. 77, 6. ἀνέχεσθαι γῆν τεταμένην ὀρώντας, II. 74, 1. and others of the same kind, V. 69, I. VI. 16, 4. And if it be said that we should expect rather the accusative case, γυμνούς, it may be observed, that in point of meaning τὰ ἐντὸς οὕτως ἐκάετο is the same as τὰ ἐντὸς οὕτως ἐκάοντο, scil. οἱ κάμνοντες, so that the persons to whom ἀνέχεσθαι refers are virtually the nominative case to the principal verb in the sentence, under which circumstances ὥστε is joined to a nominative case. See Hermann's notes on Viger, note 353.

7. τοῦτο—ἔδρασαν ἐς φρέατα] "And "many did this into tanks or reservoirs." So the Greek words may be translated literally into English: "did this" is of course equivalent to what he had said before, "threw themselves;" and therefore the same construction follows ἔδρασαν τοῦτο, which would have followed ἔρριψαν ἑαυτούς. For the meaning of φρέατα, which signifies tanks or reservoirs, and not wells, see the note on chap. 48, 2.

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καὶ ἔδρασαν ἐς φρέατα, τῇ δίδῃ ἀπαύστῳ ξυνεχόμενοι· καὶ ἐν τῷ ὁμοίῳ καθειστῆκει τό τε πλεόν καὶ ἔλασσον ποτόν. καὶ ἡ ἀπορία τοῦ μὴ ἡσυχάζειν καὶ ἡ ἀγρυπνία ἐπέκειτο διὰ παντός. καὶ τὸ σῶμα, ὅσον περ χρόνον καὶ ἡ νόσος ἀκμάζει, 7 οὐκ ἐμαραίνεται ἀλλ' ἀντεῖχε παρὰ δόξαν τῇ ταλαιπωρίᾳ, ὥστε ἡ διεφθείροντο οἱ πλείστοι ἐναταῖοι καὶ ἐβδομαῖοι ὑπὸ τοῦ ἐντὸς καύματος, ἔτι ἔχοντές τι δυνάμεως, ἡ εἰ διαφύγοιεν, ἐπικατιόντος τοῦ νοσήματος ἐς τὴν κοιλίαν καὶ ἐλκώσεώς τε αὐτῇ ἰσχυρᾶς ἐγγιγνομένης καὶ διαρροίας ἅμα ἀκράτου ἐπι- 10 πιπτούσης οἱ πολλοὶ ὕστερον δι' αὐτὴν ἀσθενείᾳ ἀπεφθείροντο. διεξήκει γὰρ διὰ παντός τοῦ σώματος ἄνωθεν ἀρξά- 8 μενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἰδρυθὲν κακόν, καὶ εἴ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντίληψις

1. εἰς τὰ φρέατα g. τῇ δίδῃ ἀπαύστῳ A.B.C.E.F.G.H.I.K.L.O.P.V.b.c.e. f.g.h. Haack. Poppo. Goell. Bekk. vulgo ἀπαύστῳ τῇ δίδῃ. συνεχόμενοι B.h. 3. τοῦ] τὸ C. 4. καὶ τὸ] τὸ δὲ Lex. Seq. p. 125, 30. ὅσονπερ Bekk. ἀκμάζει L.O.Q. 6. πλείους A.F.H.N.V.g.h. Haack. Poppo. ἐναταῖοι B.F.G. 8. τοῦ νοσήματος] om. Q. ἐς] ἐπὶ e. ἐκκαύσεως L.O.P.Q. τε] om. c.f. 9. αὐτῆς] c. ἐγγενομένης c. γενομένης d.i. ἀκρατοῦς γρ. A. ἐπι- 10 πτούσης K.i. 10. διὰ τὴν ἀσθενείαν C.I.L.N.O.P.Q.e. ἀπεφθείροντο A.B.E. F.G.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo διεφθείροντο. 11. διεξήκει] καὶ διεξήκει I.N.O.P. 12. ἰδρυθὲν E. 13. γε] τε L.O.P. c. ἀντίληψιν h.

3. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν] The words τοῦ μὴ ἡσυχάζειν should be taken apparently as the genitive case explanatory of the preceding word ἡ ἀπορία: "A feeling of not knowing what to do with themselves, inasmuch as they could not rest; the misery of restlessness." Compare VII. 42, 2. πέρας—τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, and the note on the passage; and Hippocrates de Morbo Sacro, prope init. κατὰ τὴν ἀπορίην τοῦ μὴ γινώσκειν. Also compare Matthiae, Gr. Gr. §. 321.

9. διαρροίας ἀκράτου] It has been doubted whether ἀκράτου is used here in a technical sense, as describing the nature of the diarrhoea, or merely signifies, "vehement, excessive," like ἀκρατος ἐλευθερία in Appian, VI. 95. I think, however, that it is here used in a technical sense, as we read in Hippocrates Prædict. I. §. 111. αἱ ἀκρητοὶ τε-

λευτῶσαι καθάρσεις, παροξυντικαί: and again, §. 50. τὰ τελευτῶντα ὑποχωρήματα εἰς ἀφρώδεα, ἀκρητα, παροξυντικά. The word is explained by Galen, ἀκρητοὶ ὑποχωρήσεις, αἱ ἀμκτοὶ ὑγρότητος ὑδατώδους, αὐτὸν μόνον ἔχουσαι εἰλικρινῇ ὑπερχόμενον κάτω χυμῶν, εἴτε τὸν τῆς ξανθῆς χολῆς, εἴτε τὸν τῆς μελαίνης. There is more to the same purpose in a note on the words αἱ ἐς ἀκρητέστερα τελευταὶ, Hippocrat. De Morbis Vulgaribus, II. §. 2. ed. Foes. Francofurt. 1624.

13. τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ] Göller refers αὐτοῦ το κακόν, "its seizing upon the extremities;" and he compares III. 12, 2. τὴν ἐκείνων μάλλησιν τῶν ἐς ἡμᾶς δεινῶν. Ἐπεσήμανε is, "left its mark," as Mr. Bloomfield translates it; i.e. "marked the man as having had the disorder." The word is applied to the mark or signature of the

αὐτοῦ ἐπέσήμεναι· κατέσκηπτε γὰρ ἐς αἰδοῖα καὶ ἐς ἄκρας
 χεῖρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι τούτων διέ-
 9 φευγον, εἰσὶ δ' οἱ καὶ τῶν ὀφθαλμῶν. τοὺς δὲ καὶ λήθη
 ἐλάμβανε παραντικά ἀναστάντας τῶν πάντων ὁμοίως, καὶ
 ἡγνόησαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδεῖους. **Ι.** γενόμενον **5**
 γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου τά τε
 ἀλλὰ χαλεπωτέρας ἢ κατὰ τὴν ἀνθρωπεῖαν
 φύσιν προσέπιπτεν ἐκάστω, καὶ ἐν τῷδε ἐδή-
 λωσε μάλιστα ἄλλο τι ὃν ἢ τῶν ξυντρόφων
 τι· τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἄπτεται, **10**
 πολλῶν ἀτάφων γιγνομένων ἢ οὐ προσήει ἢ γευσάμενα
 2 διεφθείρετο. τεκμήριον δέ· τῶν μὲν τοιούτων ὀρνίθων ἐπί-
 λειψις σαφὴς ἐγένετο, καὶ οὐχ ἐωρῶντο οὔτε ἄλλως οὔτε

No animals of prey
 would touch the bodies
 of persons who had
 died of this disorder;
 or if they did, they
 were poisoned by it.

γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου τά τε
 ἀλλὰ χαλεπωτέρας ἢ κατὰ τὴν ἀνθρωπεῖαν
 φύσιν προσέπιπτεν ἐκάστω, καὶ ἐν τῷδε ἐδή-
 λωσε μάλιστα ἄλλο τι ὃν ἢ τῶν ξυντρόφων

1. γὰρ A.B.E.F.G.H.K.L.c.g.i. Haack. Poppo. Goell. Bekk. C. et vulgo γὰρ καί.
 ἐς A.B.E.F.G.H.K.L.N.O.P.V. b.c.g. Haack. Poppo. Goell. Bekk. C. et ceteri ἐς τά.
 2. διέφυγον g. 3. τοῖς C. 4. ἐλάβετο C. τῶν] om. C.I.L.O.P. 5. τε
 αὐτοῦς] om. g. 8. ἐν] om. g. τῷ K. 10. καὶ τὰ τετράποδα L.g. 11. γενομένων
 C.G.I.L.O.e. προσήκει b. γευσάμενοι B. 12. διεφθείροντο d.

auditors of the public accounts at Athens, by which they signified that the account had been duly passed. See Demosth. Coron. p. 310. Reiske. Mr. Bloomfield well quotes from Hippocrates De Morbo Sacro, p. 306. ed. Foes. οὐ γὰρ ἔτι ἐπιληπτον γίνεται ἢν ἀπαξ ἐπισημανθῇ: to which he might have added the words which occur a few lines before; περιγίνεται (τὰ παιδία) ἐπίσημα ἔόντα· ἢ γὰρ στόμα παρασπᾶται, ἢ ὀφθαλμός, ἢ αὐχὴν, ἢ χεῖρ.

1. ἐς ἄκρας χεῖρας καὶ πόδας] "On the fingers and toes." And two lines below, παραντικά ἀναστάντας seems to be rightly understood by Mr. Bloomfield as indicating that the effect was only temporary. "They suffered a total "loss of memory when they first recovered from the disorder;" as if afterwards their memory returned to them.

7. χαλεπωτέρας ἢ κατὰ τὴν ἀνθρωπεῖαν φύσιν] "More grievous than human nature could well endure:" literally, "more grievously than in proportion to human nature." See Matthiae, Gr.

Gr. §. 449. Jelf, 783. i.

12. τεκμήριον δέ· τῶν μὲν τοιούτων κ. τ. λ.] I have placed a colon after the words τεκμήριον δέ, because if τεκμήριον were the predicate of the whole proposition, the common practice of the Greek language would require that the article should be prefixed to the subject ἐπίλειψις. But the colon after τεκμήριον δέ occurs again in a similar manner, II. 39, 3. τεκμήριον δέ· οὔτε γὰρ λακεδαίμονιοι κ. τ. λ. So also I. 11, 2. δῆλον δέ· τὸ γὰρ ἔρυνμα κ. τ. λ.

13. οὔτε ἄλλως] This use of ἄλλως to signify "elsewhere" seems to confirm what has been said in the note, I. 77, 3. on the word ὁπωσοῦν, namely, that it has in that place very nearly the same meaning as ὅτιοῦν. Is it not natural that such little inaccuracies should sometimes occur in writers who lived before the great number of written compositions had given exactness to their language; and is it not like the expression in Sophocles, βῆλα κείθεν ὁδὸν περ ἤκει, Œdip. Colon 1227. where κείθεν is a confusion of words for κείσε?

περὶ τοιοῦτον οὐδέν· οἱ δὲ κύνες μᾶλλον αἰσθῆσιω παρείχον
τοῦ ἀποβαίνοντος διὰ τὸ ξυνδιατᾶσθαι.

LI. Τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι
ἀτοπίας, ὡς ἐκάστω ἐτύγχανέ τι διαφερόντως ἐτέρῳ πρὸς
ἕτερον γιγνόμενον, τοιοῦτον ἦν ἐπὶ πᾶν τὴν
ιδέαν. καὶ ἄλλο παρελύπει κατ' ἐκείνων τὸν χρόνον
οὐδὲν τῶν εἰωθότων· ὁ δὲ καὶ γένοιτο, ἐς τοῦτο ἐτελεύτα.
ἔθνησκον δὲ οἱ μὲν ἀμελεία, οἱ δὲ καὶ πάννυ θεραπευόμενοι.
ἔν τε οὐδὲ ἐν κατέστη ἱάμα ὡς εἰπεῖν ὅ τι χρῆν προσφέ-
ροντας ὠφελεῖν· τὸ γάρ τῃ ξυνενεγκὸν ἄλλον
τοῦτο ἐβλαπτε. σῶμά τε αὐτάρκες ὃν οὐδὲν διεφάνη
πρὸς αὐτὸ ἰσχύος πέρι ἢ ἀσθενείας, ἀλλὰ πάντα ξυνήρει
καὶ τὰ πάσῃ διαίτῃ θεραπευόμενα. δεινότατον δὲ παντὸς ἦν τοῦ
κακοῦ ἢ τε ἀθυμία ὅποτε τις αἰσθοῖτο κάμνων (πρὸς
γὰρ τὸ ἀνέλπιστον εὐθὺς τραπόμενοι τῇ γνώμῃ
πολλῶ μᾶλλον προῖεντο σφᾶς αὐτοὺς καὶ οὐκ ἀντείχον), καὶ
ὅτι ἕτερος ἀφ' ἐτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ τὰ

3. παραλείποντι C.G.d.i. 6. καὶ ἄλλο—ἐτελεύτα] Hæc omittit Levesquius,
interpretamentum arbitratus illorum quæ ab initio c. 49. leguntur. ΒΕΚΚΕΡ.
7. δ] οἱ B. 9. οὐδὲ ἐν E.F.G.K.L.N.O.Q.V. Bekker. οὐδὲ A.B.P.g. C. et
vulgo οὐδέν. ἐγκατέστη A.B.P. ἐν κατέστη g. 10. ἱάμα] ἅμα C. [χρῆν]
C.G.I.L.O.d.e.i. προσφέροντας K. 13. διεφθάρη, omisso οὐδέν, K. 14. ξυνήρει
πάντα L.O.P. 18. οὐκ ἀντείχον B. 19. ἐτέρας A. θεραπείας] νόσον c. θερα-
πείας G.

10. ὅ τι χρῆν προσφέροντας ὠφελεῖν] Compare Hippocrates, De Morbo Sacro, p. 301, l. ult. ed. Foes. μὴ ἔχειν ὅ τι προσενέγκαντες ὠφελήσουσιν.

13. ἰσχύος πέρι ἢ ἀσθενείας] "As far as strength or weakness were concerned, all constitutions fell alike the 'victims of the disorder'; that is, none was so strong as to resist it, none was so weak, as not to afford it a hold upon it. 'All the prevailing disorders have attacked me,' said Nelson writing from Corsica in 1794, 'but I have not strength enough for them to fasten

"on." Southey's Life of Nelson, vol. I. p. 118.

19. ἀναπιμπλάμενοι] This is a favourite term of Plato to express defilement or pollution, from the notion of a body overloaded or surfeited with food, and so becoming disordered and unsound. Ἀναπλήσας. ἀναπληρώσας. ὁ δὲ Πλάτων ἀντὶ τοῦ μολύντας. Suidas. Thus Thucydides seems to use it as signifying, "becoming fully charged with infection," ἀναπιμπλάμενοι τῆς νόσου, as opposed to καθαροὶ ὄντες. See Ruhnken's note on Timæus, Lexic. Platonic.

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πρόβατα ἔθνησκον καὶ τὸν πλεῖστον φθόρον τοῦτο ἐνεποίει. 7 εἶτε γὰρ μὴ θέλοιεν δεδιότες ἀλλήλοις προσιέναι, ἀπώλλυντο ἔρημοι, καὶ οἰκίαι πολλαὶ ἐκενώθησαν ἀπορία τοῦ θεραπεύ-
 σουτος· εἶτε προσίοιεν, διεφθείροντο, καὶ μάλιστα οἱ ἀρετῆς 5
 τι μεταποιούμενοι· αἰσχύνῃ γὰρ ἡφείδουν σφῶν αὐτῶν, 5
 εἰσιόντες παρὰ τοὺς φίλους, ἐπεὶ καὶ τὰς ὀλοφύρσεις τῶν
 ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκέοι ἐξέκαμνον, ὑπὸ τοῦ
 8 πολλοῦ κακοῦ νικώμενοι. ἐπὶ πλεόν δὲ ὅμως οἱ διαπεφευγότες
 τὸν τε θνήσκοντα καὶ τὸν πονούμενον ῥκτίζοντο διὰ τὸ
 προειδέναι τε καὶ αὐτοὶ ἤδη ἐν τῇ θαρσαλέῳ εἶναι· δις γὰρ 10
 9 τὸν αὐτὸν, ὥστε καὶ κτείνειν, οὐκ ἐπελάμβανε. καὶ ἐμακαρί-

3. ἐρήμοι Bekk. 6. τοὺς] om. I. 7. οἱ] om. g. ἐξέκαμον E.F.H.V.g.h.
 τοῦ] om. N.V. 8. κακοῦ νικώμενοι] om. C.e. διαφυγόντες i. 10. καὶ ante
 αὐτοὶ om. C.

ἀνέπλεως. He compares the expression in Livy, IV. 30. "Vulgarique contactu in homines morbi, et primo in agrestes" ingruerant servitiae: urbs deinde "impletur."

5. μεταποιούμενοι] Suidas in μεταποιέσθαι. μάλισθ' οἱ ἀρ. μετ. pro ἀντιποιούμενοι. Plato Polit. ἡκιστα βασιλικῆς ΜΕΤΑΠΟΙΟΥΜΕΝΟΥΣ τέχνης. Hesych. μετασκενάζεται, φροντίζει. Dion. Halicarn. Antiq. VI. 91. Πόλιν αὐτῶν ἐξ ἐφόδου ἀντιλαμβάνεται, ἐπιβαλλομένων μὲν τῶν ἐν αὐτῇ ΜΕΤΑΠΟΙΕΙΣΘΑΙ τινος ΑΡΕΤΗΣ. WASS. Tangit hunc locum Plutarch. περὶ πολυφιλίας in fin. DUK. Compare also Xenophon, Anab. IV. 7, 12. οἱ τοὶ ἀντεποιοῦντο ἀρετῆς.

6. ἐπεὶ καὶ τὰς ὀλοφύρσεις κ. τ. λ.] It is uncertain whether these words should be translated, "were tired out" "with lamenting for the dying," or, "with the bemoanings of the dying." The latter meaning has this in its favour, that the lamentations of friends would be rather for the dead than for the dying: and the bemoanings of the sick and dying are mentioned again in VII. 75, 4. as one of the most distressing circumstances of the retreat of the Athenians from their lines before Syracuse. πρὸς ὀλοφυρμὸν τραπόμενοι ἐς ἀπορίαν (τοὺς οἰκεῖους) καθίστασαν. On the other hand ἐκκάμνειν and ἀποκάμνειν

are generally used to express "being tired out with what we are doing ourselves," and not "with what another is doing." See Sophocl. Œd. Col. 1773—6. Dindorf. πάνθ' ὅσος ἂν μέλλω πράσσειν—οὐ δέ μ' ἀποκάμνειν, and Xenoph. Hellen. VII. 5, 19. which passage is quoted by Poppo. And ὀλοφύρσεις might certainly be made for a dying friend, as well as for one actually dead, if we understand not the formal lamentations which were a part of the funeral ceremony, but the mere natural expression of sympathy and sorrow.

8. ὅμως] "Still, whatever were the particular instances of intrepid humanity, visiting the sick and dying without any consideration for its own safety, yet the sufferers met with the liveliest compassion and the greatest attention from those who had themselves had the plague, and had recovered from it." Such I conceive to be the sense of the conjunction ὅμως, intimating that even the most humane, while risking their own lives by their kindness, were less free and unhesitating in their charitable work than those, who, from having once experienced the disorder, were relieved from all personal apprehension for the future, while they were best able to appreciate the misery of the sufferers.

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ζοντό τε ὑπὸ τῶν ἄλλων, καὶ αὐτοὶ τῷ παραχρήμα περιχαρεῖ
καὶ ἐς τὸν ἔπειτα χρόνον ἐλπίδος τι εἶχον κούφης μῆδ' ἂν ὑπ'
ἄλλου νοσήματός ποτε ἔτι διαφθαρῆναι.

LII. Ἐπίεσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ
καὶ ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἥσσαν
τοὺς ἐπελθόντας. οἰκῶν γὰρ οὐχ ὑπαρχουσῶν, α
ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρα ἔτους διαι-
τωμένων ὁ φθόρος ἐγίγνετο οὐδενὶ κόσμῳ,
ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες
10 ἔκειντο, καὶ ἐν ταῖς ὁδοῖς ἐκαλινδούντο καὶ περὶ
τὰς κρήνας ἀπάσας ἡμιθνήτες τοῦ ὕδατος ἐπι-
θυμία. τὰ τε ἱερὰ ἐν οἷς ἐσκήνηντο νεκρῶν πλέα ἦν, αὐτοῦ 3
ἐναποθνήσκοντων ὑπερβιαζομένου γὰρ τοῦ κακοῦ οἱ ἄν-
θρωποι οὐκ ἔχοντες ὅ τι γένωνται, ἐς ὀλιγορίαν ἐτράποντο
15 καὶ ἱερῶν καὶ ὁσίων ὁμοίως. νόμοι τε πάντες συνεταρά- 4
χθησαν οἷς ἐχρῶντο πρότερον περὶ τὰς ταφὰς, ἔθαπτόν δὲ

1. τὸ παραχρήμα A.E. 3. ἔτι διαφθ.] ἐπιδιαφθ. C. 7. ἔτους] θέρους Q.
cum Galeno (π. ἐπιφορᾶς πυρετῶν 1, 5.) 8. ἐγένετο B.g.h. 9. ἀλλήλους c.
θνήσκοντες G.L.O.P. 11. τοῦ A.B.C.E.F.K.c.g.h. Poppo. Goell. Bekk. G.
et ceteri τῇ τοῦ. 12. ἐσκήνον L.O. ἐσκήνωτο H.V. ἐσκήνητο G.
14. γένοντο A.B.g.h. γένηται E. 15. ὁσίων F. ξυνεταράχθησαν C.K.

7. ὥρα ἔτους] "The season or best
"time of the year;" understood gene-
rally of the summer, as in this passage,
and in Pollux, I. §. 60. and in Galen,
De Alim. Facult. 2. p. 319. as quoted
by Mr. Bloomfield, ὥραν ἔτους ὀνομά-
ζουσιν οἱ Ἕλληνες ἐκείνων τὸν καιρὸν ἐν
ᾧ μεσοῦνται τὴν τοῦ κυνὸς ἐπιτολήν γίγνε-
σθαι συμβαίνει· χρόνος δ' ἐστὶ οὗτος
ἡμέρων τεσσαράκοντα. But sometimes
also of the spring, as the most beautiful
season. So the word "prime" in Eng-
lish applies sometimes to early youth,
but generally to the ripest manhood.

14. οὐκ ἔχοντες ὅ τι γένωνται] "Not
"knowing what to have recourse to."
Mr. Bloomfield. "Ο τι γένοντο, which
is the reading of some manuscripts,
would signify, "not knowing what
"might happen to them." See Her-

mann, De Regulis Syntacticis, Appendix
to Viger; and the example there quoted
from Herodotus, I. 53, 2. εἰ στρατεύεται
ἐπὶ Πέρσας—καὶ εἴ τινα στρατὸν προσ-
θείοιτο φίλον; "Whether he should or
"ought to march against the Persians,
"and whether he could gain the aid of
"any auxiliary army." The words in
Æschylus, Prometh. 913. Schütz. οὐδ'
ἔγω τίς ἂν γανοίμην, have accordingly
this meaning, "nor do I know in that
"case what might happen to me."
Whereas in Thucydides, V. 65, 5. the
subjunctive is rightly used, οὐκ εἶχον δ
τι εἰκάσωσιν, "Did not know what to
"make of it; or, what they ought to
"guess about it."

15. ἱερῶν καὶ ὁσίων] See the note on
I. 71, 7.

5 ὥς ἕκαστος ἐδύνατο. καὶ πολλοὶ ἐς ἀναισχύντους θήκας
ἐτράποντο σπάνει τῶν ἐπιτηδείων διὰ τὸ συχνοὺς ἤδη προ-
τεθάναι σφίσιν· ἐπὶ πυρὰς γὰρ ἀλλοτρίας φθάσαντες τοὺς
νῆσαντας οἱ μὲν ἐπιθέντες τὸν ἑαυτῶν νεκρὸν ὑφῆπτον, οἱ δὲ

LIII. πρῶτόν τε ἦρξε καὶ ἐς τᾶλλα τῇ πόλει ἐπὶ πλέον
2 ἀνομίας τὸ νόσημα. ῥᾶον γὰρ ἐτόλμα τις ἂ πρότερον
but every law divine ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν, ἀγχίστρο-
and human, acting
upon the maxim,
"Let us eat and
"drink, for to-mor- 10
"row we die." τερον κεκτημένων εὐθὺς δὲ τάκεινων ἐχόντων.

3 ὥστε ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἡξίου
ποιεῖσθαι, ἐφήμερα τὰ τε σώματα καὶ τὰ χρήματα ὁμοίως
4 ἡγούμενοι. καὶ τὸ μὲν προσταλαίπωρεῖν τῷ δόξαντι καλῶ

1. ἐδύνατο A.B.C.E.F.G.H.K.L.O.V.g. Haack. Poppo. Goell. Bekk. ceteri
ἡδύνατο. 2. ἐτρέποντο L.O. συχνῶς O.P. προστεθάναι G.d.e.
4. νοσήσαντας O.P.b. ἑαυτὸν F. 5. ἐπιβαλόντες ἄνωθεν G.L.O.P.e. ἐπι-
βάλλοντες ἄνωθεν C. ἄνωθεν ἐπιβάλλοντες d. 6. ἐπὶ πλέον τῇ πόλει Q.e.
8. ἀπέκρυπτε τὰ A.E.N. ἀπέκρυπτε τῷ F.H.Q. ἐκρύπτετο K. 11. τὰ ἐκείνων
E.F. 12. ἐπαυρήσεις L.O.Q. 13. τε τὰ C. καὶ χρήματα K. 14. τῷ
τῷ vel τοῦ pr. F. προσταλαίπωρεῖν C.E.K.i.

1. ἐς ἀναισχύντους θήκας] "Had re-
"course to shameless burials of their
"dead." Θήκη, which is properly "the
"place where the dead are deposited,"
is used incorrectly for the act of dis-
posing of the dead in whatever manner;
as ταφή and τάφος are sometimes con-
fused, or as θάπτω is applied even to
the burning of a dead body, as well as
to the burying it. Διὰ τὸ συχνοὺς ἤδη
προτεθάναι σφίσιν: "Because they had
"had so many friends die already."
"Οὐ φέρουεν." "Which they happened
"to be carrying." For this sense of
the optative see Matthiæ, §. 527. Jelf,
831. and the note on Thucyd. I. 50, 1.
ἀς καταδύσειαν.

3. τοὺς νῆσαντας] Aristoph. Lysistr.
269. πυρὰν νῆσαντες. Lucian. de Mort.
Peregr. p. 560. πυρὰν ὀνιμεγίστην νῆσαν.
Et sic alii: quod Atticorum esse docet
Thom. Magist. Νῆσαι πυρὰν λέγουσιν,
οὐ συναγαγεῖν, οὐδὲ συνθεῖναι. Νῆσαι

autem est σωρεῖσαι. Schol. parv. Ho-
meri ad Od. ο'. 321. Πῦρ ᾧ ἐδ' νῆσαι,
exponit ξύλα σωρεῖσαι, ἔκειεν τοῦ πῦρ
ποιῆσαι. DUKER.

8. ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν]
Compare V. 25, 3. ἐπὶ ἐξ ἔτη—ἀπέσχοντο
μὴ ἐπὶ τὴν ἐκατέρωθεν γῆν στρατεύσαι.
The infinitive here, as in the words
already noticed, τοῦ μὴ ἡσυχάζειν, is
explanatory of the preceding verb.
Vid. an legend. cum MSS. ἀπέκρυπτε
τῷ, vel ἀπεκρύπτετό τῷ et de vocum
positione vid. Demosth. fals. legat. p. 377.
13. Reiske. De phrasi ipsa sup. c. 37, 3.
[εἰ καθ' ἡδονὴν τι δρᾷ.] DOBREE. Surely
neither of these corrections is admissible.
Jacobs, as quoted by Poppo, refers to
Lysias, Areopag. p. 276. περὶ ὧν ἀπο-
κρυπτόμεθα μηδὲνα εἰδέναι.

14. τὸ μὲν προσταλαίπωρεῖν—πρόθυμος
ἦν] For other examples of this use of
the article with the infinitive mood,
where the simple infinitive might seem

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οὐδεὶς πρόθυμος ἦν, ἀδελον νομίζων εἰ πρὶν ἐπ' αὐτὸ ἐλθεῖν
 διαφθαρῆσεται ὃ τι δὲ ἤδη τε ἡδὺ καὶ πανταχόθεν τὸ ἐς
 αὐτὸ κερδαλέον, τοῦτο καὶ καλὸν καὶ χρήσιμον κατέστη.
 θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπείργε, τὸ μὲν 5
 κρίνοντας ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ ἐκ τοῦ πάντας ὄραν ἐν
 ἴσῳ ἀπολλυμένους, τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων
 μέχρι τοῦ δίκην γενέσθαι βιουὺς ἂν τὴν τιμωρίαν ἀντι-
 δοῦναι, πολὺ δὲ μείζω τὴν ἤδη κατεψηφισμένην σφῶν
 ἐπικρεμασθῆναι, ἢν πρὶν ἐμπεσεῖν εἰκὸς εἶναι τοῦ βίου τι
 10 ἀπολαῦσαι.

LIV. Τοιούτῳ μὲν πάθει οἱ Ἀθηναῖοι περιπεσόντες
 ἐπιέζοντο, ἀνθρώπων τε ἔνδον θνησκόντων καὶ γῆς ἕξω
 The plague reminded the Athenians of an old prophecy of which
 15 the reading had been formerly disputed, whether it was λοιμὸς or
 λιμός : but now every one decided in favour of λοιμός. The
 δρουμένης. ἐν δὲ τῷ κακῷ, οἷα εἰκὸς, ἀνεμνή- 2
 σθησαν καὶ τοῦδε τοῦ ἔπους, φάσκοντες οἱ
 πρεσβύτεροι πάλαι ᾄδεσθαι,
 ἧξει Δωριακὸς πόλεμος, καὶ λοιμὸς ἄμ' αὐτῷ.
 ἐγένετο μὲν οὖν ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν 3
 ὠνομάσθαι ἐν τῷ ἔπει ὑπὸ τῶν παλαιῶν ἀλλὰ

1. αὐτῷ I.G. 2. ἡδη F.H.N.Q.V. 3. ἡδη A.C.E.F.H.Q.V.e.h. Haack.
 Poppo. Goell. Bekk. ἡδη B. G. et ceteri ἡδει. καὶ] om. C.G.L.O.P. τὸ] τε
 G.K.L.N.O.P.e. τε τὸ C. 3. αὐτὸ A.B.C.E.F.G.H.I.K.L.N.O.P.c.d.e. Haack.
 Poppo. Goell. Bekk. vulgo αὐτόν. καὶ post τοῦτο om. C.G.L.O.P.e. 4. τὸν
 μὲν E. 5. ἐν ἴσῳ ὄραν V. 7. τὴν τιμωρίαν βιουὺς ἂν C.L.O.Q. et omisso
 articulo G.P. et, qui βίου habere dicitur, e. 11. μέντοι Q. 12. γῆς] τῆς C.
 13. δὲ om. E. 16. δωρικὸς K.P.Q.e. 18. ἐν τῷ ἔπει] om. G.L.O. ἐν τῷ ἔπειτα
 A.B. ἔπει, omisiss ἐν τῷ, e.

more natural, see Matthiae, Gr. Gr. §. 542. obs. 2. Jelf, 670. προσταλαιπωρεῖν τῷ καλῷ is "To endure toil and sorrow" in waiting upon, or devoting oneself to, "duty." In the next line the words πρὶν ἐπ' αὐτὸ ἐλθεῖν are meant to distinguish the pursuit of virtue from the attainment of it. A long course of virtuous habits was necessary, before τὸ καλὸν could be acquired; that is, before a man could love goodness for its own sake, and could appreciate its intrinsic beauty and excellence. It was feared then that the

plague would cut short their virtuous efforts, before they had yet attained to the full habit of virtue. Τὸ ἐς αὐτὸ κερδαλέον: "What served the ends of" "his pleasure, what ministered to it." Ἐς αὐτὸ is ἐς τὸ ἡδύ. But Poppo and Gøller take the article with ἐς αὐτὸ not with κερδαλέον. τὸ ἐς αὐτὸ, scil. τὸ ἡδύ, "so far as pleasure was concerned."
 4. τὸ μὲν κρίνοντας κ. τ. λ.] Τὸ μὲν non valet partim, sed pendet e σεβείν et refertur ad τὸ θεῶν quod inest in θεῶν φόβος. POPPO. Prolegom. I. p. 112.

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plague hardly touched
Peloponnesus at all,
but confined itself to
Attica and to whatever
other places were most
thickly peopled.

λιμὸν, ἐνίκησε δὲ ἐπὶ τοῦ παρόντος εἰκότως
λοιμὸν εἰρήσθαι· οἱ γὰρ ἄνθρωποι πρὸς ἅ
ἐπασχον τὴν μνήμην ἐποιοῦντο. ἦν δέ γε οἰμαί
ποτε ἄλλος πόλεμος καταλάβῃ Δωρικὸς τοῦδε
ὑστερος καὶ ξυμβῇ γενέσθαι λιμὸν, κατὰ τὸ εἰκὸς οὕτως
ᾗσονται. μνήμη δὲ ἐγένετο καὶ τοῦ Λακεδαιμονίων χρηστη-
ρίου τοῖς εἰδόσιν, ὅτε ἐπερωτῶσιν αὐτοῖς τὸν θεὸν εἰ χρὴ
πολεμεῖν ἀνεῖλε κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ
6 αὐτὸς ἔφη ξυλλήψεσθαι. περὶ μὲν οὖν τοῦ χρηστηρίου τὰ
γυγνόμενα ἦκαζον ὁμοῖα εἶναι. ἐσβεβληκότων δὲ τῶν Πελο-
10 ποννησίων ἡ νόσος ἤρξατο εὐθύς· καὶ ἐς μὲν Πελοπόννησον
οὐκ ἐσῆλθεν, ὃ τι ἄξιον καὶ εἰπεῖν, ἐπενείματο δὲ Ἀθήνας
μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυαν-
8 θρωπότατα. ταῦτα μὲν τὰ κατὰ τὴν νόσον γεγόμενα.

LV. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ ἔτεμον τὸ πεδῖον,¹⁵
παρήλθον ἐς τὴν Πάραλον γῆν καλουμένην μέχρι Λαυρίου

1. ἐπὶ] ὑπὸ g. εἰκότως] om. c.f. 2. οἱ μὲν γὰρ L. 4. πόλεμος ποτε
ἄλλος K. καταλάβοι f. δωρικὸς C.I. 5. ὑστερον P. 9. οὖν] om. g.
10. ἦκαζον C. Poppo. Goell. Bekk. A.B.E.F.G. et vulgo εἰκαζον. εἶναι ὁμοῖα g.
12. ἄξιον καὶ A.B.C.E.F.H.K.N.Q.V.c.e.g.h.i. Haack. Poppo. Goell. Bekk. G. et
vulgo καὶ ἄξιον. 14. τὴν νόσον] πελοπόννησον K. γινόμενα C.e. 15. ἔτεμον C.
πεδῖον] χωρίον C.O.P.i. 16. λαυρίου A.B.g. λαυρίου ὄρους V.

10. ἦκαζον] Though only one MS. in this place reads ἦκαζον, yet it is the reading of all the best MSS. in the other passage in Thucydides where the word occurs, VI. 92, 4. where the grammarians tell us that this was the proper Attic form. See Etymolog. Magn. p. 166. in Ἀτρεΐδῃσι. οἱ Ἀθηναῖοι τῆς εἰς διφθόγγου τὸ ἐν φωνῇεν τρεπουσιν, οἷον, εἰκάω, ἦκαζον.

12. ὃ τι ἄξιον καὶ εἰπεῖν] Compare IV. 48. ὃ τι καὶ ἀξιόλογον, which in point of signification is exactly equivalent. "In any degree worth as much" as speaking of; worth even speaking "of." See Kühner's Gr. Gr. §. 728. 2. Jelf. 760.

16. τὴν Πάραλον γῆν καλουμένην] This, as appears from the description, in-

cluded the extreme point, the Cornwall, of Attica; being applied equally to the coast looking towards Eubœa, as to that looking towards Peloponnesus. It is said to have formed one of the general divisions of Attica in the earliest times: and the παράλοι are mentioned as one of the parties opposed to the landed aristocracy of the plain in the civil contests which existed in the time of Pisistratus. See Herodotus I. 59, 4. The term παράλος may be compared to the Italian Riviera; which is applied to the two narrow strips of the Genoese territory, to the eastward and westward of Genoa, confined between the ridge of the Apennines and the Mediterranean. "Riviera di Levante," and "Riviera di Ponente."

ATTICA. COASTS OF PELOPONNESUS. A. C. 430. Olymp. 87. 3.

The Peloponnesians οὐ τὰ ἀργύρεια μέταλλά ἐστιν Ἀθηναίους.
ravage the south καὶ πρῶτον μὲν ἔτεμον ταύτην ἢ πρὸς Πελο- 2
eastern coast of At- πόννησον ὁρᾷ, ἔπειτα δὲ τὴν πρὸς Εὐβοίαν τε
tica. καὶ Ἄνδρον τετραμμένην. Περικλῆς δὲ στρατηγὸς ὢν καὶ 3

5 τότε περὶ μὲν τοῦ μὴ ἐπεξιέναι τοὺς Ἀθηναίους τὴν αὐτὴν
γνώμην εἶχεν ὥσπερ καὶ ἐν τῇ προτέρᾳ ἐσβολῇ LVI. ἔτι

Meanime the Athe- δ' αὐτῶν ἐν τῷ πεδίῳ ὄντων, πρὶν ἐς τὴν
nians again retaliate παραλίαν γῆν ἐλθεῖν, ἑκατὸν νεῶν ἐπίπλουν
by sending a fleet to harass the coasts of τῇ Πελοποννήσῳ παρεσκευάζετο, καὶ ἐπειδὴ
Peloponnesus. 10

ἐτοῖμα ἦν, ἀνήγετο. ἦγε δ' ἐπὶ τῶν νεῶν 2
ὀπλίτας Ἀθηναίων τετρακισχιλίους, καὶ ἱππέας τριακοσίους
ἐν ναυσὶν ἱππαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν
ποιηθείσας· ξυνεστρατεύοντο δὲ καὶ Χίοι καὶ Λέσβιοι πεν-
τήκοντα νασίν. ὅτε δὲ ἀνήγετο ἡ στρατιὰ αὕτη Ἀθηναίων, 3

15 Πελοποννησίους κατέλιπον τῆς Ἀττικῆς ὄντας ἐν τῇ παρα-
λίᾳ. ἀφικόμενοι δὲ ἐς Ἐπίδαυρον τῆς Πελοποννήσου ἔτεμον 4
τῆς γῆς τὴν πολλήν, καὶ πρὸς τὴν πόλιν προσβαλόντες ἐς
ἐλπίδα μὲν ἦλθον τοῦ ἐλεῖν, οὐ μέντοι προεχώρησέ γε.
ἀναγαγόμενοι δὲ ἐκ τῆς Ἐπιδαύρου ἔτεμον τὴν τε Τροιζηνίδα 5

20 γῆν καὶ τὴν Ἀλιάδα καὶ τὴν Ἑρμιονίδα· ἔστι δὲ πάντα
ταῦτα ἐπιθαλάσσια τῆς Πελοποννήσου. ἄραυτες δὲ ἀπ' 6
αὐτῶν ἀφίκοντο ἐς Πρασιάς τῆς Λακωνικῆς πόλισμα ἐπι-
θαλάσσιον, καὶ τῆς τε γῆς ἔτεμον καὶ αὐτὸ τὸ πόλισμα
εἶλον καὶ ἐπόρθησαν. ταῦτα δὲ ποιήσαντες ἐπ' οἴκου 7

1. ὁρος οὐ f. ὁρος οὐ d.i. ἀργύρια C.E.Q.V.d.e.g.i. 2. ἡ B.C.G.c.
Goell. Dobræus, Bekk. ἦν P. A.E.F. et vulgo ἡ. 3. τὴν τε πρὸς B. 4. δὲ]
τε C. καὶ] τῶν ἀθηναίων N.V. 5. μὴ] om. K.g.h. ἐξιέναι c. 8. παρα-
λίαν] περλίαν P.c.f. γῆν] om. C.i. ἐπίπλουν ἐν τῇ g. 11. τετρακισχι-
λίων P. 12. τότε πρῶτον g. νεῶν] om. b. et corr. G. 13. Χεῖοι c.
14. δὴ c. 15. ἐν τῇ] om. c. 17. ἐσβαλόντες N.V. προσβαλόντες C. 18. μὲν]
om. L.O.P. 19. ἀναγόμενοι C.G.L.O.P.f.g. 20. καὶ ἀλιάδα C.e. τὴν
Ἑρμ.] τὴν om. C.e. Ἑρμιονίδα Q.d. πάντα] om. G.L.O.P. post ταῦτα ponunt
C.e. 22. ἀφίκοντες I.

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8 ἀνεχώρησαν. τοὺς δὲ Πελοποννησίους οὐκέτι κατέλαβον ἐν τῇ Ἀττικῇ ὄντας ἀλλ' ἀνακεχωρηκότας.

LVII. Ὅσον δὲ χρόνον οἱ τε Πελοποννήσιοι ἦσαν ἐν τῇ γῇ τῇ Ἀθηναίων καὶ οἱ Ἀθηναῖοι ἐστράτευον ἐπὶ τῶν νεῶν, ἡ νόσος ἐν τε τῇ στρατιᾷ τοὺς Ἀθηναίους 5 ἔφθειρε καὶ ἐν τῇ πόλει, ὥστε καὶ ἐλέχθη τοὺς Πελοποννησίους δέισαντας τὸ νόσημα, ὡς ἐπυνθάνοντο τῶν αὐτομόλων ὅτι ἐν τῇ πόλει εἶη καὶ θάπτοντας ἅμα ἡσθάνοντο, θάσσον ἐκ

2 τῆς γῆς ἐξελθεῖν. τῇ δὲ ἐσβολῇ ταύτῃ πλεῖστόν τε χρόνον 10 ἔμειναν καὶ τὴν γῆν πᾶσαν ἔτεμον· ἡμέρας γὰρ τεσσαράκοντα μάλιστα ἐν τῇ γῇ τῇ Ἀττικῇ ἐγένοντο.

LVIII. Τοῦ δ' αὐτοῦ θέρους Ἀγνων ὁ Νικίου καὶ Κλεόπομπος ὁ Κλειωίου ξυστράτηγοι ὄντες Περικλέους, λαβόντες 15 τὴν στρατιὰν ἥπερ ἐκεῖνος ἐχρήσατο, ἐστρά-15 τευσαν εὐθύς ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης καὶ Ποτιδαίαν ἔτι πολιορκουμένην, ἀφικόμενοι δὲ μηχανάς τε τῇ Ποτιδαίᾳ προσέφερον καὶ 2 παντὶ τρόπῳ ἐπειρῶντο ἐλεῖν. προὔχῳρει δὲ αὐτοῖς οὔτε ἡ αἵρεσις τῆς πόλεως οὔτε τᾶλλα 20 τῆς παρασκευῆς ἀξίως· ἐπιγενομένη γὰρ ἡ νόσος ἐνταῦθα δὴ πᾶν ἐπίεσε τοὺς Ἀθηναίους, φθείρουσα τὴν στρατιὰν, ὥστε

1. ἀνεχώρουν d.i. 3. δέ] τε K.c.f. δέ τε A.B.F.H.g.h. οἱ Πελοπ. A.B. E.F.H.K.V.c.d.f.g.h.i. Poppo. ἦσαν] om. d. 4. τῇ δὲ. B.C.E.F.G.H.K. c.d.f.g.h.i. Poppo. Goell. Bekk. τῇ τῶν δὲ. I. A. et ceteri τῶν δὲ. 6. ἐπύχθη P. 9. καὶ θάπτοντας] καθάπτοντας d.e. θάπτον C.L.O.P.e. ἐκ] om. L.O.P. 11. ἔμειναν A.B.G.g. ἐνέμειναν C.E.F. ἄσσαν Q. 13. λεόπομπος c. 14. ξυστράτηγοι C.K.c. 16. τοὺς ἐν τῇ θράκη G.L.O. τῆς ἐπιθράκης c. 17. ἔτι om. G. 18. τε] om. d. 19. προυχ. Bekk. 20. ἄλλα e. 21. ἀξίου P.V. γὰρ] δὲ L. 22. πᾶν om. F.

9. θάπτοντας ἅμα ἡσθάνοντο] I understand this of the flame and smoke of the funeral piles; for θάπτειν is applied generally to any manner of performing the last rites, whether by interment or by burning. See Herodot. V. 8, 1. ἐπειτα δὲ θάπτονται, κατακαίσαντες ἢ ἄλλως γῇ κρύψαντες. On which Wesseling ob-

serves, "Igne sepeliunt, θάπτονται πυρὶ, " ut in Ælian. de Natur. Animal. X. 22." Compare the use of the word θηκή in ch. 52, 5.

13. Ἀγνων] Ἀθηναίους δεδασπηκότας εἰς τὴν πολιορκίαν ait Diodorus, p. 310. d. πλείω τῶν χιλίων ταλάντων. v. Nostrum, II. 70, 2. WASS.

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καὶ τοὺς προτέρους στρατιώτας νοσῆσαι τῶν Ἀθηναίων ἀπὸ
 τῆς ξὺν Ἀγνωνι στρατιᾶς, ἐν τῷ πρὸ τοῦ χρόνῳ ὑγιαίνοντας.
 Φορμίων δὲ καὶ οἱ ἑξακόσιοι καὶ χίλιοι οὐκέτι ἦσαν περὶ 3
 Χαλκιδέας. ὁ μὲν οὖν Ἀγνων ταῖς ναυσὶν ἀνεχώρησεν ἐς 4
 5 τὰς Ἀθήνας, ἀπὸ τετρακισχιλίων ὀπλιτῶν χιλίους καὶ πεν-
 τήκοντα τῇ νόσῳ ἀπολέσας ἐν τεσσαράκοντα μάλιστα
 ἡμέραις· οἱ δὲ πρότεροι στρατιῶται κατὰ χώραν μένοντες
 ἐπολιόρκουν τὴν Ποτίδαιαν.

LIX. Μετὰ δὲ τὴν δευτέραν ἐσβολὴν τῶν Πελοποννησίων
 10 οἱ Ἀθηναῖοι, ὡς ἦ τε γῇ αὐτῶν ἐτέμνητο τὸ δεύτερον καὶ ἡ
 The Athenian people
 irritated and depressed
 by their sufferings, at-
 tempt in vain to ob-
 tain peace from Lace-
 dæmon, and are vio-
 lent in their outcries
 15 against Pericles. He
 calls an assembly of
 the people, and ad-
 dresses them in a
 speech calculated at
 once to soothe and to
 encourage them.
 νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, ἡλλοίωοντο
 τὰς γνώμας, καὶ τὸν μὲν Περικλέα ἐν αἰτίᾳ
 εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι'
 ἐκεῖνον ταῖς ξυμφοραῖς περιπεπτωκότες, πρὸς
 δὲ τοὺς Λακεδαιμονίους ὥρμητο ξυγχωρεῖν.
 καὶ πρέσβεις τινὰς πέμψαντες ὡς αὐτοὺς 2
 ἄπρακτοι ἐγένοντο. πανταχόθεν τε τῇ γνώμῃ 3
 ἄποροι καθεστῶτες ἐνέκειντο τῷ Περικλεῖ. ὁ 4
 δὲ ὁρῶν αὐτοὺς πρὸς τὰ παρόντα χαλεπαί-
 20 νοντας καὶ πάντα ποιοῦντας ἅπερ αὐτὸς ἡλπίζε, ξύλλογον
 ποιήσας (ἔτι δ' ἐστρατήγει) ἐβούλετο θαρσύναι τε καὶ
 ἀπαγαγὼν τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἡπιώτερον
 καὶ ἀδεέστερον καταστήσαι. παρελθὼν δὲ ἔλεξε τοιαύδε. 5

LX. “ΚΑΙ προσδεχομένη μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμέ
 25 “γεγένηται (αἰσθάνομαι γὰρ τὰς αἰτίας), καὶ ἐκκλησίαν

1. καὶ πρὸς τοὺς i. νοῆσαι C. 2. σὺν B.F.H.K.V.c.h.i. 3. καὶ] om. P.
 4. ἀνεχώρησε ταῖς ναυσὶν ἐς C.G.L.O.P.e. 10. αὐτοῦ c. 12. μὲν] om. Dio-
 nysius. 14. περιπεπτωκότες f. 16. πρέσβεις αὐ τινὰς d.i. ὡς] πρὸς
 Dionysius. 17. ἐγίνοντο Q. δὲ C.G.e. 18. καθεστηκότες C.G.I.e.
 23. παρελθὼν δὲ A.B.C.E.F.G.H.K.L.N.O.P.Q.V.e.g.i. cum Tusano. Haack.
 Poppo. Goell. Bekk. vulgo καὶ παρελθὼν. 24. μοι om. G. ἐς] εὖ K. et
 recensens E. omisso pronomine. ἐμέ A.B.C.F.H.N.O.g.h. cum Dionysio, p. 923.
 Haack. Poppo. Goeller. Bekk. vulgo με. 25. αἰσθόμενος L.O. ἐκκλη-
 σίας i.

7. οἱ δὲ πρότεροι στρατιῶται] Nempe οἱ μετὰ Ἀρχεστράτου, I. 57, 4. καὶ οἱ μετὰ
 Καλλίου, I. 61, 1. et seqq. HALLACK.

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SPEECH OF
PERICLES.
(80—84.)

9 He defends himself generally for preferring the interest of the nation to a consideration of the sufferings of individuals: and asserts his own various
3 claims to their confidence; which he had done nothing justly to forfeit.

- “τούτου ἔνεκα ξυνήγαγον ὅπως ὑπομνήσω
“καὶ μέμψωμαι εἴ τι μὴ ὀρθῶς ἢ ἐμοὶ χαλε-
“παίνετε ἢ ταῖς ξυμφοραῖς εἴκετε. ἐγὼ γὰρ
“ἡγοῦμαι πόλιν πλείω ξύμπασαν ὀρθουμένην
“ὠφελεῖν τοὺς ιδιώτας, ἢ καθ’ ἕκαστον τῶν 5
“πολιτῶν εὐπραγοῦσαν ἀθρόαν δὲ σφαλλο-
“μένην. καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ
“καθ’ ἑαυτὸν διαφθειρομένης τῆς πατρίδος
“οὐδὲν ἦσσαν ξυναπόλλυται, κακοτυχῶν δὲ
4 “ἐν εὐτυχούσῃ πολλῷ μᾶλλον διασώζεται. ὅποτε οὖν πόλις 10
“μὲν τὰς ιδίας ξυμφορὰς οἷα τε φέρειν, εἰς δὲ ἕκαστος τὰς
“ἐκείνης ἀδύνατος, πῶς οὐ χρὴ πάντας ἀμύνειν αὐτῇ, καὶ μὴ
“ὃ νῦν ὑμεῖς δρᾶτε, ταῖς κατ’ οἶκον κακοπραγίαις ἐκπε-
“πληγμένοι τοῦ κοινοῦ τῆς σωτηρίας ἀφίσσθε, καὶ ἐμέ τε
“τὸν παραινέσαντα πολεμεῖν καὶ ὑμᾶς αὐτοὺς οἱ ξυνέγνωτε 15
5 “δι’ αἰτίας ἔχετε. καίτοι ἐμοὶ τοιούτῳ ἀνδρὶ ὀργίζεσθε ὅς
“οὐδενὸς οἶομαι ἦσσαν εἶναι γινῶναι τε τὰ δέοντα καὶ
“ἐρμηνεύσαι ταῦτα, φιλόπολις τε καὶ χρημάτων κρείσσων.

2. μέμψωμαι A.B.C.E.G. μέμψομαι F.K. Bekk. εἴ τι] δτι b.c. 3. ἢ ταῖς] εἰ ταῖς B.h. 4. πλείω A.B.E.F.G.H.K.N.V.d.g.h.i. cum Dionys. Haack. Poppo. Goell. Bekk. om. c. C. et ceteri πλέω. 7. τὸ] om. g. 11. δὲ ἂν E. 12. ἐκείνης] ιδίας G. 13. πραγίαις P. εὐπραγίαις G. 14. ἐφίεσθε L.O.P. ἐφίεσθαι e. ἀφίεσθαι M.d.f.g. ἐμέ τε τὸν A.B.E.F.H.K.N.V.c.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri ἐμὲ τόν. 15. δ C. 17. οἶομαι ἦσσαν A.B.E.H.K.Q.V.c.f.g.h.i. cum Dionys. Haack. Poppo. Goell. Bekk. C.F.G. et vulgo ἦσσαν οἶομαι.

2. μέμψωμαι] I have here ventured to differ from Bekker, and have retained μέμψωμαι still in the text, as Gœller has also done in his second edition. Bekker himself reads, VIII. 109. πορευέσθαι διενεοῖτο—ὅπως μέμψηται τε—καὶ—ἀπολογησθαι, and if the aorist subjunctive is right in one of these cases, it must surely be so in the other. Wherever ὅπως can be in any degree brought to bear the sense of “how” as after ὁρᾶν, πράσσειν, σκοπεῖν, παρασκευάζεσθαι, or any similar verbs, I

should insert the future indicative instead of the aorist subjunctive without scruple. See the note on I. 82, 5. ὁρᾶτε ὅπως μὴ πράξομεν. But where the sense is simply “in order that,” “with a view to,” the condemnation of the aorist form should be, I think, much less decisive.

4. ἡγοῦμαι] Huc spectat Hierocles apud Stobæum, p. 229. 20. WASS.

9. κακοτυχῶν] Agnoscit Pollux, III. 99. Κακοτυχῆς Euripides. WASS.

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“ὅ τε γὰρ γνούς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ δ
 “ἐνεθυμήθη· ὅ τ’ ἔχων ἀμφοτέρω, τῇ δὲ πόλει δύνουσι, οὐκ
 “ἂν ὁμοίως τι οἰκείως φράζοι· προσόντος δὲ καὶ τοῦδε,
 “χρήμασι δὲ νικωμένου, τὰ ξύμπαντα τούτου ἐνὸς ἂν
 5 “πωλοῖτο. ὥστ’ εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων γ
 “προσεῖναι αὐτὰ πολεμεῖν ἐπεισθήτε, οὐκ ἂν εἰκότως νῦν
 “τοῦ γε ἀδικεῖν αἰτίαν φεροίμην. LXI. καὶ γὰρ οἷς μὲν
 They should not allow “αἵρεσις γεγένηται τάλλα εὐτυχούσι, πολλή
 their resolutions to be “ἄνοια πολεμήσαι· εἰ δ’ ἀναγκαῖον ἦν ἡ
 the sport of circum- “εἴξαντας εὐθὺς τοῖς πέλας ὑπακοῦσαι ἡ
 10 stances; nor be chang- “κινδυνεύσαντας περιγενέσθαι, ὁ φυγὼν τὸν
 ed by the shock of sud- “κίνδυνον τοῦ ὑποστάντος μεμπτότερος. καὶ
 den and unlooked-for “ἐγὼ μὲν ὁ αὐτός εἰμι καὶ οὐκ ἐξίσταμαι·
 calamity; but forget- “ὕμεις δὲ μεταβάλλετε, ἐπειδὴ ξυνέβη ὑμῖν
 ting their domestic “πεισθῆναι μὲν ἀκεραίοις μεταμέλειν δὲ κα-
 sufferings, and remem- “κουμένοις, καὶ τὸν ἐμὸν λόγον ἐν τῷ ὑμετέρῳ
 15 bering only the claims “ἀσθενεῖ τῆς γνώμης μὴ ὀρθὸν φαίνεσθαι, διότι τὸ μὲν
 of their country, they “λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἐκάστῳ, τῆς δὲ ὠφελίας
 should do nothing to “ἄπεστιν ἔτι ἡ δῆλωσις ἅπασι, καὶ μεταβολῆς μεγάλης, καὶ
 20 compromise her great “ταύτης ἐξ ὀλίγου, ἐμπεσούσης, ταπεινῇ ὑμῶν ἡ διάνοια
 name. “ἐγκαρτερεῖν ἂ ἐγνώτε. δουλοὶ γὰρ φρόνημα τὸ αἰφνίδιον 3

1. καὶ εἰ A.B.C.E.F.G.H.V.c.e.f.g. Haack. Poppo. Goell. Bekk. εἰ om. K.
 vulgo εἰ καὶ. 2. δέ] om. i. 3. τι] τὰ d.i. τοῦδε] τοῦ K. 5. πολοῖτο Q.
 ἀπολοῖτο g. 7. τοῦ γε A.B.C.E.F.G.H.K.L.O.V.c.d.e.g.h.i. Haack. Poppo.
 Goell. Bekk. vulgo γε τοῦ. 9. ἡ om. G. 12. καὶ γὰρ d.i. 13. δ] om. P.
 14. μεταβέβλησθε F. 15. μεταβαλεῖν G.I.L.O.P. μεταμελεῖν E. 19. ἔτι
 ἤδη g. ἅπασι] om. C.G.I.e. 21. ἐγκατεῖν O. τὸ ἀπροσδ. καὶ αἰφν. c.f.
 τὸ αἰφν. καὶ τὸ ἀπροσδ. Dionysius.

1. ὅ τε γὰρ γνούς κ. τ. λ.] Compare
 Aristotle, Rhetoric, II. 1, 3. τοῦ μὲν
 οὖν αὐτοὺς εἶναι πιστοὺς τοὺς λέγοντας,
 τρία ἐστὶ τὰ αἷτια· ἔστι δὲ ταῦτα, φρό-
 νησις, καὶ ἀρετὴ, καὶ εὐνοία. * * * ἡ γὰρ
 δὲ ἀφροσύνην οὐκ ὀρθῶς δοξάζουσιν· ἡ
 δοξάζοντες ὀρθῶς διὰ μοχθηρίαν οὐ τὰ
 δοκοῦντα λέγουσιν· ἡ φρόνημοι μὲν καὶ
 ἐπικεικίς εἰσιν, ἀλλ’ οὐκ εὐνοί· διόπερ ἐν-

δέχεται μὴ τὰ βέλτιστα συμβουλεύειν
 γιγνώσκοντας. Compare also Xenophon ?
 de Repub. Atheniens. I. §. 7.

18. ἔχει ἤδη τὴν αἴσθησιν ἐκάστῳ] Com-
 pare the note on ch. 41, 3.

20. ταπεινῇ—ἐγκαρτερεῖν] Compare
 ὀλίγοι ἀμύνειν, I. 50, 6. and Matthiae,
 Gr. Gr. §. 448. obs. 6. Jelf. 863.
 obs. 2.

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“καὶ ἀπροσδόκητον καὶ τὸ πλείστω παραλόγῳ ξυμβαῖνον·
 “ὃ ὑμῖν πρὸς τοῖς ἄλλοις οὐχ ἥκιστα καὶ κατὰ τὴν νόσον
 4 “γεγένηται. ὅμως δὲ πόλιν μεγάλην οἰκούντας καὶ ἐν ἡβεισιν
 “ἀντιπάλοις αὐτῇ τεθραμμένους χρεῶν καὶ ξυμφοραῖς ταῖς
 “μεγίσταις ἐθέλειν ὑφίστασθαι καὶ τὴν ἀξίωσιν μὴ ἀφα- 5
 “νίξειν (ἐν ἴσῳ γὰρ οἱ ἄνθρωποι δικαιοῦσι τῆς τε ὑπαρ-
 “χούσης δόξης αἰτιάσθαι ὅστις μαλακία ἐλλείπει καὶ τῆς
 “μὴ προσηκούσης μισεῖν τὸν θρασύτητι ὀρεγόμενον), ἀπαλ-
 “γῆσαντας δὲ τὰ ἴδια τοῦ κοινου τῆς σωτηρίας ἀντιλαμβάν-
 “νεσθαι. LXII. τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ 10

Their public prospects
 are most encouraging.
 The sovereignty of the
 sea is theirs; and the
 mere loss of their
 country-houses and
 the ravage of their
 lands was unworthy
 their serious regret.
 Victory would abun-

“γένηται τε πολὺς καὶ οὐδὲν μᾶλλον περιγε-
 “νώμεθα, ἀρκείτω μὲν ὑμῖν καὶ ἐκείνα ἐν οἷς
 “ἄλλοτε πολλάκις γε δὴ ἀπέδειξα οὐκ ὀρθῶς
 “αὐτὸν ὑποπτεύομενον, δηλώσω δὲ καὶ τόδε,
 “ὃ μοι δοκεῖτε οὐτ’ αὐτοὶ πάποτε ἐνθυμηθῆναι 15
 “ὑπάρχον ὑμῖν μεγέθους πέρι ἐς τὴν ἀρχὴν,
 “οὐτ’ ἐγὼ ἐν τοῖς πρὶν λόγοις οὐδ’ ἂν νῦν

1. τῷ πλείστω F. συμβαῖνον f. 2. ἡμῖν A.B.C.E.G.K.L.O.c.d.e.h.
 Poppo. 4. καὶ ξυμφορὰς τὰς μεγίστας K.f. καὶ τὰς ξυμφορὰς Dionysius.
 7. εἰ τις L. ὅστις ἂν Dionysius, qui mox ἐλλείπη. 9. δὲ χρεὼν τὰ c. 11. τε]
 om. c.f. 17. πρὶν λόγοις] πρόσθεν λόγοις f. πολὺς c.

4. ξυμφοραῖς—ὑφίστασθαι] Compare
 Matthiæ, §. 393. Jelf, 601. 1. and
 Thucyd. VII. 66, 2. ὑποστάντες τῷ
 ναυτικῷ, where ὑφίστασθαι again governs
 a dative. It governs an accusative, IV.
 59, 2. 127, 2. I. 144, 5.

6. τῆς ὑπαρχούσης δόξης] “His pro-
 per and natural character or reputa-
 tion.” Compare ch. 45, 4. τῆς ὑπαρ-
 χούσης φύσεως.

8. ἀπαλγῆσαντας] Agnoscit Suidas
 h.v. Cæterum ἀπολοφύρομαι Xenophon,
 Ἑλλήν. I. 1, 27. WASS. Accusativos in
 principio sequentis periodi, τὸν δὲ πόνον,
 Portus recte interpretatur περὶ τοῦ πό-
 νου. Plura hujus generis suppeditabunt
 Stolberg, cap. IX. de Solœcism. et
 Barbarismis &c. Perizon. ad Ælian.
 II. 13. et Interpretes Actor. Apostol.
 ad X. 36. DUKER.

10. τὸν δὲ πόνον—μὴ γένηται τε πολὺς

κ. τ. λ.] “But for your efforts and suf-
 ferings in the war, lest you should
 “fear that they may be very great, and
 “after all may lead to no happy issue.”
 &c. See “Annotations in Sophocles
 “Electram,” vers. 4. and the passages
 there quoted, in the Museum Criticum,
 I. p. 62. also Matthiæ Gr. Gr. §. 426.
 Οὐκ ὀρθῶς αὐτὸν ὑποπτεύομενον, i. e. τὸν
 πόνον, “that you are wrong in looking
 “upon them so anxiously and fear-
 fully.”

17. οὐτ’ ἐγὼ ἐν τοῖς πρὶν λόγοις] Not
 certainly ἐνεθυμήθην, but ἐχρησάμην; so
 that I have put a comma after λόγοις
 instead of a colon. The sense is,
 “Whose existence neither have you
 “yourselves apparently ever been aware
 “of; nor have I in any of my former
 “speeches brought it forward, nor
 “would I even now,” &c.

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dantly recompense such trifling losses: and victory was theirs, if they exerted that high and confident spirit which they were so well 5 entitled to bear.

“ἐχρησάμην κομπωδεστέραν ἔχοντι τὴν προσ-
 “ποίησω, εἰ μὴ καταπεπληγμένους ὑμᾶς παρὰ
 “τὸ εἰκὸς ἐώρων. οἴεσθε μὲν γὰρ τῶν ξυμ- 2
 “μάχων μόνον ἄρχειν, ἐγὼ δὲ ἀποφαίνω δύο
 “μερῶν τῶν ἐς χρήσιν φανερῶν, γῆς καὶ
 “θαλάσσης, τοῦ ἐτέρου ὑμᾶς παντὸς κυριωτάτους ὄντας,
 “ἐφ’ ὅσον τε νῦν νέμεσθε καὶ ἦν ἐπὶ πλεόν βουλευθῆτε· καὶ
 “οὐκ ἔστιν ὅστις τῇ ὑπαρχούσῃ παρασκευῇ τοῦ ναυτικοῦ
 “πλέοντας ὑμᾶς οὔτε βασιλεὺς κωλύσει οὔτε ἄλλο οὐδὲν
 10 “ἔθνος τῶν ἐν τῇ παρόντι. ὥστε οὐ κατὰ τὴν τῶν οἰκίων 3
 “καὶ τῆς γῆς χρεῖαν, ὧν μεγάλων νομίζετε ἐστερηῆσθαι,
 “αὕτη ἡ δύναμις φαίνεται· οὐδ’ εἰκὸς χαλεπῶς φέρειν αὐτῶν
 “μᾶλλον ἢ οὐ κηπίον καὶ ἐγκαλλώπισμα πλούτου πρὸς
 “ταύτην νομίσαντας ὀλιγωρῆσαι, καὶ γνῶναι ἐλευθερίαν
 15 “μὲν, ἦν ἀντιλαμβανόμενοι αὐτῆς διασώσωμεν, ῥαδίως
 “ταῦτα ἀναληψομένην, ἄλλων δ’ ὑπακούσασι καὶ τὰ προσ-

1. κομπωδεστέραν V. τὴν] om. L.O. 4. μόνων K. et corr. E.
 5. φανερώς P. 7. νέμεσθαι F. ἦν] om. B.h. πλείον E.F.H.K.i.
 9. κωλύσει post παρόντι ponunt C.G.e. ἄλλο] om. c. 10. ἔθνος ἀνθρώπων
 τῶν C.G.I.L.O.P.e. 12. αὕτη A.E.I.L.O. αὐτῶν] inter versus g. 13. ἡ]
 καὶ K. οὐκ ἦπιν A.E.F.I.K.M.P.V.g.h. καὶ ἐν ἐγκαλλ. K. 16. τὰ]
 καὶ F.P. om. L.O. προσκεκτημένα A.B.C.E.F.H.g. Bekk. Goell. προσκεκτημένα K.
 προκεκτημένα G.I.L.O.M.e. προσκεκτημένα P. Porpo.

5. τῶν ἐς χρήσιν φανερῶν] “Ad usum
 “patentium: of the two parts of the
 “world, visible and obvious for man’s
 “use,” &c. i. e. which lay before him
 as if inviting him to make use of
 them.

9. οὔτε βασιλεὺς] “The king,” κατ’
 ἐξοχὴν. i. e. the king of Persia. “There
 “exists no power to check the career
 “of your navy, neither the king, nor
 “any other nation now in the world.”
 Οὐ κατὰ τὴν τῶν οἰκίων χρεῖαν, “Far
 “from being on a level with the benefits
 “which you derive from your houses.”
 Compare VII. 75, 4. μείζω ἢ κατὰ δάκρυα
 πεπονθότας, and Matthiæ, Gr. Gr. §.
 581. b. Jelf, 783. i.

13. μᾶλλον ἢ οὐ] This same expression
 occurs again, III. 36, 3. Herodot. IV.

118, 5. V. 94, 3. VII. 16, 8. and Demo-
 sthenes, advers. Timoth. p. 1198. l. 14.
 p. 1200. l. 12. advers. Polyclem, p. 1226.
 l. 23. ed. Reiske. According to Her-
 mann, (notes on Viger, note 265.) a ne-
 gative must always precede μᾶλλον, so
 that the form is οὐ μᾶλλον ἢ οὐ, a ques-
 tion being equivalent to a negative, as
 in Demosth. adv. Timoth. τί ἔδει—ἀπο-
 δοῦναι μᾶλλον ἢ οὐ—ὑποθεῖναι; But this
 explanation will not suit the passage in
 Thucyd. III. 36, 3. as Hermann himself
 confesses. It seems to be no more than
 an instance of that multiplication of
 negatives which appears to be natural
 in all languages, as it is still preserved
 among the common people even where
 it is proscribed in the writings and
 conversation of the educated classes.

ATHENS. A. C. 430. Olymp. 87. 2.

“κεκτημένα φιλεῖν ἐλασσοῦσθαι, τῶν τε πατέρων μὴ χεί-
 “ρους κατ’ ἀμφότερα φανῆναι, οἱ μετὰ πόνων καὶ οὐ παρ’
 “ἄλλων δεξάμενοι κατέσχον τε καὶ προσέτι διασώσαντες
 “παρέδοσαν ἡμῖν αὐτὰ (αἴσχιον δὲ ἔχοντας ἀφαιρεθῆναι ἢ
 “κτωμένους ἀτυχῆσαι), ἰέναι δὲ τοῖς ἐχθροῖς ὁμοσε μὴ⁵
 4 “φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι. αὔχημα μὲν
 “γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχοῦς καὶ δειλῷ τινὶ ἐγγίγνεται,
 “καταφρόνησις δὲ ὅς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων
 5 “προέχει, ὃ ἡμῖν ὑπάρχει. καὶ τὴν τόλμαν ἀπὸ τῆς ὁμοίας
 “τύχης ἢ ξύνεσις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται, ¹⁰
 “ἐλπίδι τε ἥσσον πιστεύει, ἥς ἐν τῷ ἀπόρῳ ἢ ἰσχύς, γνώμῃ
 “δὲ ἀπὸ τῶν ὑπαρχόντων, ἥς βεβαιότερα ἢ πρόνοια.
 “LXIII. τῆς τε πόλεως ὑμᾶς εἰκὸς τῷ τιμωμένῳ ἀπὸ τοῦ
 “ἄρχειν, ὥπερ ἅπαντες ἀγάλλεσθε, βοηθεῖν, καὶ μὴ φεύγειν

4. ὑμῖν A.B.C.F.G.I.V.b.c.f.g.h. 5. ὁμοσε καὶ ἀμύνεσθαι μὴ Dionysius,
 p. 928. ὁμοσε καὶ μὴ Q. 6. αὔχημα] φρόνημα Dionysius. 7. ἀπὸ] ὑπὸ
 Dionysius. καὶ ante δειλῷ om. G.e. ἐγγίγντο G. 8. ἂν] om. K.
 πιστεύει E.V. 9. περιέχειν C. 10. ἐχυρωτέραν B.E.F.N.V.g.h. cum Dio-
 nysio. 11. πιστεύειν C. 14. φ] ὑπὲρ ἅπαντας A.e.f. cum Dionysio. φ] ὑπὲρ
 ἅπαντες B.E.F. ὥπερ ἅπαντας I.c.

2. κατ’ ἀμφότερα φανῆναι] i. e. κατὰ
 τὸ κατέχειν τε καὶ διασώσαντες παραδι-
 δόναι. GÖLL.

8. καταφρόνησις δὲ, ὅς ἂν κ. τ. λ.]
 Compare the note on ch. 44, 2. τὸ εὐ-
 τυχεῖς, οἱ ἂν—λάχωσιν.

9. καὶ τὴν τόλμαν κ. τ. λ.] “And if
 “Fortune be impartial, ability, with a
 “high and confident spirit, is the surest
 “warrant for daring; nor is its trust
 “placed in hope, which is but the com-
 “fort of the desperate, but in a judg-
 “ment grounded upon present realities,
 “whose anticipations are far more trust-
 “worthy.” Such seems to be the sense
 of this passage, and so Krüger and
 Göller interpret it. Ἀπὸ τῆς ὁμοίας
 τύχης is literally, “setting out from, or
 “with, equal fortune.” Ἐκ τοῦ ὑπέρ-
 φρονος resembles the expression, IV.
 10, 3. στρατὸς ἐκ τοῦ ὁμοίου μείζων, and
 ἐκ τοῦ προφανοῦς, and others of the
 same kind, where the adjective with ἐκ
 is used like an adverb. Ἐκ is here in

English “with,” that is, it expresses
 the circumstances accompanying an ac-
 tion, or that state from or with which
 an action sets out. See Schäfer’s note
 on Demosth. Olympiodor. p. 1173.
 Reiske. Ἰσχύς ἐλπίδος occurs again,
 IV. 65, 4. and the same sentiment is re-
 peated, V. 103. 113. namely, that hope
 acts peculiarly on those who have no-
 thing better to trust to, who are ἐν
 ἀπόρῳ. Γνώμῃ ἀπὸ τῶν ὑπαρχόντων:
 compare IV. 18, 2. ἀπὸ τῶν ὑπαρχόντων
 γνώμῃ σφαλέντες. “Deceived in the
 “judgment which they had formed not
 “on contingent prospects, but on re-
 “sources actually existing.” For even
 these, although βεβαιότερα ἢ ἐξ αὐτῶν
 πρόνοια, are yet not infallible. Compare
 I. 140, 3.

13. τῷ τιμωμένῳ] Here again the par-
 ticiple is used according to the English
 idiom, where the infinitive mood in
 Greek commonly supplies its place.
 Compare note on I. 36, 1.

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On the other hand, defeat was not only degradation, but would entail on them the bitter vengeance of those who had so many reasons to hate them.

- “ τοὺς πόνοὺς ἢ μηδὲ τὰς τιμὰς διώκειν” μηδὲ
 “ νομίσαι περὶ ἐνὸς μόνου, δουλείας ἀντ’ ἔλευ-
 “ θερίας, ἀγωνίζεσθαι, ἀλλὰ καὶ ἀρχῆς στερή-
 “ σεως καὶ κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε.
 “ ἥς οὐδ’ ἐκστῆναι ἐστὶ ὑμῖν ἔστιν, εἴ τις καὶ
 “ τόδε ἐν τῷ παρόντι δεδιὼς ἀπραγμοσύνη ἀνδραγαθίζεται
 “ ὥς τυραννίδα γὰρ ἤδη ἔχετε αὐτήν, ἣν λαβεῖν μὲν ἄδικον
 “ δοκεῖ εἶναι, ἀφεῖναι δὲ ἐπικίνδυνον. τάχιστ’ ἂν τε πόλιν οἱ
 “ τοιοῦτοι ἐτέρους τε πείσαντες ἀπολέσειαν, καὶ εἴ που ἐπὶ
 10 “ σφῶν αὐτῶν αὐτόνομοι οἰκήσειαν” τὸ γὰρ ἀπραγμον οὐ
 “ σάζεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον, οὐδὲ ἐν
 “ ἀρχούσῃ πόλει ξυμφέρεῖ ἀλλ’ ἐν ὑπηκόῳ, ἀσφαλῶς δου-
 “ λεύειν. LXIV. ὑμεῖς δὲ μήτε ὑπὸ τῶν τοιῶνδε πολιτῶν
 “ παράγεσθε, μήτε ἐμὲ δι’ ὀργῆς ἔχετε, ᾧ καὶ
 15 “ αὐτοὶ ξυνδιέγνωτε πολεμεῖν, εἰ καὶ ἐπελ-
 “ θόντες οἱ ἐναντίοι ἔδρασαν ἅπερ εἰκὸς ἦν μὴ
 “ ἐθελήσαντων ὑμῶν ὑπακούειν, ἐπιγεγένηται
 “ τε πέρα ὧν προσεδεχόμεθα ἡ νόσος ἦδε,
 “ πρᾶγμα μόνον δὴ τῶν πάντων ἐλπίδος
 20 “ κρεῖσσον γεγεννημένον. καὶ δι’ αὐτὴν οἶδ’ ὅτι

They could not then recede, if they wished it, from their high and commanding situation, but they might, if they would, maintain it and exalt it. Let them remember what they have been, what they were, and what they would

2. νομίσαιτε I. 6. ἀνδραγαθίζεσθαι P. 7. δοκεῖ ἄδικον c. 8. τε] ποτε B.g. 11. μὴ] om. e. 12. ἀσφαλὲς K. 14. παραγέεσθε B.h. 16. ἐναντίοι] πολέμιοι i. 17. ἐπακούειν c. ἐπεὶ γεγένηται C.b.c. 18. ἥδε E. 19. ἐλπίδων I.L.O.P.Q.e.

4. κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε] Krüger has, I think, rightly explained this expression, κινδύνου τούτων ἢ ἀπήχθεσθε, “ Danger arising from the animosities which you incurred in the “ exercise of your dominion.” Compare for the sentiment I. 75, 2. οὐκ ἀσφαλὲς ἐστὶ ἐδόκει εἶναι, τοῖς πολλοῖς ἀπηχθήμενους, ἀνέντας (scil. τὴν ἀρχὴν) κινδυνεύειν. and I. 76, 1. and V. 90. 91.

5. εἴ τις καὶ τόδε—ἀνδραγαθίζεται] i. e. εἴ τις καὶ τόδε scil. τὸ ἐκστῆναι τῆς ἀρχῆς, ἀνδραγαθία δῆθεν διανοοῖται. Τόδε ἀνδραγαθίζεται, “ Is for so playing the

“ honest man.”

8. τάχιστ’ ἂν τε πόλιν κ. τ. λ.] “ At- que hujusmodi homines, et si alius idem persuaserint, et sicubi seorsum ab aliis liberi, [“velut in coloniam deducti” Porro.] civitatem incolue- rint, eam protinus perdant.” PORTUS.

11. οὐδὲ ἐν ἀρχούσῃ πόλει ξυμφέρεῖ] Scil. τὸ ἀπραγμον. “ Quietness is good “ not in a sovereign city but in one “ that is subject, that it may live in “ safe slavery.” So the later editors understand this passage, and I believe rightly.

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- wish to be in the eyes of posterity; and let them by a determined
 3 resistance to their enemies secure at once their safety and their glory.
- “μέρος τι μᾶλλον ἔτι μισοῦμαι, οὐ δικαίως, εἰ
 “μὴ καὶ ὅταν παρὰ λόγον τι εὖ πράξῃτε ἐμοὶ
 “ἀναθήσετε. φέρειν τε χρὴ τά τε δαιμόνια
 “ἀναγκαίως τά τε ἀπὸ τῶν πολεμίων ἀν-
 “δρείως· ταῦτα γὰρ ἐν ἔθει τῇδε τῇ πόλει 5
 4 “πρότερόν τε ἦν νῦν τε μὴ ἐν ὑμῖν κωλυθῇ. γνῶτε δὲ ὄνομα
 “μέγιστον αὐτὴν ἔχουσιν ἐν πᾶσι ἀνθρώποις διὰ τὸ ταῖς
 “ξυμφοραῖς μὴ εἶκειν, πλείστα δὲ σώματα καὶ πόνοὺς ἀνα-
 “λωκέναι πολέμῳ, καὶ δύναμιν μεγίστην δὴ μέχρι τοῦδε
 “κεκτημένην, ἧς ἐς αἶδιον τοῖς ἐπιγιγνομένοις, ἦν καὶ νῦν 10
 “ὑπενδωμέν ποτε (πάντα γὰρ πέφυκε καὶ ἐλασσοῦσθαι),
 “μνήμη καταλελείπεται, Ἑλλήνων τε ὅτι Ἕλληνες πλεί-
 “στων δὴ ἥρξαμεν, καὶ πολέμοις μεγίστοις ἀντέσχομεν
 “πρὸς τε ξύμπαντας καὶ καθ’ ἐκάστους, πόλιν τε τοῖς πᾶσι
 5 “εὐπορωτάτην καὶ μεγίστην φήκισαμεν. καίτοι ταῦτα ὁ μὲν 15
 “ἀπράγμων μέμψαιτ’ ἂν, ὁ δὲ δρᾶν τι βουλόμενος καὶ αὐτὸς
 6 “ζηλώσει· εἰ δέ τις μὴ κέκτῃται, φθονήσει. τὸ δὲ μωεῖσθαι
 “καὶ λυπηροὺς εἶναι ἐν τῷ παρόντι πᾶσι μὲν ὑπῆρξε δὴ
 “ὅσοι ἕτεροι ἐτέρων ἡξίωσαν ἄρχειν· ὅστις δ’ ἐπὶ μεγίστοις

1. ἔτι] om. e. 2. παράλογον E.F.H.K.M.N.V.g. 3. φέρειν δὲ L.O.e.
 conjunctionem om. c. 4. πολέμων P.e. 6. τε post πρότερον om. N.V.
 ἦν] ἢ C. κωλυθῇ] “Ἀν καταλυθῇ.” BEKK. 7. πᾶσι C.G.L.O.P.e.
 8. οἰκεῖν V. 10. τοῖς] om. P. νῦν μὴ ὑπενδ. N.V. 12. καταλείπεται P.
 κατελελείπεται V. πλείστον C.G.L.Q. 13. δὴ ἥρξαμεν] διαρξάμεν E.
 14. τε post πόλιν om. g. 15. φήκισαμεν P.Q. 16. μέμψαιτ’ H.Q. et correct. F.
 μέμψαιτ’ pr. F. καὶ αὐτὸς βουλόμενος ζηλώσει C.G.I.L.O.P.

3. φέρειν] Confer Demosth. Coron. 355. WASS.

6. κωλυθῇ] Bekker and Dobree conjecture καταλυθῇ. But this does not seem to me to be necessary. “Let not those feelings which were once habitual to our city now meet with a check in your case,” or “through you,” as some understand the words ἐν ὑμῖν.

14. καθ’ ἐκάστους] This expression has come to be considered like a single substantive, and is dependent on the

preposition πρὸς. πρὸς τε ξύμπαντας καὶ πρὸς καθ’ ἐκάστους. See Buttmann. Ind. ad Demosth. Midiam. as quoted by Poppe.

19. ὅστις δ’ ἐπὶ μεγίστοις κ. τ. λ.] “But he who, since he must incur odium, incurs it for the highest objects, counsels wisely.” Compare Caesar’s favourite sentiment from Euripides:

εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πῆρι κάλλιστον ἀδικεῖν, τάλλα δ’ εὐσεβείῳ χρεών. Phœn. 524. ed. Matth.

- “ τὸ ἐπίφθονον λαμβάνει, ὀρθῶς βουλεύεται. μῦθος μὲν γὰρ 1
 “ οὐκ ἐπὶ πολὺ ἀντέχει, ἡ δὲ παραντίκα τε λαμπρότης καὶ ἐς
 “ τὸ ἔπειτα δόξα αἰμίμηστος καταλείπεται. ὑμεῖς δὲ ἐξ τε τὸ 8
 “ μέλλον καλὸν προγνόντες ἐς τε τὸ αὐτίκα μὴ αἰσχρὸν, τῷ
 5 “ ἤδη προθύμῳ ἀμφοτέρω κτήσασθε, καὶ Λακεδαιμονίοις
 “ μῆτε ἐπικηρυκεύεσθε μῆτε ἐνδηλοὶ ἔσθε τοῖς παροῦσι πόνοις
 “ βαρυνόμενοι, ὡς οἵτινες πρὸς τὰς ξυμφορὰς γνώμη μὲν
 “ ἥκιστα λυποῦνται ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ
 “ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν.”
- 10 LXV. Τοιαῦτα ὁ Περικλῆς λέγων ἐπεῖράτο τοὺς Ἀθη-
 ναίους τῆς τε ἐπ’ αὐτὸν ὀργῆς παραλύνειν καὶ ἀπὸ τῶν
 παρόντων δεινῶν ἀπάγειν τὴν γνώμην. οἱ δὲ 2
 δημοσίᾳ μὲν τοῖς λόγοις ἀνεπιείθοντο, καὶ οὔτε
 πρὸς τοὺς Λακεδαιμονίους ἔτι ἔπεμπον ἐξ τε
 τὸν πόλεμον μᾶλλον ὥρμητο, ἰδίᾳ δὲ τοῖς
 παθήμασιν ἐλυποῦντο, ὁ μὲν δῆμος ὅτι ἀπ’
 ἐλασσόνων ὀρμώμενος ἐστέρητο καὶ τούτων,
 οἱ δὲ δυνατοὶ καλὰ κτήματα κατὰ τὴν χώραν
 οἰκοδομίαις τε καὶ πολυτελέσι κατασκευαῖς
 20 ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον αὐτ’
 εἰρήνης ἔχοντες. οὐ μέντοι πρότερόν γε οἱ 3
 ξύμπαντες ἐπαύσαντο ἐν ὀργῇ ἔχοντες αὐτὸν
 πρὶν ἐξημίωσαν χρήμασιν. ὕστερον δ’ αὖθις οὐ πολλῶ, ὅπερ 4

This speech only partly succeeded. Pericles is fined, but soon after restored to the office of general of the commonwealth. He lived about twelve months after this period, to the middle of the third year of the war. His character, and a defence of his foresight in judging Athens capable of coping successfully with the Peloponnesians.

1. μὲν] om. B.E.F.K.N.Q.V.g.h.i. 2. τε] om. L. 4. καλὸν P.
 6. ἐπικηρυκεύεσθε I. 7. εἰ τινας V. 10. τοιαῦτα μὲν ὁ i. 11. ἐπ’] ἐς
 C.G.L.O.P. αὐτῶν V. 14. τοὺς] om. g.e. ἔτι] om. C.e. 15. μᾶλλον]
 om. P. 22. αὐτὸν] om. L.

3. ἐς τὸ μέλλον καλὸν προγνόντες] “Providing in your decision for your future glory, and for your present escape from disgrace.” Προγινώσκειν ἐς τὸ μέλλον καλὸν is, “To decide with a view to future glory.”

19. πολυτελέσι κατασκευαῖς] “Expensive establishments;” that is to say, all the furniture, decorations, and general style of living which they enjoyed

in the country; and which they had practically lost, although they might have removed their furniture strictly so called into Athens. But a splendid colonnade round a house would come under the denomination of κατασκευή, (compare note on I. 10, 2.) and yet would have been incapable of removal, and would probably be destroyed by an invading enemy.

φιλεῖ ὁμιλος ποιεῖν, στρατηγὸν εἴλοντο καὶ πάντα τὰ πρά-
 γματα ἐπέτρεψαν, ὧν μὲν περὶ τὰ οἰκεῖα ἕκαστος ἤλγει,
 ἀμβλύτεροι ἤδη ὄντες, ὧν δὲ ξύμπασα ἡ πόλις προσεδεῖτο,
 5 πλείστου ἄξιον νομίζοντες εἶναι. ὅσον τε γὰρ χρόνον
 προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἐξηγγέιτο καὶ 5
 ἀσφαλῶς διεφύλαξεν αὐτήν, καὶ ἐγένετο ἐπ' ἐκείνου μεγίστη
 ἐπεὶ τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ
 6 προγνοὺς τὴν δύναμιν. ἐπεβίω δὲ δύο ἔτη καὶ μῆνας ἕξ· καὶ
 ἐπειδὴ ἀπέθανεν, ἐπὶ πλεόν ἔτι ἐγνώσθη ἡ πρόνοια αὐτοῦ ἡ
 7 ἐς τὸν πόλεμον. ὁ μὲν γὰρ ἡσυχάζοντάς τε καὶ τὸ ναυτικὸν 10
 θεραπεύοντας καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ πολέμῳ
 μηδὲ τῇ πόλει κινδυνεύοντας ἔφη περιέσεσθαι· οἱ δὲ ταῦτά
 τε πάντα ἐς τὸνναντίον ἔπραξαν, καὶ ἄλλα ἕξω τοῦ πολέμου

1. ὁ ὁμιλος K. 3. ξύμπασα ἡ A.B.E.F.H.K.Q.V.d.g.h.i. Haack. Poppo.
 Bekk. C.G. vulgo, Goeller. ἡ ξύμπασα πόλις. 4. ἄξια L.O. 5. προσεῖτη
 Bekk. 6. ἐκείνου] αὐτοῦ f. 7. ἐπεὶ A.B.E.F.H.K.N.Q.V.c.d.f.g.h. Haack.
 Poppo. Goell. Bekk. om. b. C.G. et ceteri ἐπειδὴ. 8. ἐφάνετο
 G.I.L.O.P. 8. ἔτη δύο G. μῆνας ἕξ A.V.f. B.C.E.F.G. et ceteri ἕξ μῆνας.
 9. αὐτοῦ ἐς A.B.E.F.H.K.N.V.g. Poppo.

1. πάντα τὰ πράγματα ἐπέτρεψαν] That is, they made him supreme over the other nine στρατηγοί, like the first lord of the treasury or the admiralty. Sometimes there was no first lord, but the ten στρατηγοί either conducted affairs jointly with equal authority, or like the prætors of Rome had their several departments assigned to them, which they managed without the interference of their colleagues. See Schömann, De Comitibus Atheniens. p. 313, 314.

5. ἐν τῇ εἰρήνῃ] Mr. Bloomfield rightly interprets this to mean the peace, i. e. the thirty years' truce which followed the revolt of Eubœa, I. 115, 1. and which formed the longest period of the administration of Pericles.

7. ὁ δὲ φαίνεται] Compare note on I. 11, 2.

13. καὶ ἄλλα ἕξω τοῦ πολέμου κ. τ. λ.] "And in other matters, which seemed to have nothing to do with the war, through private ambition and private gain, they adopted unwise measures

"both with respect to themselves and "their allies." I have followed Poppo in restoring the punctuation of the earlier editions, by placing the comma after εἶναι instead of after πολέμου. Κατὰ seems to be, "owing to, along "of:" more strictly, "in the way of, "or connected with;" in which sense it is that it signifies the cause of any thing. Ἐπολιτεύσαν is nearly synonymous with ἔκτισαν, as οἰκεῖν is used, II. 37, 2. ἐς πλείονας οἰκεῖν: "To go on "or live in civil relations; to act in "civil relations." The active form is used by Thucydides, although in a neutral signification; (see I. 19, 1. III. 62, 4. 66, 1. IV. 114, 1. 130, 7. VIII. 53, 3. 97, 2.) the middle is preferred by Demosthenes and the orators. It now remains to ask, what "unwise measures, "which seemed to have nothing to do "with the war, and whose failure affected "the success of the war," Thucydides here alludes to. The terms κατορθώματα and σφαλῆναι seem to shew that ἕξω τοῦ πολέμου means such measures

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δοκοῦντα εἶναι, κατὰ τὰς ἰδίας φιλοτιμίας καὶ ἴδια κέρδη,
κακῶς ἔς τε σφᾶς αὐτοὺς καὶ τοὺς ξυμμάχους ἐπολίτευσαν,
ἃ κατορθούμενα μὲν τοῖς ἰδιώταις τιμὴ καὶ ὠφελία μᾶλλον
ἦν, σφαλέντα δὲ τῇ πόλει ἔς τὸν πόλεμον βλάβη καθίστατο.
5 αἴτιον δ' ἦν ὅτι ἐκεῖνος μὲν δυνατὸς ὦν τῷ τε ἀξιώματι καὶ 8
τῇ γνώμῃ, χρημάτων τε διαφανῶς ἀδωρότατος γενόμενος,
κατέιχε τὸ πλῆθος ἐλευθέρως, καὶ οὐκ ἤγετο μᾶλλον ὑπ'
αὐτοῦ ἢ αὐτὸς ἤγε, διὰ τὸ μὴ κτώμενος ἐξ οὐ προσηκόντων
τὴν δύναμιν πρὸς ἡδονήν τι λέγειν, ἀλλ' ἔχων ἐπ' ἀξιώσει
10 καὶ πρὸς ὀργὴν τι ἀντεπιεῖν. ὁπότε γοῦν αἰσθητοῖ τι αὐτοὺς 9
παρὰ καιρὸν ὕβρει θαρσοῦντας, λέγων κατέπλησσε ἐπὶ τὸ
φοβεῖσθαι, καὶ δεδιότας αὖ ἀλόγως ἀντικαθίστη πάλιν ἐπὶ
τὸ θαρσεῖν. ἐγίγνετό τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ 10

4. καθίστατο b. 6. τε] δὲ apud Aristid. ἀδιαφανῶς I. ἀφανῶς Lex.
Seg. p. 346, 14. et mox ἀδωρότατος. 10. τι] om. c. cum Aristide et Thoma
Mag. V. ἀξιώ. ἐπιείν g. οὐν g. τις B. ἂν d. 12. αὖ ἀλόγως]
ἀναλόγως C. e. 13. θαρρεῖν A. B. E. F. H. V. g. θαρσοῦν e.

as were foreign to the true object of the war; such as properly speaking made no part of the contest between Athens and Lacedæmon. And so Mr. Bloomfield interprets it, and rightly compares the expressions ἐξω τοῦ λόγου, ἐξω τοῦ πράγματος; (see Aristot. Rhetor. III. 14, 8.) Thucydides alludes then to such measures as the sending a squadron to Crete, to make an attempt upon Cydonia, when it ought to have sailed without loss of time to reinforce Phormion, II. 85, 5, 6. the wasting their force in petty expeditions in Sicily before the great invasion, by which no national object was gained, and the Dorian states wholly alienated from Athens; the iniquitous attack upon Melos, which provoked so strong a feeling of indignation throughout Greece; possibly also the expedition against Boeotia, which led to the defeat at Delium; and various proceedings perhaps of the νῆες ἀργυρολόγοι, such as those recorded III. 19. by which the allies were harassed and impoverished, and a general impression created of the evils

of the Athenian dominion.

6. ἀδωρότατος] Plutarch. Pericl. 161. ubi legerim προσφέροντα σωτήρια. Salust. Invictus adversum divitias. Pro τε διαφανῶς Thom. Mag. h. v. δὲ διαφ. WASS.

7. οὐκ ἤγετο μᾶλλον] Aristid. tom. III. p. 442. IDEM.

8. διὰ τὸ μὴ κτώμενος κ. τ. λ.] "Be-
"cause he framed not his words to
"please them, like one who is gaining
"power by unworthy means, but was
"able, on the strength of his high cha-
"racter, even to brave their anger by
"contradicting their will;" literally,
"even to speak in opposition to their
"inclinations, so as to excite their
"anger." Πρὸς ὀργὴν cannot here sig-
nify "angrily," but corresponds exactly
to πρὸς ἡδονήν; which no one would
think of translating "willingly" in this
passage, although it has that signifi-
cation elsewhere.

9. ἔχων—ἀντεπιεῖν] Thom. Mag. in
ἀξιώ. Vid. Demosth. contra Aristogiton.
p. 458. WASS.

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11 τοῦ πρώτου ἀνδρὸς ἀρχή. οἱ δὲ ὕστερον ἴσοι αὐτοὶ μᾶλλον
 πρὸς ἀλλήλους ὄντες, καὶ ὀρεγόμενοι τοῦ πρώτος ἕκαστος
 γίγνεσθαι, ἐτράποντο καθ' ἡδονὰς τῷ δήμῳ καὶ τὰ πράγματα
 12 ἐνδιδόναι. ἐξ ὧν ἄλλα τε πολλὰ ὡς ἐν μεγάλῃ πόλει καὶ
 ἀρχὴν ἐχούσῃ ἡμαρτήθη, καὶ ὁ ἐς Σικελίαν πλοῦς· ὃς οὐδ'
 τοσοῦτον γνώμης ἀμάρτημα ἦν πρὸς οὓς ἐπῆρσαν, ὅσον οἱ
 ἐκπέμψαντες οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγιγνώ-
 σκοντες ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς περὶ τῆς τοῦ δήμου
 προστασίας τά τε ἐν τῷ στρατοπέδῳ ἀμβλύτερα ἐποίουν,
 καὶ τὰ περὶ τὴν πόλιν πρῶτον ἐν ἀλλήλοις ἐταράχθησαν. 10
 13 σφαλέντες δ' ἐν Σικελίᾳ ἄλλῃ τε παρασκευῇ καὶ τοῦ ναυτικοῦ

1. μᾶλλον αὐτοὶ C.G.L.O.P.e. cum Aristide, qui et ὕστεροι. 2. ὀρεγόμενος
 P.c. 3. ἡδονὴν Q. καὶ] om. G.L.O.P. cum Aristide. 4. ὡς] om.
 C.e. 5. ὃς] uncis inclusit Bekk. 6. ἐπίεσαν L. ἐποίησαν O.P. ἀπῆρσαν g.
 ἐποίησαν V. 7. οἰχομένοις] ὀρωμένοις e. 8. τὰς] om. F.K.N.Q.g.
 διαβολὰς A.B.C.E.F.K.N.Q.V.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. G. et
 vulgo διαφοράς. 9. ἐν] om. e.

3. καὶ τὰ πράγματα ἐνδιδόναι] i. e.
 "Not only to frame their speeches, but
 "even their actions and measures, ac-
 "cording to the pleasure of the peo-
 "ple."

5. οὐ τοσοῦτον γνώμης ἀμάρτημα κ. τ. λ.]
 Thucydides here expresses the same
 opinion which he repeats in two other
 places, (VI. 31, 6. VII. 42, 3.) namely,
 that the Athenian power was fully
 adequate to the conquest of Syracuse,
 had not the expedition been misman-
 aged by the general, and insufficiently
 supplied by the government at home.
 The words οὐ τὰ πρόσφορα τοῖς οἰχομέ-
 νους ἐπιγιγνώσκοντες signify, "not voting
 "afterwards the needful supplies to
 "their absent armament;" for Nicias
 was prevented from improving his first
 victory over the Syracusans, by the
 want of cavalry and money; and the
 whole winter was lost before he could
 get supplied from Athens, VI. 71, 2.
 And subsequently the armament was
 allowed to be reduced to great distress
 and weakness, before the second expe-
 dition was sent to reinforce it. Τοῖς
 οἰχομένοις: this participle has a past
 signification, "those who were gone;" as

again, I. 133. οἰχομένου καὶ σκηπτα-
 μένου, and III. 81, 2. τὰς αὐτὰς οἰχομένας.
 So ἦκοντας signifies, "those who were
 "come," not "coming," VI. 94, 4. 96, 1.
 τοὺς ἱππέας ἦκοντας καταλαμβάνουσι. See
 Matth. Gr. Gr. §. 504. obs. 2. Jelf, 396.
 Ἐπιγιγνώσκοντες, "Voting or resolving
 " afterwards, or anew;" compare I. 70,
 2. III. 57, 1. The construction in what
 follows is doubtful. Poppo repeats ἐπι-
 γινώσκοντες—οὐ τοσοῦτον—ἀμάρτημα
 ἦν, ὅσον οἱ ἐκπέμψαντες—ἐποίουν καὶ
 ἐταράχθησαν, οὐ τὰ πρόσφορα—ἐπιγιγνώ-
 σκοντες, ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς
 ἐπιγιγνώσκοντες. It would be more
 correct, I think, to supply some more
 general word, such as πολυτενόμενοι, or
 βουλευόμενοι. Διαβολὰς is rightly re-
 ferred by Gölle to the ungrounded
 charges brought against Alcibiades,
 which led to his removal from the
 command. Πρῶτον ἐταράχθησαν, "For
 " the first time since the expulsion of
 " the Pisistratidæ were involved in in-
 " ternal troubles;" or, "were first
 " involved in internal troubles, and
 " afterwards the mischief extended it-
 " self to their foreign interests."

ATHENS. ZACYNTHUS. A. C. 430. Olymp. 87. 3.

τῷ πλείονι μορίῳ, καὶ κατὰ τὴν πόλιν ἤδη ἐν στάσει ὄντες, ὅμως τρία μὲν ἔτη ἀντείχον τοῖς τε πρότερον ὑπάρχουσι πολεμίοις καὶ τοῖς ἀπὸ Σικελίας μετ' αὐτῶν, καὶ τῶν ξυμμάχων ἔτι τοῖς πλείοσιν ἀφεστηκόσι, Κύρῳ τε ὕστερον βασιλέως παιδὶ προσγενομένῳ, ὃς παρείχε χρήματα Πελοποννησίοις ἐς τὸ ναυτικόν· καὶ οὐ πρότερον ἐνέδωσαν ἢ αὐτοὶ ἐν σφίσι κατὰ τὰς ἰδίας διαφορὰς περιπεσόντες ἐσφάλησαν. τοσοῦτον τῷ Περικλεῖ ἐπερίσσευσε τότε ἀφ' ὧν αὐτὸς 14 προέγνω καὶ πάνυ ἂν ῥαδίως περιγενέσθαι τῶν Πελοποννησίων αὐτῶν τῷ πολέμῳ.

LXVI. Οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι τοῦ αὐτοῦ θέρους ἐστράτευσαν ναυσὶν ἑκατὸν ἐς Ζάκυνθον τὴν νῆσον, ἣ κείται ἀντιπέρας Ἡλίδος· εἰσὶ δὲ Ἀχαιῶν τῶν ἐκ Πελοποννήσου ἄποικοι, καὶ Ἀθηναῖοι 15 ξυνεμάχουν. ἐπέπλεον δὲ Λακεδαιμονίων χίλιοι 2 ὀπλίται, καὶ Κνήμιος Σπαρτιάτης ναύαρχος. ἀποβάντες δὲ 3

1. πλείονι A.B.E.F.H.K.Q.g.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri πλείονι. ἥδη] ἐτι A. 2. ἔτη] ἐτι A. ἀντείχον I. 4. πλείοσιν A.B.E.F. H.K.L.V.b.c.d.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri πλείοσιν. ἀφεστηκόσι πολεμοῦντες κύρῳ f. 5. προσγενημένῳ L.O.P. 7. σφίσι αὐτοῖς C.L.O.P.e.f. 9. περιγενέσθαι A.B.E.F.H.g.h. Poppo. Goeller. Bekk. περιγενέσθαι τὴν πόλιν ceteri. τῶν C. om. G.L.O.P.V.c.f. 10. αὐτῷ K.g. om. V. 13. ἀντιπέραν g. 14. ἀθηναῖοι A.B.F. 15. δέ] om. F.H. 16. κῆμις f.

2. τρία μὲν ἔτη ἀντείχον] That is, from the spring of the year B. C. 407. when Cyrus first entered upon the government of Lower Asia, to the spring of 404 B. C. when Athens surrendered to Lysander. He mentions this last period of three years, because it was during that time that Athens had to contend with the whole force of Greece, supported much more effectually than before by the money of Persia.

7. ἐν σφίσι—περιπεσόντες ἐσφάλησαν] The more usual expression would be σφίσι περιπεσόντες, but ἐν σφίσι must be taken with ἐσφάλησαν.

8. τοσοῦτον τῷ Περικλεῖ κ. τ. λ.] "Such a superabundance of means did Pericles then possess, from which he "of himself foresaw, or judged before-

"hand, that with the utmost ease he "could triumph over the mere unaided "force of the Peloponnesians." So much more than enough had he to encounter the Peloponnesians, since there was almost enough to contend successfully with the united force of Peloponnesus, Sicily, and Persia. Ἐπερίσσευσε is "superfuit;" as in Livy, II. 42. "Ad bella externa prope supererant vires." "They had more strength than they wanted." I cannot understand why these words should ever have been construed of the ability of Pericles, as Portus and others translate them. αὐτὸς προέγνω means, "he was "convinced beforehand by his own "mere ability, before experience proved "it to the world."

THRACE. A. C. 430. Olymp. 87. 2.

4 ἐς τὴν γῆν ἐδήωσαν τὰ πολλά. καὶ ἐπειδὴ οὐ ξυνεχώρουν, ἀπέπλευσαν ἐπ' οἴκου.

LXVII. Καὶ τοῦ αὐτοῦ θέρους τελευτῶντος Ἀριστεὺς Κορίνθιος καὶ Λακεδαιμονίων πρέσβεις, Ἀνήριστος καὶ Νικόλαος καὶ Στρατόδημος, καὶ Τεγεάτης ἱ Τιμαγόρας, καὶ Ἀργεῖος ἰδία Πόλλις, πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλέα, εἴ πως πείσειαν αὐτὸν χρήματά τε παρέχειν καὶ ξυπολεμεῖν, ἀφικνοῦνται ὡς Σιτάλκην πρῶτον τὸν Τήρεω ἐς Θράκην, βουλόμενοι πείσαι τε ¹⁰ αὐτὸν, εἰ δύναιντο, μεταστάντα τῆς Ἀθηναίων ξυμμαχίας στρατεύσαι ἐπὶ τὴν Ποτίδαιαν, οὗ ¹⁵ ἦν στράτευμα τῶν Ἀθηναίων πολιορκοῦν, καὶ ἥπερ ὥρμητο, δι' ἐκείνου πορευθῆναι πέραν τοῦ Ἑλλησπόντου ὡς Φαρνάκην τὸν Φαρναβάζου, ὃς αὐτοὺς ἔμελλεν ὡς βασιλέα ¹⁵ ἀναπέμψειν. παρατυχόντες δὲ Ἀθηναίων πρέσβεις Λέαρχος Καλλιμάχου καὶ Ἀμεινιάδης Φιλήμονος παρὰ τῇ Σιτάλκῃ πείθουσι τὸν Σάδοκον τὸν γεγεννημένον Ἀθηναῖον, Σιτάλκου υἱόν, τοὺς ἄνδρας ἐγχειρίσαι σφίσιν, ὅπως μὴ διαβάντες ὡς ²⁰ βασιλέα τὴν ἐκείνου πόλιν τὸ μέρος βλάβωσιν. ὁ δὲ πεισθεὶς

4. ἀνήριστος g. 5. στρατόδημος A.B.f.g.h. probante Valckenario ad Herodot. VII. 137. 3. Haack. Poppo. Goell. Bekk. C.E.F.G. et ceteri Πρατόδημος. 6. ἰδια-πολις K. ἰδιαίπολις g. ἰδία πόλλις A.B.C.E.F.G. edd. recent. omnes. ceteri ἰδία πόλις. 8. τε] om. d. παρασχέιν C.G.I.L.O.P.Q.e. 9. ὥς] ἐς Q.i. 10. τήρεως Q. τε πείσαι d.i. 13. πολιορκοῦν καὶ ἥπερ A.B.C.E.F.N.V.g.h. Haack. Poppo. Goell. Bekk. G. et vulgo πολιορκοῦν καὶ παῦσαι βοηθεῖν τε αὐτοῖς καὶ ἥπερ. 16. πέμπειν K. Λέαρχος C. Bekk. Λαίαρχος K. κλέαρχος f. 17. ὁ ante καλλ. C. om. A.B.E.F.G.H.K.L.N.O.Q.V.c.g.h. Poppo. Goell. Bekk. ὁ ante φίλ. C. om. A.B.E.F.G.H.K.Q.V.c.e.f.g.h.i. Poppo. Goell. Bekk. σι-τάμη P. 18. τὸν post Σαδ. om. G.L.O.P.e. 19. ἐγχειρήσαι E.F. μῇ] om. g. ὥς] ἐς N.V.

4. Ἀνήριστος καὶ Νικόλαος] Compare Herodotus, VII. 137.

10. ὅπως μὴ—τὸ μέρος βλάβωσιν] "That they might not bear their part "in doing injury to his country." Τὸ μέρος means, that although they were only six individuals, yet they might do something to injure Athens, and what-

ever was the amount of the mischief they might do, he should try to save his adopted country from every degree of evil whether great or small. Compare I. 127, 2. ὡς διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος ἔσται ὁ πόλεμος, and I. 74, 4. ξυνεσώσαμεν ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς αὐτούς.

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πορευομένους αὐτοὺς διὰ τῆς Θράκης ἐπὶ τὸ πλοῖον φ
 ἔμελλον τὸν Ἑλλήσποντον περαιώσειν, πρὶν ἐσβαίνειν ξυλ-
 λαμβάνει, ἄλλους ξυμπέμψας μετὰ τοῦ Λεάρχου καὶ Ἀμει-
 νιάδου, καὶ ἐκέλευσεν ἐκείνοις παραδοῦναι· οἱ δὲ λαβόντες
 5 ἐκόμισαν ἐς τὰς Ἀθήνας. ἀφικομένων δὲ αὐτῶν δέισαντες οἱ Ἀθη-
 ναῖοι τὸν Ἀριστέα μὴ αὐθις σφᾶς ἔτι πλείω κακουργῇ
 διαφυγῶν, ὅτι καὶ πρὸ τούτων τὰ τῆς Ποτιδαίας καὶ τῶν ἐπὶ
 Θράκης πάντ' ἐφαίνετο πράξας, ἀκρίτους καὶ βουλομένους
 10 ἔστιν ἂν εἰπεῖν αὐθημερὸν ἀπέκτειναν πάντας καὶ ἐς φάραγγας
 ἰοέσβαλον, δικαιοῦντες τοῖς αὐτοῖς ἀμύνεσθαι οἷσπερ καὶ οἱ
 Λακεδαιμόνιοι ὑπῆρξαν, τοὺς ἐμπόρους οὓς ἔλαβον Ἀθηναίων
 καὶ τῶν ξυμμάχων ἐν ὁλκάσι περὶ Πελοπόννησον πλέοντας
 ἀποκτείναντες καὶ ἐς φάραγγας ἐσβαλόντες. πάντας γὰρ δὴ 5
 κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν
 15 τῇ θαλάσῃ, ὥς πολεμίους διέφθειρον, καὶ τοὺς μετὰ Ἀθη-
 ναίων ξυμπολεμοῦντας καὶ τοὺς μηδὲ μεθ' ἐτέρων.

LXVIII. Κατὰ δὲ τοὺς αὐτοὺς χρόνους, τοῦ θέρους
 τελευτῶντος, καὶ Ἀμπρακιῶται αὐτοὶ τε καὶ τῶν βαρβάρων
 πολλοὺς ἀναστήσαντες ἐστράτευσαν ἐπ' Ἀργος
 20 τὸ Ἀμφιλοχικὸν καὶ τὴν ἄλλην Ἀμφιλοχίαν.
 ἔχθρα δὲ πρὸς τοὺς Ἀργεῖους ἀπὸ τοῦδε αὐτοῖς 2
 ἦρξατο πρῶτον γενέσθαι. Ἀργος τὸ Ἀμφι- 3
 λοχικὸν καὶ Ἀμφιλοχίαν τὴν ἄλλην ἔκτισε
 μετὰ τὰ Τρωϊκὰ οἴκαδε ἀναχωρήσας καὶ οὐκ
 25 ἀρεσκόμενος τῇ ἐν Ἀργεὶ καταστάσει Ἀμφί-
 λοχος ὁ Ἀμφιάρω ἐν τῷ Ἀμπρακικῷ κόλπῳ, ὁμώνυμον τῇ

WESTERN
GREECE.

20 Attack of the Ambra-
 cliots on Argos Amphi-
 lochicum. Account of
 the origin and early
 history of that town;
 and its alliance with
 the Acarnanians and
 Athenians.

25

1. φ] ὡς e. 3. ἄλλους δὲ C.G.I.K.L.O.d.e.i. πέμψας d.i. 4. καὶ] om.
 P.e. ἐκέλευεν L.O.P. 6. ἐτι] ἐπὶ K.Q.c.d. πλείω A.E.F.G.H.K.Q.V.c.
 d.g.h.i. Haack. Porro. Goell. Bekk. πλέον e. B.C. et ceteri πλείω. 9. φάραγγα
 C.G.L.O.e. φάραγας H.c. 10. ἐσέβαλλον K. 13. φάραγγα C.g.e.
 ἐμβαλόντες L.P.f. βαλόντες C.e. 14. οἱ] om. C.G.e. 17. τοῦ αὐτοῦ
 θέρους Q. 19. ἐπὶ τὸ ἄργος b. 20. καὶ ἐς τὴν L.O. 23. τὴν ἄλλην ἀμφι-
 λοχίαν G. ἔκτισε μὲν μετὰ C.G.L.O.P.e. 24. μετὰ τρωϊκὰ P. 26. ἀμπρακικῷ
 B.E. et similiter infra.

14. ὅσους λάβοιεν] See the note on the words ἐν φέροιεν, ch. 52, 5.

4 εαυτοῦ πατρίδι Ἄργος ὀνομάσας. καὶ ἦν ἡ πόλις αὕτη
 μεγίστη τῆς Ἀμφιλοχίας καὶ τοὺς δυνατωτάτους εἶχεν οἰκή-
 5 τορας. ὑπὸ ξυμφορῶν δὲ πολλαῖς γενεαῖς ὕστερον πιεζόμενοι
 Ἀμπρακιώτας ὁμόρους ὄντας τῇ Ἀμφιλοχικῇ ξυνοίκους
 ἐπηγάγοντο, καὶ ἐλληνίσθησαν τὴν νῦν γλώσσαν τότε
 6 πρῶτον ἀπὸ τῶν Ἀμπρακιωτῶν ξυνοικισάντων οἱ δὲ ἄλλοι
 Ἀμφίλοχοι βάρβαροί εἰσιν. ἐκβάλλουσιν οὖν τοὺς Ἀργεῖους
 7 οἱ Ἀμπρακιῶται χρόνῳ καὶ αὐτοὶ ἴσχουσι τὴν πόλιν. οἱ δ'
 Ἀμφίλοχοι γενομένοι τούτου διδάσασιν ἑαυτοὺς Ἀκαρνᾶσι,
 καὶ προσπαρακαλέσαντες ἀμφοτέροι Ἀθηναίους, οἱ αὐτοῖς 10
 Φορμίωνά τε στρατηγὸν ἔπεμψαν καὶ ναὺς τριάκοντα, ἀφι-
 κομένου δὲ τοῦ Φορμίωνος αἰροῦσι κατὰ κράτος Ἄργος καὶ
 τοὺς Ἀμπρακιώτας ἠνδραπόδισαν, κοινῇ τε ἔκκησαν αὐτὸ
 8 Ἀμφίλοχοι καὶ Ἀκαρνᾶνες. μετὰ δὲ τοῦτο ἡ ξυμμαχία
 9 ἐγένετο πρῶτον Ἀθηναίοις καὶ Ἀκαρνᾶσιν. οἱ δὲ Ἀμπρα- 15
 κιῶται τὴν μὲν ἔχθραν ἐς τοὺς Ἀργεῖους ἀπὸ τοῦ ἀνδρα-
 ποδισμοῦ σφῶν αὐτῶν πρῶτον ἐποίησαντο, ὕστερον δὲ ἐν τῷ

1. αὐτοῦ C.G.L.O.e. ἡ] om. K.i. 4. δμήρους B.g. 5. ἠλληνίσθησαν
 Lobeck. ad Phrynich. p. 380. Poppo. γλώτταν N.V. τότε] om. C.G.
 L.O.P.e. 6. ξυνοικισάντων O.P. τῶν ξυνοικισάντων L. 7. ἀμφιλόχοιοι d.
 8. οἱ δὲ ἄλλοι N.V. 9. γεγενημένοι L.O. αὐτοὺς e. 10. προσπαρακαλέσαντες
 A.B.C.E.F.G.H.I.K.L.N.O.P.V.b.c.e.h. Haack. Poppo. Goell. Bekk. προσ-
 καλέσαντες Q.d.g.i. vulgo προσεκαλέσαντο. 13. ἔκκισαν C.O.P.Q.e. 14. καὶ]
 om. P. 15. πρῶτον ἐγένετο C.G.L.O.P.e. 16. ἀπὸ] om. g. 17. πρῶτον]
 om. c.

5. ἐλληνίσθησαν τὴν νῦν γλώσσαν κ. τ. λ.] That is to say, the Hellenic language so generally diffused over Greece after the Trojan war, and particularly after the Dorian conquest of Peloponnesus, was introduced into Amphilocheian Argos by the Ambraciots, a Dorian colony from Corinth, and superseded that older language which was spoken by the chiefs of the Trojan expedition and their followers, and which perhaps as being Pelasgian bore a greater resemblance to the Latin. Compare Herodot. I. 57. and Thucyd. I. 3. With regard to the form of the word, Bekker in his edition of 1832 has restored the old reading ἐλληνίσθησαν,

and Buttmann also considers Lobeck's correction as probably erroneous. Gr. Gr. vol. I. §. 84. Anm. 6. ed. 2. vol. II. p. 416. Göller's reference to Buttmann's authority may mislead the reader, for it might be supposed from the way in which Göller refers to it that it favoured Lobeck's correction, whereas in fact it condemns it.

10. καὶ προσπαρακαλέσαντες κ. τ. λ.] I have corrected the stopping after Göller and Poppo, so as to make αἰροῦσι the verb to προσπαρακαλέσαντες ἀμφοτέροι, the clause οἱ αὐτοῖς—ἐπεμψαν being the same in sense as if it had been πεμψάντων τε τούτων Φορμίωνα.

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πολέμῳ τήνδε τὴν στρατείαν ποιοῦνται αὐτῶν τε καὶ Χαόνων καὶ ἄλλων τινῶν τῶν πλησιοχώρων βαρβάρων· ἐλθόντες τε πρὸς τὸ Ἄργος τῆς μὲν χώρας ἐκράτουν, τὴν δὲ πόλιν ὥς οὐκ ἐδύναντο ἐλεῖν προσβαλόντες, ἀπεχώρησαν ἐπ' οἴκου καὶ διελύθησαν κατὰ ἔθνη. τοσαῦτα μὲν ἐν τῷ θέρει 10 ἐγένετο.

LXIX. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀθηναῖοι ναῦς ἔστειλαν εἴκοσι μὲν περὶ Πελοπόννησον καὶ Φορμίωνα στρατηγὸν, ὃς ὁρμώμενος ἐκ Ναυπάκτου φυ-
λακὴν εἶχε μήτ' ἐκπλεῖν ἐκ Κορίνθου καὶ τοῦ Κρισαίου κόλπου μηδένα μήτ' ἐσπλεῖν, ἐτέρας δὲ ἕξ ἐπὶ Καρίας καὶ Λυκίας καὶ Μελήσανδρον στρατηγὸν, ὅπως ταῦτα τε ἀργυρολογῶσι καὶ τὸ ληστικὸν τῶν Πελοποννησίων μὴ ἐῷσιν αὐτόθεν ὁρμώ-
μενον βλάπτειν τὸν πλοῦν τῶν ὀλκάδων τῶν ἀπὸ Φασήλιδος καὶ Φοινίκης καὶ τῆς ἐκείθεν ἡπείρου. ἀναβὰς δὲ στρατιᾶς Ἀθηναίων τε τῶν ἀπὸ τῶν νεῶν καὶ τῶν ξυμμάχων ἐς τὴν Λυκίαν ὁ Μελήσανδρος ἀποθνήσκει καὶ τῆς στρατιᾶς μέρος τι διέφθειρε νικηθεὶς μάχῃ.

LXX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Ποτιδαῖαται ἐπειδὴ οὐκέτι ἐδύναντο πολιορκούμενοι ἀντέχειν, ἀλλ' αἱ τε ἐς τὴν Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδὲν μᾶλλον ἀπανίστασαν τοὺς Ἀθηναίους, ὃ τε σίτος ἐπελελοίπει, καὶ ἄλλα τε πολλὰ ἐπεγεγένητο
αὐτόθι ἤδη βρώσεως πέρι ἀναγκαίας καὶ τινες καὶ ἀλλήλων ἐγένευντο, οὕτω δὲ λόγους προσφέρουσι περὶ ξυμβάσεως

1. στρατίαν V. αὐτῶν C.e. καὶ τῶν χαόνων Q. 2. δὲ C.e. 3. πρὸς ἄργος g. 4. προσβάλλοντες c. 11. κρισαίου L.O. κρησαίου G. πλεῖν Q. 12. μελήσανδρον F.H.N.V.i. μελήσανδρον K. 13. ὅπως τε ταῦτα ἀργυρολογῶσι τὰ χωρία Lex. Seg. p. 159, 31. 14. τὸ ληστικὸν i. 15. τῶν ἀπὸ] τὴν ἀπὸ B. 21. ἐσβολαὶ ἐς τὴν ἀττικὴν C.F.G.H.L.O.P.V. 24. ἐπιλελοίπει c.e. τε] d. om. f. ἐπεγεγένητο L.O. 25. ἥδη] om. f. καὶ ποῦ τινες ἀλλήλων Suidas. 26. ἐγένευντο A.B.C.E.F.H.L.O.P.V.g. Haack. Porpo. Goell. Bekk. ἐγγεγύοντο N.e.h. ἐγείσαντο Suidas. ἐγείοντο G. et vulgo.

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τοῖς στρατηγοῖς τῶν Ἀθηναίων τοῖς ἐπὶ σφίσι τεταγμένοις,
 Ξενοφῶντί τε τῷ Εὐριπίδου καὶ Ἐστιοδώρῳ τῷ Ἀριστο-
 2 κλείδου καὶ Φανομάχῳ τῷ Καλλιμάχου. οἱ δὲ προσεδέξαντο,
 ὁρῶντες μὲν τῆς στρατιᾶς τὴν ταλαιπωρίαν ἐν χωρίῳ χει-
 μερινῷ, ἀναλωκίας τε ἥδη τῆς πόλεως δισχήλια τάλαντα ἐς 5
 3 [τὴν] πολιορκίαν. ἐπὶ τοῖσδε οὖν ξυνέβησαν, ἐξελθεῖν
 αὐτοὺς καὶ παῖδας καὶ γυναῖκας καὶ τοὺς ἐπικούρους ξὺν ἐνὶ
 ἱματίῳ, γυναῖκας δὲ ξὺν δυοῖν, καὶ ἀργυρίον τι ῥήτῳ ἔχοντας
 4 ἐφόδιον. καὶ οἱ μὲν ὑπόσπονδοι ἐξηλθον ἐπὶ τὴν Χαλκιδικὴν
 καὶ ἕκαστος ἢ ἐδύνατο· Ἀθηναῖοι δὲ τοὺς τε στρατηγοὺς 10
 ἐπηγιάσαντο ὅτι ἄνευ αὐτῶν ξυνέβησαν (ἐνόμιζον γὰρ ἂν
 κρατῆσαι τῆς πόλεως ἢ ἐβούλοντο), καὶ ὕστερον ἐποίκουσ
 5 αὐτῶν ἔπεμψαν ἐς τὴν Ποτίδαιαν καὶ κατόρκισαν. ταῦτα
 μὲν ἐν τῷ χειμῶνι ἐγένετο· καὶ τὸ δεύτερον ἔτος ἐτελεύτα τῷ
 πολέμῳ τῷδε ὃν Θουκυδίδης ξυνέγραψεν. 15

LXXI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι
 καὶ οἱ ξύμμαχοι ἐς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλον, ἐστρά-
 2 τευσαν δ' ἐπὶ Πλάταιαν· ἡγήετο δὲ Ἀρχίδαμος
 ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεὺς. καὶ
 3 ἰσχυροὶ τὸν στρατὸν ἐμελλε δηρώσειν τὴν γῆν· 20
 οἱ δὲ Πλαταιῆς εὐθὺς πρέσβεις πέμψαντες
 πρὸς αὐτὸν ἔλεγον τοιάδε. “Ἀρχίδαμε καὶ
 3 “Λακεδαιμόνιοι, οὐ δίκαια ποιεῖτε οὐδ' ἄξια
 “οὔτε ὑμῶν οὔτε πατέρων ὧν ἐστέ, ἐς γῆν τὴν Πλαταιῶν
 4 “στρατεύοντες. Πausanias γὰρ ὁ Κλεομβρότου Λακεδαι- 25
 “μόνιος ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων μετὰ

5. δι C.G.e. χλια L.O. ἐς πολιορκίαν A.L. eis πολιορκίαν B.F.K.V.
 c.f.g.h.i. ἐς vel eis πολιορκίαν E. ἐς τὴν πολ. C.G. Omiserunt articulum
 Bekk. in ed. min. 1832, et Porpo. 6. τοῖσδε] τοῖς c. γοῖν g. ἔλθειν e.
 7. καὶ γυναῖκας καὶ παῖδας L.O. 8. τε C.e. ξυνδεῖν f. τι] om. L.O.
 9. ἐπὶ τὴν A.B.E.F.H.K.L.N.V.c.f.g.h. Haack. Porpo. Goell. Bekk. C.G. et
 vulgo ἐς τε τὴν. 10. ἢ ἕκαστος C.G.Q.e. ἐδύνατο L.O.P. 11. αὐτῶν Bekk.
 13. ἔπεμψαν αὐτῶν C.G.L.O.P.e. κατόρκισαν Q. 15. συνέγραψεν g. om. f.
 16. ἐπιγιγνομένου G. θέρους] ἔτους K.N.c.f. 17. τὴν] om. P. 19. βασιλεὺς
 λακεδαιμονίων B.g.h. 22. παρ' αὐτῶν C. παρ' αὐτὸν e. 23. οὐδ'] οὔτε Dionys.
 p. 901. οὔτε οὐδ' ἄξια V. 25. γάρ] δὲ L.

“ Ἑλλήνων τῶν ἐβελησάντων ξυνάρασθαι τὸν κίνδυνον τῆς
 “ μάχης ἢ παρ’ ἡμῖν ἐγένετο, θύσας ἐν τῇ Πλαταιῶν ἀγορᾷ
 “ Διὶ ἐλευθερίῳ ἱερὰ καὶ ξυγκαλέσας πάντας τοὺς ξυμ-
 “ μάχους ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν
 5 “ ἔχοντας αὐτονόμους οἰκεῖν, στρατεῦσαί τε μηδένα ποτὲ
 “ ἀδίκως ἐπ’ αὐτοὺς μηδ’ ἐπὶ δουλείᾳ, εἰ δὲ μὴ, ἀμύνειν τοὺς
 “ παρόντας ξυμμάχους κατὰ δύναμιν. τάδε μὲν ἡμῖν πατέρες 5
 “ οἱ ὑμέτεροι ἔδοσαν ἀρετῆς ἕνεκα καὶ προθυμίας τῆς ἐν
 “ ἐκείνοις τοῖς κινδύνοις γενομένης, ὑμεῖς δὲ τάναντία δρᾶτε
 10 “ μετὰ γὰρ Θηβαίων τῶν ἡμῖν ἐχθίστων ἐπὶ δουλείᾳ τῇ

2. τῇ] om. L. 3. ἱερὰ δὲ ἐλευθερίῳ C.G.O.P.e. ξυγκαλέσας] ξυμμάχους B.
 ξυγκ. π. τ. ξ. om. h. 5. ποτὲ] om. K.c.f. ἀδίκως ποτὲ μηδένα V. 7. ὑμῶν—
 ἡμέτεροι F. 8. τῆς] τοῖς F.V. 9. τάναντία ἐκείνοις δρᾶτε Dionysius.

4. ἀπεδίδου Πλαταιεῦσι — οἰκεῖν] I believe the sense of ἀπεδίδου is rather, “he granted, or proceeded to grant;” implying the assumption on the part of Pausanias to dispose of the territory of Plataea as the assembled Greeks thought proper; than that it means, “he gave back or restored,” namely, after the occupation of it by the Persians. So in Demosth. 2 Olynth. p. 27. Reiske. εἰ τοῖς μὲν ἐπιτάττειν ἀποδώσετε τοῖς δ’ ἀναγκάζεσθαι τρηραρχεῖν κ. τ. λ. And Xenophon, Hiero. IX. 3. τὸ τὰ ἄλλα ἀποδιδόναι, where the notion is more that of “giving out, granting, conferring as a gift,” than of giving back or restoring. Besides, the matter of the grant seems to consist rather in the word αὐτονόμους than in οἰκεῖν, and refers to the old claim of sovereignty over Plataea which Thebes had so often advanced, and which Pausanias now wholly sets aside: the subsequent articles also of the grant, στρατεῦσαι μηδένα ἀδίκως, μηδ’ ἐπὶ δουλείᾳ, were equivalent to the admission of Plataea into the national confederacy as a free and independent member; for the oath taken by the confederates to each other contained this clause, τῶν μαχεσαμένων ὑπὲρ τῆς Ἑλλάδος πόλειον οὐδεμίαν ἀνίστασθαι ποιήσω. Lycurgus contra Leocrat. p. 193. Reiske. On the other hand, the confederates swore to take ven-

geance on those states that had joined the invader, and to devote their lands to the gods, who were consequently to receive the tithe of all the produce. Hence the expression in Xenophon, Hellenics, VI. 5, 35. νῦν ἐλπίς, τὸ πάλαϊ λεγόμενον, δεκατεῦσθαι Θηβαίους. Compare also Herodotus, VII. 132, 2. [Göller in his second edition says, “ἀποδιδόναι hic eodem sensu dictum quo haud raro reddere, ut sit *auxilium* *alicui tribuere*. * * * Aptissime hic convertas, *restituerunt*. vid. Interpp. ad Tacit. II. Annal. 3.” The reference is to a note of Ernesti’s, in which he explains the words of Suetonius, (Tiber. 9.) “regnum Armeniæ Tigrani restituit” as signifying no more than “dedit.” In the passage quoted from Demosthenes in the former part of this note, Lambinus proposes to read δώσετε. Schäfer observes upon this, “Lambini num ne audias. v. Reiskii Ind. Græc. “ἀποδιδόναι b.” Reiske’s interpretation here referred to, is, “tribuere, largiri” simpliciter etiam id quod minus debet, ut accipiens id pro sorte sua sibi conveniente habeat, teneat.” But a subsequent meaning given to the word suits better both with the passage in Demosthenes and with this in Thucydides, “assignare, deputare, delegare, “mandare, adjudicare.”]

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6 “ ἡμετέρα ἦκετε. μάρτυρας δὲ θεοὺς τοὺς τε ὀρκίους τότε
 “ γενομένους ποιούμενοι καὶ τοὺς ὑμετέρους πατράφους καὶ
 “ ἡμετέρους ἐγχωρίους, λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα
 “ μὴ ἀδικεῖν μηδὲ παραβαίνειν τοὺς ὅρκους, ἔαν δὲ οἰκεῖν
 “ αὐτονόμους καθάπερ Πausanías ἐδικαίωσεν.” LXXII. τοσ-5
 αὐτα εἰπόντων Πλαταιῶν Ἀρχίδαμος ὑπο-
 λαβὼν εἶπε “ Δίκαια λέγετε, ὦ ἄνδρες Πλα-
 ταιῆς, ἣν ποιῆτε ὁμοῖα τοῖς λόγοις. καθάπερ
 “ γὰρ Πausanías ὑμῖν παρέδωκεν, αὐτοὶ τε
 “ αὐτονομεῖσθε καὶ τοὺς ἄλλους ξυνελευθε-16
 “ ροῦτε, ὅσοι μετασχόντες τῶν τότε κινδύνων ὑμῖν τε ξυνώ-
 “ μοσαν καὶ εἰς τὴν νῦν ὑπ’ Ἀθηναίους, παρασκευὴ τε τοσῆδε
 “ καὶ πόλεμος γεγένηται αὐτῶν ἔνεκα καὶ τῶν ἄλλων ἐλευ-

1. τοὺς τότε ὀρκίους E. 3. ὑμῖν γῆν C.G.L.O.e. cum Dionysio. 6. εἰπόντων
 τῶν πλ. C.G.L.O.P.e. cum Dionysio. 7. ἄνδρες] om. K.f.i. 8. ποιεῖτε E.
 9. γὰρ] om. H.e. 10. αὐτονομεῖσθαι F. τοῖς ἄλλοις A.c. 11. μεταστάντες P.
 ποτε B. 12. νῦν] om. C.c.e. δὲ C.G.e. 13. καὶ τῆς L.O.P.

1. θεοὺς τοὺς τε ὀρκίους κ. τ. λ.] This is a good specimen of one of the most characteristic features of Greek polytheism, that the gods were known and honoured as standing in certain particular relations to particular persons or places, not as the general creators, preservers, and moral governors of all mankind. Thus the Plataeans appeal to “the gods who were called to witness “when the oath was sworn;” because they would be personally affronted by its violation: to “the θεοὶ πατῆρες of “the Lacedæmonians;” that is, the gods of their race, Hercules, and perhaps, like the Latin Dii Manes, the spirits of the later chiefs and kings of the race of Hercules, who would take it ill that the act of their descendant Pausanias should be disregarded, and the graves of their countrymen slain at Plataea abandoned to the power of the Thebans; (see III. 58, 4—6.) and lastly, to the θεοὶ ἐγχώριοι of Plataea; i. e. the local gods to whom Plataea was a home, and who would be dispossessed and driven into exile if the country of Pla-

tæa were to be occupied by strangers; from whom they could expect to receive no worship, as they would have θεοὶ πατῆρες of their own, whom they would naturally wish to instal in the possession of their new country, and so make them its θεοὶ ἐγχώριοι. That the θεοὶ πατῆρες were gods of the race or family of the worshipper, from whom he claimed to be descended, appears from Plato, Euthydemus, p. 302. (128 Tauchnitz) c. 31. where it is said that none of the Ionians worshipped Jupiter as a θεὸς πατῆρας, but that they did worship Apollo as such, because he was the reputed father of Ion, the founder of their race. And thus Hercules properly worshipped Jupiter as Ζεὺς πατῆρας, (Sophocl. Trachin. 755.) because he was the reputed son of Jupiter. Thus also Euripides makes Orestes pray to Ζεὺς πατῆρας, (Electra, 675.) because Tantalus, the founder of the family of the Pelopidæ, was said to be the son of Jupiter. See Orestes, 5. Διὸς πεφυκὸς, ὡς λέγουσι, Τάνταλος.

“θερώσεως. ἥς μάλιστα μὲν μετασχόντες καὶ αὐτοὶ ἐμμεί- 3
 “νατε τοῖς ὅρκοις· εἰ δὲ μὴ, ἅπερ καὶ τὸ πρότερον ἤδη
 “προῦκαλεσάμεθα, ἡσυχίαν ἄγετε νεμόμενοι τὰ ὑμέτερα
 “αὐτῶν, καὶ ἔστε μὴδὲ μεθ’ ἐτέρων, δέχεσθε δὲ ἀμφοτέρους
 5 “φίλους, ἐπὶ πολέμῳ δὲ μὴδ’ ἐτέρους. καὶ τάδε ἡμῖν 4
 “ἀρκέσει.” ὁ μὲν Ἀρχίδαμος τοσαῦτα εἶπεν· οἱ δὲ Πλα- 5
 ταιῶν πρέσβεις ἀκούσαντες ταῦτα ἐσῆλθον ἐς τὴν πόλιν, καὶ
 τῷ πλήθει τὰ ρηθέντα κοινώσαντες ἀπεκρίναντο αὐτῷ ὅτι
 ἀδύνατα σφίσιν εἶη ποιεῖν ἃ προκαλεῖται ἄνευ Ἀθηναίων·
 10 παῖδες γὰρ σφῶν καὶ γυναῖκες παρ’ ἐκείνοις εἶσαν· δεδῖεναι
 δὲ καὶ περὶ τῇ πάσῃ πόλει μὴ ἐκείνων ἀποχωρησάντων
 Ἀθηναῖοι ἐλθόντες σφίσιν οὐκ ἐπιτρέπωσιν, ἢ Θηβαῖοι ὡς
 ἔνορκοι ὄντες κατὰ τὸ ἀμφοτέρους δέχεσθαι αὐθις σφῶν τὴν
 πόλιν πειράσωσι καταλαβεῖν. ὁ δὲ θαρσύνων αὐτοὺς πρὸς 6
 15 ταῦτα ἔφη “Ὑμεῖς δὲ πόλιν μὲν καὶ οἰκίας ἡμῖν παράδοτε
 “τοῖς Λακεδαιμονίοις, καὶ γῆς ὅρους ἀποδείξατε, καὶ δένδρα
 “ἀριθμῶ τὰ ὑμέτερα, καὶ ἄλλο εἴ τι δυνατὸν ἐς ἀριθμὸν
 “ἐλθεῖν· αὐτοὶ δὲ μεταχωρήσατε ὅποι βούλεσθε, ἕως ἂν ὁ
 “πόλεμος ᾗ. ἐπειδὰν δὲ παρέλθῃ, ἀποδώσομεν ὑμῖν ἃ ἂν 7
 20 “παραλάβωμεν. μέχρι δὲ τοῦδε ἔξομεν παρακαταθήκην, 8
 “ἐργαζόμενοι καὶ φορὰν φέροντες ἢ ἂν ὑμῖν μέλλῃ ἱκανὴ
 “ἔσεσθαι.” LXXIII. οἱ δ’ ἀκούσαντες ἐσῆλθον αὐθις ἐς

1. καὶ οἱ αὐτοὶ g. 2. καὶ πρότερον C.G.L.O.P.e. 3. προκαλ. Bekk.
 5. δὲ post πολέμῳ om. F.H.V. μηδετέρους Bekk. ταῦτα d.i. 6. ἀρκέσει
 A.B.C.E.F.G.I.O.P.V.b.e.g. cum Dionysio, p. 903. Porpo. Goell. Bekk. vulgo
 ἀρέσκει. 9. προκαλεῖτε K. 10. γὰρ] om. f. 11. πάσῃ τῇ A. cum
 Dionysio. 12. θηβαίοις f. 14. πειράσωσι A.B.E.F.H.Q.h. 15. ὑμῖν g.
 πόλιν ὑμῶν G. μὲν] ὑμῶν G.L.O.P. ἡμῖν παράδοτε B.C.E.F.G.H.K.O.V.
 c.d.e.f.g.h.i. Haack. Porpo. Goell. Bekk. A. et vulgo παράδοτε ἡμῖν. 17. δυ-
 νατὸν ἐστὶν ἐς H.F. 18. ἐλεῖν L.O.P. παραχωρήσατε c. 19. δυ-
 νατὸν ἐστὶν ἐς H.F. 19. ἀποδώσομεν ὑμῖν ἃ ἂν παραλάβωμεν μέχρι A.B.C.E.F.G.H.K.L.M.N.
 O.P.V.d.g. cum Dionysio, p. 904. Haack. Porpo. Goell. Bekk. ἀποδώσομεν ὑμῖν
 μέχρι c. vulgo ἀποδώσομεν μέχρι. 20. δέ] μὲν d.i. 21. ἱκανὴ ὑμῖν μέλλοι f.
 22. αὐθις] πάλιν Q.

12. ὡς ἔνορκοι—δέχεσθαι] “As being exactly in the same sense as ἔνορκοι,
 “comprehended within the terms of IV. 122, 3. “coming within the terms
 “their oath when they swore to admit “of the treaty.”
 “both parties.” Ἐνορκοι is used here

PLATÆA. A. C. 429. Olymp. 87. 3, 4.

They request and obtain permission to consult the Athenians on this point. The Athenians require them to remain steadfast in their alliance with Athens, and promise them aid.

τὴν πόλιν, καὶ βουλευσάμενοι μετὰ τοῦ πλή-
θους ἔλεξαν ὅτι βούλονται ἅ προκαλεῖται
'Αθηναίοις κοινῶσαι πρῶτον, καὶ ἣν πείθωσιν
αὐτοὺς, ποιῆν ταῦτα· μέχρι δὲ τούτου σπεί-
σασθαι σφίσιν ἐκέλευον καὶ τὴν γῆν μὴ δροῦν. 5
ὁ δὲ ἡμέρας τε ἐσπείσατο ἐν αἷς εἰκὸς ἦν
3 κομισθῆναι, καὶ τὴν γῆν οὐκ ἔτεμνεν. ἐλθόντες δὲ οἱ Πλα-
ταιῆς πρέσβεις ὥς τοὺς 'Αθηναίους καὶ βουλευσάμενοι μετ'
αὐτῶν πάλιν ἦλθον ἀπαγγέλλοντες τοῖς ἐν τῇ πόλει τοιαῦδε·
“ Οὐτ' ἐν τῷ πρὸ τοῦ χρόνῳ, ὃ ἄνδρες Πλαταιῆς, ἀφ' οὗ 10
“ ξύμμαχοι ἐγενόμεθα, 'Αθηναῖοί φασιν ἐν οὐδενὶ ἡμᾶς
“ προέσθαι ἀδικουμένους, οὔτε νῦν περιόψεσθαι, βοηθήσειν
4 “ δὲ κατὰ δύναμιν. ἐπισκῆπτουσί τε ὑμῖν πρὸς τῶν ὄρκων
“ οὗς οἱ πατέρες ὤμοσαν μηδὲν νεωτερίζειν περὶ τὴν ξυμ-
“ μαχίαν.” LXXIV. τοιαῦτα τῶν πρέσβεων ἀπαγγειλάν- 15
τῶν οἱ Πλαταιῆς ἐβουλευσάντο 'Αθηναίους μὴ
προδιδόναι, ἀλλ' ἀνέχεσθαι καὶ γῆν τεμνο-
μένην, εἰ δεῖ, ὀρώντας καὶ ἄλλο πάσχοντας ὃ
τι ἂν ξυμβαίῃ· ἐξελθεῖν τε μηδένα ἔτι, ἀλλ'
ἀπὸ τοῦ τείχους ἀποκρίνασθαι ὅτι ἀδύνατα 20

Thus called upon, the Plataeans reject the proposal of Archidamus. He then, after a solemn appeal to the gods to assert his righteous cause,

2. προκαλοῦνται P. προκαλεῖτε K. 3. κοινωνῆσαι P. 4. τοῦδε L.O.
7. ἔτεμε f. δὲ] om. d. πλαταιῶν f. 9. ἀγγέλλοντες C.G.I.L.O.f.g.
ἀπαγγέλλοντες P. ἐπαγγέλλοντες d. τάδε G.L.O.P. 11. ὑμᾶς A.B.C.F.G.
N.V. d.e.f.g.h.i. Goell. Porppo. 13. πρὸ τῶν C. πρώτων g. 16. ἀθηναίους
A.B.F.h. 17. ἀνέχεσθαι B.F.H.N.V.g.h. 18. δέος Dionysius. καὶ
ἄλλο—ξυμβαίῃ om. G. 19. ξυμβαίει g.h. ξυμβαλῇ d.i. δὲ i. 20. ὑπὸ
B.g.h. ἐπὶ γρ. g. τοῦ] om. H. ἀδύνατόν O.

6. εἰκὸς ἦν κομισθῆναι] “ Within “ which it was likely that they would “ get back again to Platæa.” The subject of κομισθῆναι is τοὺς Πλαταιᾶς, which is understood throughout the sentence.

17. ἀνέχεσθαι—ὀρώντας] Comp. VI. 16, 4. ἀνέχεσθω—ὑπερφρονούμενος, and the note on II. 49, 4. γυμνοὶ ἀνέχεσθαι. Göller rightly observes that the construction changes to the accusative cases ὀρώντας, πάσχοντας, on account of the

insertion of the words εἰ δεῖ, to which the structure of the remaining part of the sentence is accommodated. Lobeck in his note at p. 755. of his Phrynichus, (Parerg. VI.) quotes several similar instances. Compare also Livy, IV. 2. “ ut, quemadmodum plebs gloriari posset, auctiorem amplioremque esse.” The contrary transition from the accusative to the nominative occurs in Herodotus, I. 27, 4. νησιώτας δὲ τί δοκέει εἶχεσθαι ἄλλο, ἢ, ἐπεὶ τε τάχιστα ἐν-

σφίσι ποιεῖν ἐστὶν ἅ Λακεδαιμόνιοι προκαλοῦνται. ὥς δὲ²
ἀπεκρίναντο, ἐντεῦθεν δὴ πρῶτον μὲν ἐς ἐπιμαρτυρίαν καὶ
θεῶν καὶ ἡρώων τῶν ἐγχωρίων Ἀρχίδαμος ὁ βασιλεὺς
κατέστη, λέγων ὧδε “Θεοὶ ὅσοι γῆν τὴν Πλαταιίδα ἔχετε
5 “καὶ ἥρωες, ξυνίστορες ἔστε ὅτι οὔτε τὴν ἀρχὴν ἀδίκως,
“ἐκλιπόντων δὲ τῶνδε πρότερον τὸ ξυνώμοτον, ἐπὶ γῆν
“τὴνδε ἤλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῶν
“Μήδων ἐκράτησαν καὶ παρέσχετε αὐτὴν εὐμενῇ ἐναγωνί-
“σασθαι τοῖς Ἑλλήσι, οὔτε νῦν, ἣν τι ποιῶμεν, ἀδικήσο-
10 “μεν” προκαλεσάμενοι γὰρ πολλὰ καὶ εἰκότα οὐ τυγχάνομεν.
“ξυγγνώμονες δὲ ἔστε τῆς μὲν ἀδικίας κολάζεσθαι τοῖς 3
“υἱάρχουσιν προτέροις, τῆς δὲ τιμωρίας τυγχάνειν τοῖς ἐπι-
“φέρουσι νομίμως.”

LXXV. Τοσαῦτα ἐπιθειάσας καθίστη ἐς πόλεμον τὸν

3. ἡρώων F. δ] om. A.B.E.F.H.N.V.g.h. uncis inclusit Poppo. 4. τὴν
γῆν Q. γῆν, omisso articulo, g.h. 5. συνίστορες C.e. 6. ἐκλιπόντων d. δὲ
τῶνδε E.F.H.I.L.O.Q.V.e.g. cum Thoma Magist. v. συνώμοτον. Poppo. Goell.
δὲ τῶν C. δὲ B.h. vulgo, et Bekk. τῶνδε. τὴν γῆν N.Q. 8. παρέσχετε L.O.
ἐναγωνίεσθαι V. 11. τῆς] τοῖς f. 12. τῆς] τοῖς P.f. 14. ἐς τὸν πόλεμον
V.g.i.

βοῦντο σε μέλλοντα ἐπὶ σφίσι ναυπη-
γέσθαι νίης, λαβεῖν ἀρώμενοι Λυδοὺς ἐν
θαλάσῃ; where the nominative case
required by ἐπύθοιο has led to the un-
grammatical construction of λαβεῖν ἀρώ-
μενοι in the following part of the sen-
tence. Compare also Thucyd. V. 41, 2.
50, 1. VII. 74, 1. and the notes on those
passages.

4. Θεοὶ ὅσοι] Confer Euripid. Phœ-
nias. 494. WASS. Plura loca scriptorum
veterum, in quibus urbes, vel regiones
ἔχειν dicuntur Dii, in quorum tutela esse
sunt, leg. apud Spanhem. ad Callim.
hymn. in Pallad. v. 53. DUKER.

8. εὐμενῇ ἐναγωνίσασθαι] “A favour-
able field to fight in.” Compare
Herodot. VI. 102, 2. ἐπιτηδεύεσθαι—
ἐναπνεύσαι, and Thucyd. II. 44, 2. and
other examples collected by Elmsley in
his note on Euripides, Bacchæ. 508.

11. ξυγγνώμονες δὲ ἔστε κ.τ.λ.] “Allow
“that the first aggressors be punished

“for their iniquity, and that they who
“are lawfully seeking vengeance may
“not fail to obtain it.” Literally, “As-
“sent to the aggressors being punish-
“ed;” as if the words were τῷ τοῖς
υἱάρχοντας κολάζεσθαι.

14. ἐπιθειάσας] “Appealing to the
“gods; calling on the gods to witness.”
So the word is used VIII. 53, 2. and by
Appian, Bell. Hannibal. c. 56. and Bell.
Civil. II. 33. 146. and also by Philo-
stratus, Life of Apollonius, IV. 6. by
Josephus and by Procopius, as quoted
by Mr. Bloomfield. According to the
grammarians, the true reading would
be ἐπιθεάσας, as ἐπιθειάσας according to
them signifies, “Being inspired, being
“full of the god.” And in this sense,
at least in the sense of “pretending to
“be inspired,” θειάσωντες occurs in
Thucyd. VIII. 1, 1. But the distinction
seems to be wholly imaginary.

PLATÆA. A. C. 429. Olymp. 87. 4.

στρατὸν, καὶ πρῶτον μὲν περιεσταύρωσεν αὐτοὺς τοῖς δέν-

commences the
SIEGE
OF PLATÆA.Description of the
siege. The besiegers
2 attempt to carry a
mound or bank to the
level of the top of the
walls. Various means
of defence adopted by
the Platæans.

δρεσιν ἃ ἔκοψαν, τοῦ μηδένα ἔτι ἐξίναί, ἔπειτα
χῶμα ἔχουν πρὸς τὴν πόλιν, ἐλπίζοντες τα-
χίστην αἵρεσιν ἔσεσθαι αὐτῶν στρατεύματος
τοσούτου ἐργαζομένου. ξύλα μὲν οὖν τέμνοντες 5
ἐκ τοῦ Κιθαιρώνος παραφοδόμουν ἐκατέρωθεν,
φορμηδὸν ἀντὶ τοίχων τιθέντες, ὅπως μὴ δια-
χέοιτο ἐπὶ πολὺ τὸ χῶμα· ἐφόρουν δὲ ὕλην ἐς
αὐτὸ καὶ λίθους καὶ γῆν καὶ εἴ τι ἄλλο ἀνύτειν μέλλοι ἐπι-
3 βαλλόμενον. ἡμέρας δὲ ἔχουν ἑβδομήκοντα καὶ νύκτας 10

1. περιεσταύρωσαν c. 2. ἔκοψεν d.i. ἐπεξίναί L.O. et omisso ἔτι C.e.
3. χῶμά τι L.O.P. χῶματα C.G.e. 7. τειχῶν f. 9. ἀνύττειν C.F.b.g.
ἀνύσειν Suidas. ἐπιβαλλόμενον E.

1. περιεσταύρωσεν αὐτοὺς τοῖς δένδρε-
σιν ἃ ἔκοψαν] "Enclosed them with a
"palisade, formed of the trees which
"they cut down;" i. e. the fruit trees,
principally figs and olives, with which
the plains in the south of Europe are
principally covered. When timber was
required, ξύλα, they were obliged to fell
it on the mountains, where alone forest
trees are commonly to be found in
those countries. Thus when Sophocles
describes a summer storm as "tearing
"the tresses of the trees of the plain,"
ὕλης πεδιάδος, (Antigone, 420.) he means
to speak of the fruit trees, which were
exclusively the "trees of the plain,"
and on which a storm would act far
more injuriously than when it strips
the hedge row oaks and elms of
England.

4. αὐτῶν] Τῶν Πλαταίων, quum præ-
cedat πόλιν. Thucyd. I. 136, 1. φεύγει
ἐς Κέρκυραν δὲ αὐτῶν εὐεργέτης. Et sic
alibi. Vid. ad I. 3, 2. DUKER.

7. φορμηδὸν] Vid. Scholiast. Hesych.
et Herodot. VIII. 71, 5. WASS. Add. Ca-
saubon. ad Æneæ Tactic. cap. XXXII.
et Schol. Thucyd. IV. 48, 4. DUKER.—
"Like mat-work," i. e. the timbers
crossing each other at right angles, like
the frame of wood which is often to be
seen in old houses in various parts of
England, keeping together the mud or
lath and plaster of which the rest of

the wall is composed. So the bodies
of the Corcyræans murdered in the
massacre of the aristocratical party, IV.
48, 4. were piled in carts φορμηδόν, that
is, so many were laid lengthways, and
then so many others were placed across
them at right angles. See the Scho-
liast on that passage, τοὺς μὲν κατὰ
μῆκος αὐτῶν τιθέντες ἄλλους δὲ πλαγίως
ἐπιβάλλοντες κατ' αὐτῶν.

10. ἔχουν] This simple method of
taking towns, by carrying a mound
with an inclined plane to the level of
the top of the walls, so that the be-
siegers might march up as by a regular
road, seems to have been generally
practised in the infancy of the military
art. Mr. Bloomfield quotes several pas-
sages from the Old Testament, which
shew that it was common in the east;
(2 Sam. xx. 15. 2 Kings xix. 32. Jer.
vi. 6.) and the officers of Cyrus em-
ployed it against the Greek cities of
Asia Minor, Herodot. I. 162, 2. The
sieges, if so they may be called, noticed
in Homer, are of a still more inartificial
character; and seem to have consisted
in an assault made upon the place be-
sieged by discharging showers of mis-
sile weapons against the men on the
walls, and then scaling it by ladders,
or forcing open the gates. See Iliad
IX. 574. and XII. throughout.

ξυνεχῶς, διηρημένοι κατ' ἀναπαύλας, ὥστε τοὺς μὲν φέρειν τοὺς δὲ ὕπνον τε καὶ σίτον αἰρεῖσθαι. Λακεδαιμονίων τε οἱ ξεναγοὶ ἐκάστης πόλεως ξυνεφεστῶτες ἡνάγκαζον ἐς τὸ ἔργον. οἱ δὲ Πλαταιῆς ὀρώντες τὸ χῶμα αἰρόμενον, ξύλινον 4 5 τεῖχος ξυνθέντες καὶ ἐπιστήσαντες τῷ ἑαυτῶν τείχει ἢ προσ- εχούτο, ἐσφοκοδόμενον ἐς αὐτὸ πλίνθους ἐκ τῶν ἐγγὺς οἰκιῶν καθαρουῦντες. ξύνδεσμος δ' ἦν αὐτοῖς τὰ ξύλα τοῦ μὴ 5 ὑψηλὸν γιγνόμενον ἀσθενὲς εἶναι τὸ οἰκοδόμημα· καὶ προ- καλύμματα εἶχε δέρρεις καὶ διφθέρας, ὥστε τοὺς ἐργαζο- 10 μένους καὶ τὰ ξύλα μήτε πυρφόροις οἷστοις βάλλεσθαι ἐν ἀσφαλείᾳ τε εἶναι. ἦρετο δὲ τὸ ὕψος τοῦ τείχους μέγα, καὶ 6 τὸ χῶμα οὐ σχολαίτερον ἀντανῆει αὐτῷ. καὶ οἱ Πλαταιῆς 7 τοιόνδε τι ἐπινουούσι· διελόντες τοῦ τείχους ἢ προσέπιπτε τὸ χῶμα, ἐσεφόρουν τὴν γῆν. LXXVI. οἱ δὲ Πελοποννήσιοι 15 αἰσθόμενοι ἐν ταρσοῖς καλάμου πηλὸν ἐνειλλόντες ἐσέβαλλον

2. σίτον τε καὶ ὕπνον 6. ὕπνον καὶ σίτον f. 3. ξεναγοὶ O. τῆς
ἐκάστης K. καὶ ἐκάστης C.G.L.O.P.d.e. ἐφεστῶτες C.G.I.L.O.P.e. 5. συν-
θέντες H.V.i. αὐτῶν P. ᾧ c. προσεχούτο K.d.i. προσεχείτο c.
6. ἐσφοκοδόμενον K.d. 7. τοῦ] om. P. 8. γινόμενον g. προκαλύμμα G.I.
9. δέρρεις K. 10. τῷ] om. L.P. 11. ἀσφαλεῖ L. 12. σχολαίτερον L.P.
13. τι] τοι e. τοιὸν δὴ τι V. ἦ] σὺ L.O.P. 14. ἐσεφόρουν d. 15. ἐσέβαλ-

2. Λακεδαιμονίων τε οἱ ξεναγοὶ] That is, those Lacedæmonian officers who commanded the contingents of the several allies. See Xenophon, Hellenic. III. 5, 7. V. 2, 7. They resembled the præfecti sociorum of the Roman army; twelve of whom were appointed by the consuls to command the troops of the Italian allies. (Polybius, VI. 26.) Thus also in the expedition of Xerxes, Persian commanders, with authority paramount to that of the native officers, commanded the forces of the different nations who composed the army. (Herodot. VII. 96, 4.) From Xenophon (Hellen. III. 5, 7.) it appears that the Lacedæmonian ξεναγοὶ were sent round

to the several allied states to bring their contingents into the field before the Spartans set out from their own territory.

9. δέρρεις καὶ διφθέρας] Of these two words δέρρεις appears to be the more general term "skins," and διφθέρας to denote such skins or hides as were to be artificially prepared for man's use. Schneider derives διφθέρα from δέφω, as if it signified a skin or hide already curried and prepared. See Herodot. IV. 64, 3. σαρκίσας βοῶς πλευρῇ δέψει τῇσι χερσίν.

14. ἐσεφόρουν] Confer Josephum B. Jud. V. 6. WASS.

15. ἐν ταρσοῖς καλάμου] Compare He-

ἐς τὸ διηρημένον, ὅπως μὴ διαχεόμενον ὥσπερ ἡ γῆ φοροῦτο.
οἱ δὲ ταύτῃ ἀποκληρόμενοι τοῦτο μὲν ἐπέσχον, ὑπόνομον δ'

λον C.I.K.L.O.V.e. Bekker. Goell. ed. 2. εἰσέβαλλον Suidas. A.B.E.F.G. et vulgo, ἐσέβαλον. 1. διηρημένον τοῦ τείχους Suidas. διηρημένον τοῦ χώματος f. 2. ἀποκληρόμενοι A.B.C.E. ἀποκληρόμενοι h. Poppo. Goell. Bekk. F.G. et vulgo ἀποκλειόμενοι. ἐπασχον A.B.E.F.e.

rod. I. 179, 3. ταρσοὺς καλάμους διαστοι-
βάζοντες and Æneas Tactic. 32. ἰσχοί
δ' ἂν τὰ βέλη καλάμων ταρσοὶ ὀρθίαν καὶ
πλαγίαν συντιθεμένων on which last
passage Casaubon remarks, ταρσοί,
πλέγματα ἐκ ῥάβδων "Textura quæ-
dam virgarum." Ταρσοὶ καλάμων are
"wattled work of reeds formed into
"large broad pieces; layers of wattled
"reeds."

ἐν ταρσοῖς—εἰς τὸ διηρημένον τοῦ τεί-
χους] Suidas in ἐνείλοντες. ultimas
voces de suo addidit: MSS. enim non
agnoscunt. Phavorinus Suidam ex-
scribit. Rursus Suidas in εἰλλειν pro
εἰσέβαλλον, quod priore loco est, habet
ἐπέβαλον. Sed ibi forte reponendum
est ἐσέβαλον, quod idem in ταρσοὺς
agnoscit: ubi male ἐνείλοντες et τείχους,
ut supra. Vid. Etymologum in ταρροί.
WASS.

ἐνείλοντες] The sense of this word
seems to be "ramming in, squeezing
"or pressing in;" according to that
meaning of the word εἰλομένην or εἰλο-
μένην for which Proclus contends so
earnestly, when explaining it as used
by Plato in the Timæus. He insists
that it means σφιγγομένην καὶ συνεχο-
μένην, "rammed and pressed together,"
and not κινουμένην. See also But-
mann's Lexilogus, in εἰλεῖν. Yet in
εἰλεῖν and in all the words of the same
family there appears to be contained
the notion of "circular movement,"
rolling, in plain English, as well as, or
even perhaps more properly than that
of squeezing or compressing. In fact
the notions of "turning round" and
"squeezing or pressing forcibly" are
often closely connected: as in the mo-
tions of twisting or screwing; compare
also the notion of things rolled or
turned in upon one another, like a
heap of pebbles thrown up by a river

flood. Hence the common expression
in Herodotus, κατελήθησαν ἐς τὸ τείχος,
ἐς τὸ ἄστυ, "They were driven pèle-
"mêle into the town; they were driven
"in huddled one over another." The
sense then of the passage seems to be,
"Thrusting in clay into large wattled
"cases or crates made of reed." Κα-
λάμους in the singular seems to be used
like κέραμος (see note on II. 4, 2.)
to signify "reed-work," if I may use
such a term. Mr. Bloomfield interprets
καλάμους "straw," because, he says,
"reed would not be pliant enough."
But the Arundo Donax, called by the
modern Greeks κάλαμος, is at this day
"a very important plant for various
"economical uses, and particularly for
"the employment of it in wicker-work."
See Dr. Sibthorp on the Plants of
Greece, published by Mr. Walpole, in
his "Memoirs," &c. vol. I. p. 241. It
may be observed that in the English
words "whirl and hurl," both origin-
ally identical, the different senses of
εἰλλω are tolerably illustrated; the no-
tion of rotation being chiefly pre-
served in "whirl," that of force in
"hurl."

[See on the word εἰλέω a very good
article in the second Number of the
Philological Museum.]

1. διαχεόμενον] The neuter participle
does not refer to πηλός, but to χώμα ἐκ
τοῦ πηλοῦ πεποιημένον, and so Götter
interprets it.

2. τοῦτο μὲν ἐπέσχον] "Forbore this."
Stephanus prefers τοῦτου, which cer-
tainly is the case commonly used with
the middle voice, and sometimes, as for
example VIII. 31, 1, with the active
voice, τοῦτου μὲν ἐπέσχετο. But as with
the middle voice the genitive case is
necessary, for we must say, "To withhold
"or forbear oneself from a thing;" so

ΠΛΑΤΩΑ. A. C. 429. Olymp. 87. 4.

ἐκ τῆς πόλεως οὐρύξαντες καὶ ξυντεκμηράμενοι ὑπὸ τὸ χῶμα
 ὑφείλκον αὐθις παρὰ σφᾶς τὸν χοῦν· καὶ ἐλάνθανον ἐπὶ
 πολὺ τοὺς ἔξω, ὥστ' ἐπιβάλλοντας ἦσσαν ἀνύτειν, ὑπαγο-
 μένου αὐτοῖς κάτωθεν τοῦ χῶματος καὶ ἰζάνοντος αἰεὶ ἐπὶ τὸ
 5 κενούμενον. δεδιότες δὲ μὴ οὐδ' οὕτω δύνωνται ὀλίγοι πρὸς 3
 πολλοὺς ἀντέχειν, προσεπεξεῦρον τόδε· τὸ μὲν μέγα οἰκοδό-
 μημα ἐπαύσαντο ἐργαζόμενοι τὸ κατὰ τὸ χῶμα, ἔνθεν δὲ καὶ
 ἔνθεν αὐτοῦ ἀρξάμενοι ἀπὸ τοῦ βραχέος τείλους ἐκ τοῦ ἐντὸς
 10 μνηοειδὲς ἐς τὴν πόλιν προσωκοδόμουν, ὅπως, εἰ τὸ μέγα
 τοῦ τείχους ἀλίσκοιτο, τοῦτ' ἀντέχοι, καὶ δέοι τοὺς ἐναντίους αὐθις
 πρὸς αὐτὸ χοῦν, καὶ προχωροῦντας εἴσω διπλάσιόν τε πόνον
 ἔχειν καὶ ἐν ἀμφιβόλῃ μᾶλλον γίγνεσθαι. Ἄμα δὲ τῇ χώσει 4

1. συντεκμηράμενοι B.C.V.d.e.g.

περί g.

εὐθὺς c.

3. ἐπιβάλλοντας K.

6. τόδε] τοιούδε f.

τὸ] om. L.O.P.

ἀνύτειν C.G.H.N.V.g.

7. τὸ κατὰ τὸ σῶμα ἐργαζόμενοι O. κατὰ

χῶμα V.

8. αὐτοῦ] om. K. post ἀρξάμενοι ponit e.

καὶ ἀπὸ e.

2. ὑφείλκον L.

4. αὐτοῖς]

9. μνηοειδὲς ἐς τὴν πόλιν A.B.C.E.G.H.K.L.O.P.V.d.e.g.h.i. Haack. Porpo. Goell.

Bekk. vulgo ἐς τὴν πόλιν μνηοειδὲς. μνηοειδοῦς F.

ἐσσωκοδόμουν C.G.L.O.e.

10. ἀνέχοι g. ἀν ἔχει A.B.E.F.

αὐθις] πάλιν N.V.

11 προχωροῦντας C.

ἴσω Bekk.

with the active the accusative is equally correct, and Spenser might as properly write, "If I, or thou, due vengeance do forbear;" as if he had said, "from due vengeance do forbear." And in Greek the accusative with ἐπέσχον in the active voice occurs again V. 63, 4. οἱ δὲ τὴν μὲν ζημίαν καὶ τὴν κατασκαφὴν ἐπέσχον. and V. 46, 1. ἐπισχόντας τὰ πρὸς Ἀργείους. which last quotation I owe to Mr. Bloomfield.

1. ξυντεκμηράμενοι ὑπὸ τὸ χῶμα] "Guessing the direction to carry it under the enemy's mound." Compare Herodot. II. 150, 5. ὑπὸ γῆν σταθεμένοι—δρυσσον.

7. ἔνθεν δὲ καὶ ἔνθεν αὐτοῦ] Herodot. IV. 71, 6. ἔνθεν καὶ ἔνθεν τοῦ νεκροῦ.—Wass.

ἐνθεν δὲ καὶ ἔνθεν—ἀντέχοι] "Beginning at the two extremities of the raised wall, from the points where the wall returned again to its original

"lower elevation, they proceeded to carry an additional wall in the form of a crescent bending inwards towards the town." Ἀπὸ τοῦ βραχέος τείλους signifies, "from the low or original wall." Compare VII. 29, 3. τοῦ δὲ βραχέος ὀκκοδομημένου. And in the same way βράχεια signifies "shallows." II. 91, 5.

12. ἐν ἀμφιβόλῃ γίγνεσθαι] "Become exposed on both their flanks to missiles." So IV. 32, 3. 36, 3. in the latter of which chapters βαλλόμενοι ἀμφοτέρωθεν is used as an equivalent expression to ἀμφίβολοι. It is evident from this passage that the wall of Plataea was circular, and unprovided with projecting points or bastions, the very object of which is to annoy the enemy on his flanks, when he advances to attack the regular line of the wall, or, as it is technically called, "the curtain."

PLATÆA. A. C. 429. Olymp. 87. 4.

The besiegers employ
battering engines, but
without success.

καὶ μηχανὰς προσήγον τῇ πόλει οἱ Πελοπον-
νήσιοι, μίαν μὲν ἢ τοῦ μεγάλου οἰκοδομήματος
κατὰ τὸ χῶμα προσαχθεῖσα ἐπὶ μέγα τε κατέσεισε καὶ
τοὺς Πλαταιέας ἐφόβησεν, ἄλλας δὲ ἄλλη τοῦ τείχους,
ἃς βρόχους τε περιβάλλοντες ἀνέκλων οἱ Πλαταιῆς, καὶς
δοκοὺς μεγάλας ἀρτήσαντες ἀλύσεισι μακραῖς σιδηραῖς
ἀπὸ τῆς τομῆς ἐκατέρωθεν ἀπὸ κεραίων δύο ἐπικεκλιμένων
καὶ ὑπερτεινουσῶν ὑπὲρ τοῦ τείχους, ἀνεκλύσαντες ἐγκαρ-
σίας, ὅποτε προσπεσεῖσθαι πῃ μέλλοι ἢ μηχανῇ, ἀφίεσαν

1. οἱ πελοποννήσιοι τῇ πόλει C.G.L.O.P.e. 2. μία μὲν ἢ c. 3. τε om. V.
4. πλαταιέας C. πλαταιῆς A.B.E.G.K.b.c.h. πλαταιεῖς F. 5. παραβάλλοντες P.
6. μεγάλους K. ἀρτύναντες e. 8. ἐγκαρσίας A.B.C.E.F.G.H.I.L.N.O.P.
Q.V.g. Haack. Poppo. Goell. vulgo ἐγκαρσίως. 9. ποι K.L.O.P.

2. μίαν μὲν, ἢ τοῦ μεγάλου οἰκοδομή-
ματος κ. τ. λ.] "One, which being
"brought up upon the mound, shook
"violently a considerable part of the
"raised wall, and caused much alarm
"to the Platæans." The construction
is, ἐπὶ μέγα τοῦ μεγάλου οἰκοδομήματος,
"as much as a great part of the raised
"wall." Compare IV. 100, 2. ἐσεσιδή-
ρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου, and
II. 97, 5. ἐπὶ μέγα ἰσχύος.

4. ἄλλας δὲ ἄλλη τοῦ τείχους κ. τ. λ.]
The two methods of defeating the effect
of the enemy's battering engines practi-
sed on this occasion by the Platæans
are recommended by Æneas Tacticus,
c. 32. and by Vegetius, De Re Militari,
IV. 23. The words of the latter are,
"Alii laqueis captos arietes in obli-
"quum trahunt. * * * Interdum bases,
"columnæ marmoreæ, vibrato impetu
"jaciuntur e muris, arietesque con-
"fringunt." Æneas says, χρὴ παρα-
σκευάζεσθαι, ὥπως λίθος ἀμασπληθῆς
ἀφίμενος ἐμπέτῃ καὶ συντρίβῃ τὸ τρύ-
πανον τὸν δὲ λίθον ἀφίεσθαι ἀπὸ τῶν
προσωπῶν. Here τὸ τρύπανον, "the
"borer," seems to mean exactly what
Thucydides calls τὸ πρόεχον τῆς ἐμβο-
λῆς, for the description seems to shew
that the battering engine ended in a
point, to force its way into the wall,
rather than with a thick solid end,
merely to batter it. What Æneas calls

προώστας, are the κεραίων ἐπικεκλιμένων
κ. τ. λ. of Thucydides, that is, poles
projecting from the top of the walls at
an angle, to which the weight, whether
a stone or a beam, was suspended, and
from which it was let fall upon the
battering engine when it approached
the wall. Ἀπὸ τῆς τομῆς means merely
"at the extremity of the beam; where
"it had been cut off." These means
of defence were practised through the
times of the lower empire, and during
the crusades. The following lines from
Tasso, in his description of the siege of
Jerusalem, might almost pass for a
translation of Thucydides.

Sul muro aveano i Siri un tronco alzato,
Ch' antenna un tempo esser soleva di nave:
E sovra lui, col capo aspro e ferrato,
Per traverso sospesa è grossa trave:
E' indietro quel da canapi tirato,
Poi torna innanzi impetuoso e grave.

GERUS. LIBER. XVIII. 80,

5. βρόχους τε περιβάλλοντες] Confer
Josephum B. Jud. et Philonem de te-
lorum constructione, p. 83. WASS.—
Hæc erat usitata apud veteres ratio
eludendi ictus arietis. Vid. Lips. V.
Poliorcet. 8. Ubi etiam de trabibus et
saxis in eum deiciendis plura legi pos-
sunt: nec non apud Casaubon. ad
Æneæ Poliorcet. cap. XXXII. De
structuris lunatis Lips. ibid. DUKER.

8. ἐγκαρσίως] Marg. Cl. Al. ἐγκαρ-

PLATÆA. A. C. 429. Olymp. 87. 4.

τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεσι καὶ οὐ διὰ χειρὸς ἔχοντες·
ἡ δὲ ῥύμη ἐπίπτουσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμ-
βολῆς.

LXXVII. Μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὥς αἶ τε
5 μηχαναὶ οὐδὲν ὠφέλουν καὶ τῷ χώματι τὸ ἀντιτείχισμα
ἐγίνετο, νομίσαντες ἄπορον εἶναι ἀπὸ τῶν
παρόντων δεινῶν ἐλεῖν τὴν πόλιν πρὸς τὴν
περιτείχισιν παρεσκευάζοντο. πρότερον δὲ πυρὶ 2
ἔδοξεν αὐτοῖς πειράσαι, εἰ δύναντο πνεύματος γενομένου
10 ἐπιφλέξει τὴν πόλιν οὖσαν οὐ μεγάλην· πᾶσαν γὰρ δὴ ἰδέαν
ἐπενόουν, εἴ πως σφίσιν ἄνευ δαπάνης καὶ πολιορκίας
προσαχθείη. φοροῦντες δὲ ὕλης φακέλλους παρέβαλλον ἀπὸ 3
τοῦ χώματος ἐς τὸ μεταξὺ πρῶτον τοῦ τείχους καὶ τῆς
προσχώσεως, ταχὺ δὲ πλήρους γενομένου διὰ πολυχειρίαν
15 ἐπιπαρένησαν καὶ τῆς ἄλλης πόλεως ὅσον ἐδύναντο ἀπὸ τοῦ
μετεώρου πλείστον ἐπισχεῖν, ἐμβαλόντες δὲ πῦρ ξὺν θείῳ
καὶ πίσση ἦψαν τὴν ὕλην. καὶ ἐγένετο φλόξ τοσαύτη, ὅσην 4
οὐδεὶς πω ἔς γε ἐκείνον τὸν χρόνον χειροποίητον εἶδεν· ἦδη

1. χαλεραῖς K. ἔχοντες] om. L. 2. ῥύμη L. προσέχον E.
5. τῷ] om. e. 7. τὴν πόλιν ἐλεῖν A. 8. παρατείχισιν B.h. 9. δύναιτο C.e.
γιγνομένου C.G.I.L.O.P. 10. οὐ] om. F.L.e. δὴ] om. L. εἰδέαν f.
11. εἴ πως] εἰ L.O.P. ἐφῶ C. ἐφ' ᾧ I.e. 12. φακέλλους] φακέλους K.N.
Gottleber. Haack. παρέβαλλον A.B.C.F.H.I.K.e.g. Poppo. Goell. Bekk. παρε-
νέβαλον L.O.P. προσέβαλον Q. vulgo παρέβαλον. 14. γενομένου f. διὰ
τὴν πολυχειρίαν O. διὰ πολυχωρίαν d. 16. ἐμβαλόντες K. ἐσβαλόντες i.
17. ὅσην C.E.H.K.L.O.Q. Haack. Poppo. Goell. Bekk. A.B.E.G. et vulgo
ὅσον.

σίας. utroque modo auctores; sed hoc melius. Noster VI. 99, 3. ἐγκάρσιον τείχος ἄγοντες. Qua forma Latini transveras etiam trabes dicunt. Vid. Sallust. Jug. IX. neque aliter πλάγιον et πλαγεύμενον Hippoc. V. pag. 167. WASS.

14. ταχὺ—ἐδύναντο] Suidas in ἐπιπαρένησαν, quod exponit ἐσώρευσαν. Vid. Hesych. in παρενήνεον, et Herodotum. Homer. Od. α'. 148. et π'. 51. Suidas in παρένησαν eadem iterat, sed pro πόλεως habet ὕλης, male. hinc ergo

corrige, quod non fecit Kusterus.—WASS.

15. ἐπιπαρένησαν—ἐπισχεῖν] "They piled them up also as far into the town as they could reach to from the height of the mound." Παραβάλλω and παρανέω signify, "to throw beside, to heap or pile beside:" and thence "to throw up, to heap up;" that is, "to keep throwing or heaping one thing beside another."

γὰρ ἐν ὄρεσιν ὕλη τριφθεῖσα ὑπ' ἀνέμων πρὸς αὐτὴν ἀπὸ
5 ταυτομάτου πῦρ καὶ φλόγα ἀπ' αὐτοῦ ἀνῆκε. τοῦτο δὲ μέγα
τε ἦν καὶ τοὺς Πλαταιέας τὰλλα διαφυγόντας ἐλαχίστου
ἐδέησε διαφθεῖραι· ἐντὸς γὰρ πολλοῦ χωρίου τῆς πόλεως οὐκ
ἦν πελάσαι, πνεῦμά τε εἰ ἐπεγένετο αὐτῇ ἐπίφορον, ὅπερ καὶ 5
6 ἥλπιζον οἱ ἐναντίοι, οὐκ ἂν διέφυγον. νῦν δὲ καὶ τότε λέγεται
ξυμβῆναι, ὕδωρ ἐξ οὐρανοῦ πολὺ καὶ βροντὰς γενομένας
σβέσαι τὴν φλόγα καὶ οὕτω παυθῆναι τὸν κίνδυνον.

LXXVIII. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ καὶ τούτου διή-
μαρτον, μέρος μὲν τι καταλιπόντες τοῦ στρατοπέδου, [τὸ δὲ 10

At last they turn the
siege into a blockade;
and having drawn
their lines all round
the town, and left
2 troops enough to man
them, the bulk of
their army returns
home.

πλέον ἀφέντες] περιετείχιζον τὴν πόλιν κύκλῳ,
διελόμενοι κατὰ πόλεις τὸ χωρίον τάφρος δὲ
ἐντὸς τε ἦν καὶ ἐξῶθεν, ἐξ ἧς ἐπλωθεύσαντο.
καὶ ἐπειδὴ πᾶν ἐξείργαστο περὶ ἀρκτούρου
ἐπιτολὰς, καταλιπόντες φύλακας τοῦ ἡμίσεος 15
τείχους (τὸ δὲ ἥμισυ Βοιωτῶι ἐφύλασσαν)

1. ὑπ' ἀνέμων πολλάκις ἀπὸ ταυτομάτου πῦρ καὶ φλόγα ἀνῆκεν V. ἀπὸ τοῦ
αὐτομάτου C.e. 3. διαφυγόντας τὰλλα V. 5. εἰ] om. P. et pr. V. 6. διέ-
φυγεν C.e. 7. ἐξ οὐρανοῦ om. C. 8. οὐκω c. παυθῆναι A.B.C.F.H.L.O.
P.Q.V.d.h. Porppo. Goell. Bekk. E. et ceteri παυσθῆναι. 9. καὶ] om. A.N.V.
10. τ] τοι H.I.g. στρατοπέδου A.B.F.H.K.L.N.O.P.Q.V.c.f.h. Haack. Porppo.
Goeller. Bekk. C.E.G. et ceteri στρατοῦ. τὸ δὲ πλέον ἀφέντες C.G.e. uncis
includit Bekk. ed. 2. om. A.B.F.L.N.O.P.Q.V.h. Porppo. E. et ceteri τὸ δὲ λοι-
πόν. 14. παρὰ g. 15. καταλιπόντες τε φ. Q. φύλακας G.L.O. ἡμί-
σεως E.L.O.V.g.

1. ὕλη τριφθεῖσα ὑπ' ἀνέμων] "For
"instances have been known of a
"mountain-forest catching fire and
"bursting into a blaze of itself, from
"the mere attrition of its boughs,
"owing to high winds." Ἡδη is ex-
actly "ere now," that is, "such a
"thing has been known to happen."
The stress is on the words ἀπὸ ταυτο-
μάτου, "Such a fire produced by the
"power of man had never been wit-
nessed; for if we speak of natural
"conflagrations, they have been some-
times known to consume a whole
"mountain-forest."

τριφθεῖσα ὑπ' ἀνέμων] De silvis ita
inflammatis est apud Scaliger. ad Se-
veri Aetn. v. 362. DUCKE.

4. ἐντὸς γὰρ—πελάσαι] Either, "For
"within the walls, a large part of the
"town was unapproachable;" or, "For
"there was a large part of the town
"within which it was impossible to
"approach." I believe the latter to be
the true construction; πελάσαι ἐντὸς
πολλοῦ χωρίου, although πελάζειν may
be used with a genitive case, as in So-
phocles, Philoct. 1407.

14. περὶ ἀρκτούρου ἐπιτολὰς] That is
to say, ἐπιτολὴ ἑῷα, when it rises a
little before sunrise, and so first be-
comes visible, after the period of forty
days during which it had been invis-
ible, because it did not rise till after the
sun. This first morning rising of Arc-
turus was nearly coincident with the

NORTHERN GREECE. SPARTOLUS. A. C. 429. Olymp. 87. 4.

ἀνεχώρησαν τῷ στρατῷ καὶ διελύθησαν κατὰ πόλεις. Πλα-
ταιῆς δὲ παῖδας μὲν καὶ γυναῖκας καὶ τοὺς πρεσβυτάτους τε
καὶ πλῆθος τὸ ἀχρεῖον τῶν ἀνθρώπων πρότερον ἐκκεκο-
μisménoi ἦσαν ἐς τὰς Ἀθήνας, αὐτοὶ δ' ἐπολιορκοῦντο
ἐγκαταλελειμμένοι τετρακόσιοι, Ἀθηναίων δὲ ὀγδοήκοντα,
γυναῖκες δὲ δέκα καὶ ἑκατὸν σιτοποιοί. τοσοῦτοι ἦσαν οἱ 4
ξύμπαντες ὅτε ἐς τὴν πολιορκίαν καθίσταντο, καὶ ἄλλος
οὐδεὶς ἦν ἐν τῷ τείχει οὔτε δούλος οὔτε ἐλεύθερος· τοιαύτης
μὲν ἡ Πλαταιῶν πολιορκία κατεσκευάσθη.

- 10 LXXIX. Τοῦ δ' αὐτοῦ θέρους, καὶ ἅμα τῇ τῶν Πλαταιῶν
ἐπιστρατείᾳ, Ἀθηναῖοι δισχιλίους ὀπλίταις ἑαυτῶν καὶ ἱπ-
πεύσι διακοσίοις ἐστράτευσαν ἐπὶ Χαλκιδέας
τοὺς ἐπὶ Θράκης καὶ Βοττιαίους ἀκμάζοντας
τοῦ σίτου· ἐστρατήγει δὲ Ξενοφῶν ὁ Εὐρι-
πίδου τρίτος αὐτός. ἐλθόντες δὲ ὑπὸ Σπάρ- 2

2. τε] om. L.O.P. 3. ἀχρεστον A.B.E.F.H.K.N.Q.V.c.d.f.g. et γρ. G.
Haack. Porpo. Goell. ἐκκεκομμένοι h. ἐκκεκομμένοι g. 5. τριακόσιοι K.g.
ἀθηναῖοι δὲ V. 7. τῇ] om. K. 10. τῶν] om. L. 11. αὐτῶν f.
12. ἐπιστράτευσαν G.L.O.P.c.e. 13. τοῦ] om. f.

autumnal equinox. Hippocrates classes them both together, *μέχρις ἀρκτούρου ἐπιτολῆς καὶ ἡσημερίης*, and calls the time of its first morning rising, the beginning of autumn. See Hippocrates, *De Victus Ratione*, p. 366, 368. (ed. Foes. Frankfurt, 1604.) Compare also Sophocles, *Œdip. Tyr.* 1136.

ἐπλησίων τῷδε τάνδρι τρεῖς ὅλους ἐξ ἡρὸς εἰς Ἀρκτούρου ἐκμήνου χρόνου.

The evening rising, also called ἐπιτολή, when it first rises a little before sunset, took place about the middle of March. Properly speaking, the term ἐπιτολή ought not to be applied to the sun or moon, nor the term ἀνατολή to the stars; but this distinction is not always observed by later writers. See Lobeck on Phrynichus, p. 124. For the substance of the above note I am indebted to Bredow, as quoted by Göller.

6. γυναῖκες—σιτοποιοί] Tangit morum Græcorum, apud quos hoc mulierum munus erat, ut fruges pinserent,

panem coquerent, et alia ad victum pertinentia pararent: de quo Feith. in *Antiquitatib. Homer.* IV. 3. Add. Plaut. *Mercat.* II. 3. 62. et Terent. *Adelph.* V. 3. 60. De Romanis notus est locus Plinii XVIII. H. N. 11. *Pistores Romæ non fuere ad Persicum usque bellum, annis ab U. C. super DLXXX. : Ipsi panem faciebant Quirites, mulierumque id opus erat ; sicut etiam nunc in plurimis gentium.* Cui magis credo, quam Plutarcho *Quæst. Rom.* LXXXIV. Et rure mos vetus mansit. Ulpian. l. 12. §. 5. D. de Instrum. vel Instrum. leg. et mulieres, quæ panem coquant.—DUKEE.

10. ἅμα τῇ τῶν Πλαταιῶν ἐπιστρατείᾳ] "The expedition against the Plateans." Compare τὸ ἡμέτερον δέος, "the fear of" "which we are the object." I. 77, 7. and note.

14. Ξενοφῶν—τρίτος αὐτοῖς] Reliqui duo erant Phanomachus (Diod. XII. p. 512.) et Calliades, (Plut. Nic. p. 348. Reisk.) GOTTL.

3 τῶλον τὴν Βοττικὴν τὸν σῖτον διέφθειραν. ἐδόκει δὲ καὶ
 προσχωρήσειν ἡ πόλις ὑπὸ τινων ἔνδοθεν πρᾶσσόντων.
 4 προσπεμψάντων δὲ ἐς Ὀλυνθον τῶν οὐ ταῦτα βουλομένων
 ὀπλίται τε ἦλθον καὶ στρατιὰ ἐς φυλακὴν ἧς ἐπεξελθούσης
 ἐκ τῆς Σπαρτώλου ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς 5
 αὐτῇ τῇ πόλει. καὶ οἱ μὲν ὀπλίται τῶν Χαλκιδέων καὶ
 ἐπικούροί τινες μετ' αὐτῶν νικῶνται ὑπὸ τῶν Ἀθηναίων καὶ
 ἀναχωροῦσιν ἐς τὴν Σπάρτῳλον, οἱ δὲ ἱππῆς τῶν Χαλκιδέων
 καὶ ψилоὶ νικῶσι τοὺς τῶν Ἀθηναίων ἱππέας καὶ ψιλοὺς.
 6 εἶχον δὲ τινὰς οὐ πολλοὺς πελταστὰς ἐκ τῆς Κρουσίδος γῆς 10
 καλουμένης, ἄρτι δὲ τῆς μάχης γεγεννημένης ἐπιβοηθοῦσιν
 7 ἄλλοι πελτασταὶ ἐκ τῆς Ὀλύνθου. καὶ οἱ ἐκ τῆς Σπαρτώλου
 ψилоὶ ὥς εἶδον, θαρσύναντες τοῖς τε προσγιγνομένοις καὶ
 ὅτι πρότερον οὐχ ἡσσῶντο, ἐπιτίθενται αἰθῆς μετὰ τῶν
 Χαλκιδέων ἱππέων καὶ τῶν προσβοηθησάντων τοῖς Ἀθη- 15
 ναίοις· καὶ ἀναχωροῦσι πρὸς τὰς δύο τάξεις ἃς κατέλειπον

1. διέφθειρον B.E.F.V.c.f.g.h. 3. προσπεμψάντων B.E.F.H.K.L.N.O.P.
 Q.V. c.d.f.g.h.i. Haack. Poppo. Goeller. Bekk. A.C.G. et ceteri προπεμφ. οὐ
 A.B.C.E.F.G.H.K.L.N.O.P.V.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo
 μή. ταυτὰ P. ταῦτὰ G. 4. τε] om. O. ἐξελθούσης B.g.h. 5. τῆς]
 τοῦ h. παρτῶλου F. οἱ ἀθηναῖοι A.B.C.E.F.H.K.L.N.V.c.d.e.f.g. Haack.
 Poppo. Goell. Bekk. vulgo deest articulus. πρὸς A.B.E.F.Q.V.c.d.f.g.h.i. Haack.
 Poppo. Goell. Bekk. πρὸ G. vulgo (et G. Bekk.) ὑπ'. 9. ψιλῶν A.B.E.
 F.H.g.h. 10. κρουσίδος A.B.C.E.F.G.H.L.N.V. Poppo. Goell. Bekk. vulgo
 κρουσίδος. 11. γενομένης I.L.O.e. 13. τε om. V. ἐπιγιγνομένοις G.L.O.P.
 προγιγνομένοις Q.V. 14. πρότεροι G.P.Q. ἡσσῶντο A.B.E.F.L.N.V.d.f.g.h.i.
 Poppo. Goell. Bekk. ἡσσαντο P.Q. C.G. et ceteri ἡσσαντο. τῶν] om. L.
 15. τῶν] om. B.K.h. προσβοησάντων c.

10. ἐκ τῆς Κρουσίδος γῆς καλουμένης] Κρουσίς, μοῖρα τῆς Μυθονίας· Στράβων ἐβδόμῃ. Stephanus Byzant. The part of the seventh book of Strabo which contained the description of Macedonia, has, with the exception of a few fragments, entirely perished: Herodotus, however, describes the country here spoken of under the name of Crossæa, VII. 123, 3, and speaks of it as the part of the coast between the peninsula of Pallene and the extreme head of the gulf of Therma. Is the name Κροσσαίη connected with κροσσός, "a fringe or "border," as applied to a strip of in-

habited country along the coast between the mountains and the sea, like the Riviera, or coast, of Genoa? Poppo is right in understanding οἱ Χαλκιδῆς as the nominative case to εἶχον. "They" had a few Peltastæ from Crusia, and "others came up after the battle from "Olynthus." οἱ ψилоὶ is a general term, which includes all foot soldiers who were not ὀπλίται, whether they were πελτασταί, τοξόται, ἀκοντισταί, or only λιθοβόλοι. A little below, the nominative case to ἀναχωροῦσι is clearly οἱ Ἀθηναῖοι.

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παρὰ τοῖς σκευοφόροις. καὶ ὅποτε μὲν ἐπίοιεν οἱ Ἀθηναῖοι, 8
ἐνεδίδουσαν, ἀποχωροῦσι δὲ ἐνέκειντο καὶ ἐσηκόντιζον. οἱ τε 9
ἰππῆς τῶν Χαλκιδῆων προσιιππεύοντες ἢ δοκοῖ προσέβαλλον,
καὶ οὐχ ἥκιστα φοβήσαντες ἔτρεψαν τοὺς Ἀθηναίους καὶ
5 ἐπέδιώξαν ἐπὶ πολὺ. καὶ οἱ μὲν Ἀθηναῖοι ἐς τὴν Ποτίδαιαν 10
καταφεύγουσι, καὶ ὕστερον τοὺς νεκροὺς ὑποσπόνδους κομι-
σάμενοι ἐς τὰς Ἀθήνας ἀναχωροῦσι τῷ περιόντι τοῦ στρα-
του· ἀπέθανον δὲ αὐτῶν τριάκοντα καὶ τετρακόσιοι καὶ οἱ
στρατηγοὶ πάντες. οἱ δὲ Χαλκιδῆς καὶ οἱ Βοττιαῖοι τροπαῖον 11
10 τε ἔστησαν καὶ τοὺς νεκροὺς τοὺς αὐτῶν ἀνελόμενοι διελύ-
θησαν κατὰ πόλεις.

LXXX. Τοῦ δ' αὐτοῦ θέρους, οὐ πολλῷ ὕστερον τούτων,
'Αμπρακιῶται καὶ Χάονες βουλόμενοι Ἀκαρνανίαν πᾶσαν
καταστρέφασθαι καὶ Ἀθηναίων ἀποστῆσαι
The Ambraciots, with 15 a number of barbarian
auxiliaries, aided by
some troops from Pe-
loponnesus, make an
expedition against Ac-
arnania.
καταστρέφασθαι καὶ Ἀθηναίων ἀποστῆσαι
πεύθουσι Λακεδαιμονίους ναυτικόν τε παρα-
σκεύασσασθαι ἐκ τῆς ξυμμαχίδος καὶ ὀπλίτας
χιλίους πέμψαι ἐς Ἀκαρνανίαν, λέγοντες ὅτι
ἦν ναυσὶ καὶ πεζῷ ἄμα μετὰ σφῶν ἔλθωσιν,
ἀδυνάτων ὄντων ξυμβοηεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνάνων
20 ῥαδίως ἂν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Κε-
φαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθη-

1. οἱ] om. L.O.P. 2. ἀναχωροῦσι B.h. ἐσηκόντιζον K. 3. δοκεῖ
E.K.d.e.i. δοκῇ f. δοκοῖ G. προσέβαλλον A.B.F.H.K.Q.c.g.h. Haack. Porpo.
Goell. Bekk. προσέβαλον E.N.V.f. προσεσέβαλον d.i. ἐσέβαλον e. C.G. et vulgo
ἐσέβαλλον. 4. τοὺς Ἀθηναίους ἔτρεψαν G.L.O.P. 5. ἐδιώξαν G.L.O.e.
ἐπὶ] om. c. 9. πάντες A.B.C.E.F.G.H.K.L.N.O.Q.V.d.e.f.g.h. Haack.
Porpo. Goell. Bekk. ceteri ἅπαντες. οἱ ante βοττιαῖοι om. C.e. 10. τε] om.
K.L.O.P. alterum τοὺς om. C.G.L.O.P.c.e.f. 13. τὴν πᾶσαν C.G.L.O.P.c.e.f.
15. ναυτικόν τε παρασκευάσαι C.G.L.O.P.e. τε om. A.B.F. 16. συμμα-
χίδος B.e. 17. ἐς] ἐπ' B.G.I.L.O.e. 18. ἦν] εἰ d. μετ' αὐτῶν ἔλθωσιν c.
19. βοηεῖν c.f. 20. ἂν] om. C.G.L.O.P.e. καὶ τῆς κεφαλῆς K.Q.
21. κρατήσωσι H.Q.V.g.h. et corr. F.

20. Κεφαλληνίας] Κεφαλῆς Gr. Ho-
merus, Strabo, Polybius, Xenophon,
Noster, Pausanias, alique λ geminant.
At Scylax, Ptolemæus et recentiores

scripturam Gr. Cod. ubique servant.
Inscriptiones apud Reinesium, III. 85.
et Fabrettum, 439. c. Cedren. Anna.
D. Chrysost. Libanius, Orat. 216. Ar-

ναίοις ὁμοίοις περὶ Πελοπόννησον· ἐλπίδα δ' εἶναι καὶ Ναύ-
 2 πακτον λαβεῖν. οἱ δὲ Λακεδαιμόνιοι πεισθέντες Κηῆμον μὲν
 ναύαρχον ἔτι ὄντα καὶ τοὺς ὀπλίτας ἐπὶ ναυσὶν ὀλίγαις εὐθὺς
 πέμπουσι, τῷ δὲ ναυτικῷ περιήγγειλαν παρασκευασαμένῳ ὡς
 3 τάχιστα πλεῖν εἰς Λευκάδα. ἦσαν δὲ Κορίνθιοι ξυμπροθυ- 5
 4 μούμενοι μάλιστα τοῖς Ἀμπρακιώταις ἀποίοις οὖσι. καὶ τὸ
 μὲν ναυτικὸν ἔκ τε Κορίνθου καὶ Σικυῶνος καὶ τῶν ταύτη
 χωρίων ἐν παρασκευῇ ἦν, τὸ δ' ἐκ Λευκάδος καὶ Ἀνακτορίου
 καὶ Ἀμπρακίας πρότερον ἀφικόμενον ἐν Λευκάδι περιέμενε.
 5 Κηῆμος δὲ καὶ οἱ μετ' αὐτοῦ χίλιοι ὀπλίται ἐπειδὴ ἐπεραιώ- 10
 θησαν λαθόντες Φορμίωνα, ὃς ἦρχε τῶν εἴκοσι νεῶν τῶν
 Ἀττικῶν αἱ περὶ Νάυπακτον ἐφρούρου, εὐθὺς παρεσκευά-
 6 ζοντο τὴν κατὰ γῆν στρατείαν. καὶ αὐτῷ παρήσαν Ἑλλήνων
 μὲν Ἀμπρακιῶται καὶ Λευκάδιοι καὶ Ἀνακτόριοι καὶ οὖς
 αὐτὸς ἔχων ἦλθε χίλιοι Πελοποννησίων, βάρβαροι δὲ Χάονες 15

1. ὁμοίοις] ὁμοίως F. et Bekk. ed. 2. "ceteri ὁμοίοις." BEKK. ἐλπίδας C.L.O.
 2. λαβεῖν] εἶναι c. 3. ἔτι ναύαρχον K. νηυσὶν F.H. 4. παρασκευασαμένῳ c.
 παρασκευασμένῳ K. παρεσκευασμένῳ B.F.V.h. παρεσκευασμένους g. ὡς
 τάχιστα in margine ponit g. 5. ξυμπροθύμενοι g. ξυμπροθέμενοι h. 7. ταύτη]
 ἄλλων c. 9. περιέμενε e. 12. Ἀττικῶν] ναυτικῶν e. 13. αὐτῶν C.G.e.
 14. μὲν] om. B.h. ἀνακτόριοι καὶ λευκάδιοι C.G.K.L.O.P.e. 15. αὐτοὺς F.
 ἦλθεν ἔχων G.L.O.P. χάονες B.E.F.

temidorus apud Porphyrium de Esu Animal. cum simplici λ. Aristotelis exemplaria variant. WASS. Vid. quæ adnotata sunt ad I. 27, 3. et ad Flor. II. 9. DUKER.

1. ὁμοίοις] Bekker reads ὁμοίως. The adjective seems to be sanctioned by the expression in III. 40, 4. πρὸς τοὺς ὁμοίους τε καὶ οὐδὲν ἦσαν πολέμιους ὑπολειπομένους.

3. ναύαρχον ἔτι ὄντα] The regular term of the Spartan high-admiral's command, at least a few years later, was one year. See Xenophon, Hellenics, I. 6, 1. and Thucyd. VIII. 20, 1. 85, 1. Cnemus and Alcidas, however, both appear to have held the office for two years. Was this done because in the beginning of a maritime war, to which the Lacedæmonians were such strangers, they wished their admirals to gain more

experience than they could acquire within the short space of a twelvemonth, and therefore continued their command for a second year? The office of high-admiral at Sparta was one of great power and dignity. Aristotle speaks of it as of a second royalty: ἐπὶ τοῖς βασιλεῦσιν οὗσι στρατηγὸς αὐδίας, (so Victorius rightly reads instead of the common reading αὐδίας) ἡ ναυαρχία, σχεδὸν ἐτέρη βασιλεία καθίστηκε. Politics, II. 7. ed. Sylb. II. 9, 33. ed. Oxon. 1837.

10. Κηῆμος] De Cnemo vid. Diodor. pag. 311. c. DUKER.

15. Χάονες χίλιοι] The Chaonians are reckoned by Theopompus among the most illustrious tribes of Epirus, from having once enjoyed the dominion of the whole country. (See Strabo, VII. 7, 5.) They lived on the sea-coast extending southwards from the Cerau-

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χίλιοι ἀβασίλευτοι, ὧν ἡγούντο ἐπ' ἐτησίῳ προστασίᾳ ἐκ τοῦ
ἀρχικοῦ γένους Φώτους καὶ Νικάνωρ. ἐστρατεύοντο δὲ μετὰ
7 Χαόνων καὶ Θεσπρωτοὶ ἀβασίλευτοι. Μολοσσοὺς δὲ ἡγε
8 καὶ Ἀτινᾶνας Σαβύλυνθος ἐπίτροπος ὦν Θαρύπου τοῦ
5 βασιλέως ἔτι παιδὸς ὄντος· καὶ Παραναίους Ὀροίδος

1. ἐπετησίῳ conjuncte Stephanus. Haack. Poppo. προστασία C.G.e. στρα-
τεία L.O.P. Conf. Lobeck. ad Phrynich. p. 529. 2. φώτους A.B.E.F.d.g.
Bekk. Goell. C.G. et vulgo φώτιος. 3. ἐνεστρατεύοντο C.G.L.O.P.e. 4. ἀτι-
νᾶνας A.B.E.N.V. ἀταντίνας F. ἀτινᾶνας H.K. ἀτινᾶς P. ἀτινᾶνας L.O.
ἀτινᾶνας I.b. ἀταντίνας Q. vulgo ἀτινᾶνας. ἀτινᾶνας C.G. Gottleb. βαβύ-
λυνθος V. θαρύπου A.B. cum Pausania, I. 10. Gottleb. Poppo. Vulgo, Bekk.
Goell. Θάρυπος. πᾶρυνθος e. 5. παραβαίους L. παραναίους g. παραναίους f.
ὀροίδος E.

nian mountains as far as the boundaries of the Thesprotians. Ἐκ τοῦ ἀρχικοῦ γένους, "Of the family or race which enjoyed the exclusive possession of the sovereign authority." Such were the Achæmenidæ in Persia, Herodot. I. 125; 5. the Bacchiadæ at Corinth, before the tyranny of Cypselus; the Aleuadæ and Scopadæ in Thessaly; the Heraclidæ at Sparta, &c.

1. ἡγούντο ἐπ' ἐτησίῳ προστασίῳ] "on the terms of being chiefs for one year;" or, "with an annual chieftainship," as ἐπὶ is used in the expressions καθῆσθαι ἐπὶ δακρύοις, "to sit weeping;" ἢ ἐπὶ παῖσιν, "to live with or having children." See Matth. Gr. §. 586. γ. Hermann on Viger, note 397.

3. Θεσπρωτοὶ ἀβασίλευτοι] Thesproti secundum Homerum (qui Odys. ε'. 115. Phidonis eorum regis meminit) regio parebant dominatui. sed vel postea (ni fallitur Thucyd.) reges suos abdicaverunt, vel eorum pars fuit quondam sine rege. Verum, utrum verba Thucydidis de universa gente, an de quadam ejus parte intelligenda sint, non liquet. Palmer. in Græc. Antiq. p. 261. HUDS. Thesprotia lay on the coast to the south of Chaonia, of which latter country Cestrine, mentioned I. 46, 6, appears to have been a subdivision.

Μολοσσοὺς καὶ Ἀτινᾶνας] The Molossians lived to the eastward of the Thesprotians, and extended southward as far as the Ambracian gulf. Their kings prided themselves on being of

the blood of Achilles and the Æacidæ, through Molossus the son of Pyrrhus, from whom they derived their lineage. It was in this part of Epirus that the seventy towns sacked by the Romans after the war with Perseus were situated. The famous oracle of Dodona was also said by some to have belonged to the Molossians; but originally, at any rate, it was possessed by the Thesprotians. The Atintanes are named by Strabo, VII. 7, 8. with the Molossians and Orestæ, and are said all to have occupied the wild mountain-country between the Ionian sea and the sources of the streams that run westward into it, that is, the boundaries of Macedonia. The Atintanes submitted to the Romans when they first crossed the Ionian sea to make war on Teuta, the queen of Illyria: they afterwards, together with some other mountain-tribes, formed the most uncivilized and wildest of the four divisions into which the Macedonian kingdom was divided after the war with Perseus. See Pausan. I. 11. Scymnus Chius, V. 446, &c. Polybius, II. 11. Livy, XXIX. 12. XLV. 30. Dr. Cramer's Description of ancient Greece, vol. I. sect. 3. and above all, Niebuhr, Rom. Hist. vol. III. p. 525, &c.

5. Παραναίους] The Parauæi are called by Stephanus Byzantinus a Thesprotian nation; and he quotes a line from the Thessalica of Rhianus:

Σὺν δὲ Παραναίοις, καὶ ἀμύμονας Ὀμφαλῆας.

Plutarch supposes that they occupied

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9 βασιλεὺς ὦν. Ὀρέσται δὲ χίλιοι, ὧν ἐβασίλευεν Ἀντίοχος,
 μετὰ Παραναίων ξυνεστρατεύοντο Ὀροίδῳ Ἀντιόχου ἐπι-
 10 τρέψαντος. ἔπεμψε δὲ καὶ Περδίκκας κρύφα τῶν Ἀθηναίων
 11 χιλίους Μακεδόνων, οἱ ὕστερον ἦλθον. τοῦτῳ τῷ στρατῷ
 ἐπορεύετο Κνήμος, οὐ περιμείνας τὸ ἀπὸ Κορίνθου ναυτικόν· 5
 καὶ διὰ τῆς Ἀργείας ἰόντες Λιμναίαν κόμην ἀτείχιστον
 12 ἐπόρθησαν. ἀφικνούνται τε ἐπὶ Στράτον πόλιν μεγίστην τῆς
 Ἀκαρνανίας, νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥαδίως
 ἂν σφίσι τάλλα προσχωρήσειν. LXXXI. Ἀκαρνᾶνες δὲ
 αἰσθόμενοι κατὰ τε γῆν πολλὴν στρατιὰν 10
 ἐσβεβληκυῖαν ἔκ τε θαλάσσης ναυσὶν ἅμα
 τοὺς πολεμίους παρεσομένους, οὔτε ξυνεβοή-
 θουν ἐφύλασσόν τε τὰ αὐτῶν ἕκαστοι, παρά
 τε Φορμίωνα ἔπεμπον κελεύοντες ἀμύνειν ὁ δὲ ἀδύνατος

The barbarian auxiliaries are defeated by the Acarnanians near Stratus, and the expedition wholly fails.

1. βασιλεὺς ὦν] βασιλείων C.e. 2. παραβαίων K.e. παραναίων g. παρα-
 ναίων c.d.f.i. συνεστρατεύοντο B.d.g.i. 6. λιμναίαν d. κόμην] πόλιν K.
 om. G. 8. ταύτην πρώτην A.B.C.E.F.H.K.L.O.P.V.c.d.f.g.h.i. Haack. Porpo.
 Goell. Bekk. ταύτην πρώτην G.e. vulgo πρώτην ταύτην. 9. ἂν] om. C.e. τάλλα
 σφίσι G. προχωρήσειν N.O.V.e. 10. τε τὴν γῆν F.I. στρατιάν V.
 13. ἐφύλαττον L.P. ἐαυτῶν f. 14. ἐκέλευον πέμποντες cod. Stephani, ut
 videtur.

that part of Molossia which was situated near the river Aravya, and that from thence they took the name of Parausei, having been formerly called Ænians. *Quæstiones Græcæ*, p. 293. ed. Xyland. They lived as their name seems to imply on the river Aooos or Auous, near its source, under the mountains which turn the streams to the Ægean and to the Ionian gulf. See K. O. Müller's work on the Macedonians, p. 13. and the little map at the end of it. The Orestæ, the last people mentioned by Thucydides, lived amongst the Candavian mountains, the chain which divides Macedonia from Epirus, not far from the famous Ignatian or Egnatian road, the great line of communication in the Roman times from Dyrrhachium over the Candavian mountains to Pella and Thessalonica. See Strabo, VII. 7, 4, 8. Polybius, XVIII. 30. Livy, XXXI. 40.

6. διὰ τῆς Ἀργείας] It should be

understood that the army assembled at Ambracia, and marched from thence towards Acarnania, following the eastern shore of the Ambracian gulf. In this direction they must necessarily pass through the territory of Argos Amphiloichichum; whereas Agræa, which Palmer supposed to be the true reading instead of Argeia, would have been at some distance on the left of their line of march. The village of Limnæa was on the very frontier of Acarnania, towards Argos, (compare III. 106, 2.) and must have been a different place from the Limnæa spoken of by Polybius, (see Polybius, V. 5.) if that Limnæa occupied the site of the modern Lutraki; but it may be the same, if the Limnæa of Polybius be placed, as Kruse places it, at the extreme south-east corner of the Ambracian gulf, on the road from Ambracia and Argos Amphiloichichum to Stratus. See Kruse, *Hellas*. vol. III. p. 334.

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ἔφη εἶναι ναυτικοῦ ἐκ Κορίνθου μέλλοντος ἐκπλεῖν Ναύ-
 πακτον ἐρήμην ἀπολιπεῖν. οἱ δὲ Πελοποννήσιοι καὶ οἱ ξύμ- 2
 μαχοι τρία τέλη ποιήσαντες σφῶν αὐτῶν ἐχώρουν πρὸς τὴν
 τῶν Στρατίων πόλιν, ὅπως ἐγγὺς στρατοπεδευσάμενοι, εἰ μὴ
 5 λόγοις πείθοιεν, ἔργῳ πειρῶντο τοῦ τείχους. καὶ μέσον μὲν 3
 ἔχοντες προσήεσαν Χάονες καὶ οἱ ἄλλοι βάρβαροι, ἐκ δεξιᾶς
 δ' αὐτῶν Λευκάδιοι καὶ Ἀνακτόριοι καὶ οἱ μετὰ τούτων, ἐν
 ἀριστερᾷ δὲ Κυνῆμος καὶ οἱ Πελοποννήσιοι καὶ Ἀμπρακιῶται
 διεῖχον δὲ πολὺ ἀπ' ἀλλήλων καὶ ἔστιν ὅτε οὐδὲ ἐωρῶντο.
 10 καὶ οἱ μὲν Ἕλληνες τεταγμένοι τε προσήεσαν καὶ διὰ 4
 φυλακῆς ἔχοντες, ἕως ἐστρατοπεδεύσαντο ἐν ἐπιτηδείῳ· οἱ
 δὲ Χάονες, σφίσι τε αὐτοῖς πιστεύοντες καὶ ἀξιούμενοι ὑπὸ
 τῶν ἐκείνῃ ἡπειρωτῶν μαχιμώτατοι εἶναι, οὐτ' ἐπέσχον τὸ

2. ἐκπλεῖν c. ἀπολείπειν i. 4. τῶν om. V. 5. λόγῳ C.I.b.e. (et vulgo ita
 legitur.) μέσον A.B.E.F.G.H.K.N.V.b.g.h.i. Haack. Poppo. Goell. Bekk.
 C. et ceteri τὸ μέσον. 6. οἱ] om. c. 8. καὶ οἱ ἀμπρ. c. 10. προσήεσαν
 τεταγμένοι τε H.F.V. 11. ἐστρατεύσαντο f. 12. πιστεύσαντες C.Q. πιστού-
 μενοι θ. 13. ἐπίσχον d.

5. μέσον μὲν ἔχοντες] See IV. 31, 2.
 and the note there.

7. οἱ μετὰ τούτων] Haack under-
 stands this of the Ἐνιαδᾶς, who, he
 says, joined the expedition, as appears
 from the following chapter. But from
 comparing the words there used with
 the circumstance of no previous men-
 tion having been made of them, I am
 rather inclined to agree with Mr. Bloom-
 field, that the Ἐνιαδᾶς only joined
 Cnemus after his repulse at Stratus.
 The οἱ μετὰ τούτων would then be an
 equivalent expression to οἱ ξύμμοροι
 αὐτοῖς, scil. τοῖς Θηβαίοις, IV. 93, 4. and
 would signify the Periaci of the Leu-
 cadian peninsula, who were not Leuca-
 dian citizens, and those also of Anacto-
 rium; for there was scarcely a town in
 Greece which had not its Periaci, that
 is, a dependant population living in the
 villages or small towns of its territory,
 and composed out of the descendants of
 the older inhabitants of the country,
 strangers who had more recently settled
 among them, barbarians from the neigh-
 bouring tribes who had acquired the

language and manners of Greece, eman-
 cipated slaves, and all the several ele-
 ments of that mixed population which
 in the old oligarchical commonwealths
 formed the δῆμος, or commons. And
 Leucas was anciently, and probably
 down to the time of the Peloponnesian
 war, one of these oligarchical states;
 where the lands of the original colonists,
 the γεωμοροι, or citizens of the common-
 wealth, were unalienable; and the de-
 pendent population, or δῆμος, was prob-
 ably large. See Aristotle's Politics,
 II. 7, 6, 7. ed Oxon. 1837.

13. οὐτ' ἐπέσχον τὸ στρατόπεδον κατα-
 λαβεῖν] Gottleber was inclined to read
 ἐπέσχοντο, and the Scholiast, while he
 confirms the genuineness of the com-
 mon reading, observes that the article
 is superfluous. Ἐπέσχον is defended
 by the almost invariable usage of Thu-
 cydides, who employs it in a neutral
 sense, "they stopped;" and Poppo
 (Prolegomen. I. p. 199.) explains the
 article as signifying, "their own separate
 "camp; the camp which they were ex-
 "pected to occupy." Ἐπέσχον κατα-

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στρατόπεδον καταλαβεῖν, χωρήσαντές τε ῥύμη μετὰ τῶν
 ἄλλων βαρβάρων ἐνόμισαν αὐτοβοεῖ ἂν τὴν πόλιν ἐλεῖν καὶ
 5 αὐτῶν τὸ ἔργον γενέσθαι. γνόντες δ' αὐτοὺς οἱ Στράτιοι ἔτι
 προσιόντας καὶ ἡγησάμενοι, μεμονωμένων εἰ κρατήσειαν, οὐκ
 ἂν ἔτι σφίσι τοὺς Ἕλληνας ὁμοίως προσελθεῖν, προλοχίζουσι 5
 τὰ περὶ τὴν πόλιν ἐνέδραις, καὶ ἐπειδὴ ἐγγὺς ἦσαν, ἕκ τε τῆς
 πόλεως ὁμοσε χωρήσαντες καὶ ἐκ τῶν ἐνεδρῶν προσπίπτουσι.
 6 καὶ ἐς φόβον καταστάντων, διαφθείρονται τε πολλοὶ τῶν
 Χαόνων, καὶ οἱ ἄλλοι βάρβαροι ὥς εἶδον αὐτοὺς ἐνδόντας
 7 οὐκέτι ὑπέμειναν ἀλλ' ἐς φυγὴν κατέστησαν. τῶν δὲ Ἕλλη- 10
 νικῶν στρατοπέδων οὐδέτερον ἦσθητο τῆς μάχης διὰ τὸ πολὺ
 προελθεῖν αὐτοὺς καὶ στρατόπεδον οἰηθῆναι καταληψομένους
 8 ἐπέιγесθαι. ἐπεὶ δὲ ἐνέκειντο φεύγοντες οἱ βάρβαροι, ἀνε-
 λάμβανόν τε αὐτοὺς καὶ ξυναγαγόντες τὰ στρατόπεδα ἡσύ-
 χαζον αὐτοῦ τὴν ἡμέραν, ἐς χεῖρας μὲν οὐκ ἰόντων σφίσι 15
 τῶν Στρατιῶν διὰ τὸ μήπω τοὺς ἄλλους Ἀκαρνᾶνας ξυμβε-
 βοηθηκέναι, ἀποθεν δὲ σφενδονώντων καὶ ἐς ἀπορίαν καθι-
 9 στάντων· οὐ γὰρ ἦν ἄνευ ὅπλων κινηθῆναι. δοκοῦσι δ' οἱ

1. ῥύμη A.B.C.E.F.G.H.I.K.L.N.O.P.V.b.c.d.e.f.g.h.i. ῥύμη γρ. G. ῥύμη
 Bekk. Conf. I. 49, 3. ῥύμη ἐναυμάχουν, sed ex altera parte, supra c. 76. ad fin.
 ἡ δοκὸς ῥύμη ἐμπίπτουσα. 2. ἐνόμισαν καὶ αὐτοβοεῖ I.P. ἂν] om. d.
 3. αὐτῶν Bekk. αὐτοὺς om. V. ἔτι] om. f. 4. μεμονωμένους g.
 5. εἴτι E. προλοχίζουσι δὴ τὰ C.G.L.O.P.e. sed η α correctore habet C.
 6. τε] om. G.L.O.P. 8. τε] om. L. τῶν] om. O. 9. οἱ] om. P.
 12. οἰηθῆναι] οἱ ἀθηναῖοι I. 13. ἐπειδὴ L.O.g. ἐνέκειντο L. 16. στρατιῶν F.
 17. ἀποθεν C.E. ἀποθεν et hic ceteri et III. 111, 1. A.B. IV. 67, 1. A.B.I.Q. IV. 92,
 4. A.B.Q. IV. 115, 3. A.B.I.Q.e.h. IV. 120, 2. A.B.Q.d.e. IV. 125, 1. A.B.
 IV. 226, 6. A.B.d.e. VI. 7, 2. A.B.I.K.d. VI. 58, 1. A.B.L.O.h. VI. 77, 2. A.
 B.L.O. VIII. 69, 2. A.B.F.H.L.O.Q. ἀποθεν et Bekk.

λαβεῖν, "they stopped to occupy," is similar to *ξυμπλέων παραδούναι*, VIII. 29, 2. *ἡκομεν μανθάνειν*, Sophocl. *Œdip.* Colon. 12. and other examples quoted by Matthiæ, Gr. Gr. §. 535. b. c. where the Greek idiom is exactly the same with the English.

13. ἐνέκειντο φεύγοντες] "Broke in upon the advancing columns in their flight; fell back upon them in such disorder as to check their advance." *Ἐσέπιπτον φεύγοντες* would be the more

usual expression. Compare Herodot. VIII. 91, 2. *ὅκως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσέπιπτον ἐς τοὺς Αἰγινήτας*. IX. 62, 5. *ἐσέπιπτον ἐς τοὺς Σπαρτιάτας, καὶ διεφθείροντο*. Thucyd. VII. 84, 3. *ἐσέπιπτον οὐδενὶ κόσμῳ*—speaking of the eager rush of the Athenians into the Assinarus to quench their thirst. I. 106, 1. *ἐσέπεισεν ἕς του χωρίου ἰδιώτου*.

18. οὐ γὰρ ἦν ἄνευ ὅπλων κινηθῆναι] "For the soldiers could not stir with-

ACARNANIA. GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

Ἀκαρνᾶνες κράτιστοι εἶναι τοῦτο ποιεῖν. LXXXII. ἐπειδὴ

The Peloponnesian
troops return from
(Enlaid to Pelopon-
nesia.

δὲ νύξ ἐγένετο, ἀναχωρήσας ὁ Κνήμος τῇ
στρατιᾷ κατὰ τάχος ἐπὶ τὸν Ἀναπον ποταμὸν,
ὃς ἀπέχει σταδίους ὀγδοήκοντα Στράτου, τοὺς

5 τε νεκροὺς κομίζεται τῇ ὑστεραίᾳ ὑποσπόνδους, καὶ Οἰνιάδων
ξυμπαραγενομένων κατὰ φιλίαν ἀναχωρεῖ παρ' αὐτοὺς πρὶν
τὴν ξυμβοήθειαν ἐλθεῖν. κἀκεῖθεν ἐπ' οἴκου ἀπήλθον ἕκαστοι. 2
οἱ δὲ Στράτιοι τροπαῖον ἔστησαν τῆς μάχης τῆς πρὸς τοὺς 3
βαρβάρους.

10 LXXXIII. Τὸ δ' ἐκ τῆς Κορίνθου καὶ τῶν ἄλλων ξυμ-

μάχων τῶν ἐκ τοῦ Κρισαίου κόλπου ναυτικόν, ὃ ἔδει παρα-
γενέσθαι τῷ Κνήμῳ ὅπως μὴ ξυμβοηθῶσιν οἱ
ἀπὸ θαλάσσης ἄνω Ἀκαρνᾶνες, οὐ παρα-
γίγνεται, ἀλλ' ἠναγκάσθησαν περὶ τὰς αὐτὰς
15 ἡμέρας τῆς ἐν Στράτῳ μάχης ναυμαχῆσαι
πρὸς Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν Ἀθη-
ναίων αἱ ἐφρούρουν ἐν Ναυπάκτῳ. ὁ γὰρ Φορμίων παρα- 2
πλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ
εὐρυχωρίᾳ ἐπιθέσθαι. οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον 3
20 μὲν οὐχ ὥς ἐπὶ ναυμαχίαν, ἀλλὰ στρατιωτικώτερον παρε-

2. νύξ ἐγένετο] ξυμγένετο I.

8. τῆς ante μάχης om. f.g.h.

ναυτικόν ante τῶν ἐκ τ. κ. κ. habet V.

στράτῳ K.

ὡς A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk.

ναυμαχίαν A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk.

ναυμαχία. στρατιῳτά A.B.g.

7. παρελθεῖν i.

11. κρισσαίου L.O.

13. ἀπὸ τῆς θαλάσσης K.

15. ἐν τῇ

στράτῳ K.

17. ἀς f.

18. διετήρει g.

19. ἐπέπλεον C.G.L.O.P.e.

20. οὐχ

ὡς A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk.

C.G. et vulgo ὡς οὐκ.

ναυμαχίαν A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk.

C.G. et vulgo

ναυμαχία.

στρατιῳτά A.B.g.

ἐπῆλθον i. om. L.O.P.

κόλπου] om. L.O.P.

15. ἐν τῇ

στράτῳ K.

17. ἀς f.

18. διετήρει g.

19. ἐπέπλεον C.G.L.O.P.e.

20. οὐχ

ὡς A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk.

C.G. et vulgo ὡς οὐκ.

ναυμαχίαν A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk.

C.G. et vulgo

ναυμαχία.

στρατιῳτά A.B.g.

“out their shields and defensive ar-
mour.” Compare the note on II. 2, 5.
for the constant habit of the Greek
soldiers to get rid of their shields and
long spears whenever they halted, and
their consequent impatience of being
obliged to carry either of them when
moving about in their camp.

12. ὅπως μὴ κ. τ. λ.] Οἱ ἀπὸ θαλάσσης
ἄνω Ἀκαρνᾶνες is a confused and
abridged expression for οἱ ἀπὸ θαλάσ-
σης ἄνω βοηθεῖν μέλλοντες Ἀκαρνᾶνες,

alluding to what he had said before,
c. 80, 1. ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν
ἀπὸ θαλάσσης Ἀκαρνάνων, where, as
Göller well observes, there is another
condensed expression for τῶν παρὰ θα-
λάσσης Ἀκαρνάνων ἀπὸ θαλάσσης ξυμ-
βοηθεῖν ἀδυνάτων ὄντων.

20. στρατιωτικώτερον παρεσκευασμένοι]
That is, having a greater number of
soldiers on board than usual, as they
would be required in making descents
on the enemy's country, and having the

σκευασμένοι ἐς τὴν Ἀκαρνανίαν, καὶ οὐκ ἂν οἰόμενοι πρὸς ἑπτὰ καὶ τεσσαράκοντα ναῦς τὰς σφετέρας τολμήσαι τοὺς Ἀθηναίους εἴκοσι ταῖς ἑαυτῶν ναυμαχίαν ποιήσασθαι· ἐπειδὴ μέντοι ἀντιπαραπλέοντάς τε ἑώρων αὐτοὺς παρὰ γῆν σφῶν κομιζομένων, καὶ ἐκ Πατρῶν τῆς Ἀχαΐας πρὸς τὴν ἀντιπέρας ἤπειρον διαβαλλόντων ἐπὶ Ἀκαρνανίας κατείδον τοὺς Ἀθηναίους ἀπὸ τῆς Χαλκίδος καὶ τοῦ Εὐήνου ποταμοῦ προσπλέοντας σφίσι καὶ οὐκ ἔλαθον νυκτὸς ὑφορμισάμενοι, οὕτω

1. ἐς] om. K. τὴν] om. g.h. 2. τολμήσαι τοὺς Ἀθηναίους] om. e.
4. ἀντιπεριπλέοντάς g. παρὰ τὴν γῆν L. 5. ἀντιπέραν O. 7. εὐήνου G.

number of seamen and rowers proportionably diminished. Compare c. 87, 2. and VI. 34, 4, 5. 43.

5. Πατρῶν] Urbs hæc ex septem pagis conflata est, inquit Strabo, VIII. 519. Conditam narrat Eusebius A. M. 2907. ante Christum 1041. De origine adi ante omnia Pausaniam, VII. p. 568. ἀπὸ τινος Πατρίως nomen deducit Stephanus Pausaniam secutus, et Gentile unicum Πατρεὺς agnoscit. Theophrastus Hist. Plant. IX. Πατρικὴν de agro Patrensi ut videtur usurpavit. Πατρίεις Herodotus, et Noster alibi Πατρίεις ἔπεισαν. Numi passim ΠΑΤΡΕΩΝ. In uno Domitiani apud Motraye, COL. A. A. PATRENS. Hanc enim civitatem bellis adtritam Augustus instauravit, Dymenque Patrensibus adtribuit. Et fortasse de hac ejusdem renovatione intelligendus locus Strabonis supra adductus. V. Pausan. p. 564. Inde Colonia Augusta, et A. Patrensis. Colonia juxta Eusebium deducta est Olymp. CXC1. 3. Πάθραν corrupte, sed ævi istius vitio appellat Nicetas Choniates, p. 409. Auctor in fine Codini hæc habet, Ἀχαΐα ἢ νῦν Πάρρα. Numero plurimum ἐς Πατράς rectius Laconicus Chalcocond. 225. Est et Patrensium civitas in Phthiotide Lacon. sive Patræ Thesalicæ. Vide Cantacuzenum, p. 130. et Paulinum. De hac apud Rhium Prom. civitate consule Aristidem, I. 540. Diorem, 424. Lucian. Asino, 115. Silium, XV. et Ciceronem Epist. Ammianum, XIX. 12. Nonnulla de eadem memoratu digna produnt Polybius, II. 41. IV. 7. 83. et p. 1478. Livius, XXXVIII.

29. Plutarch. Alcib. 198. et Catone, p. 343. et Hist. Byzant. concinnatores superius laudati. Ὁ Πατρῶν Archiepiscopus Concil. Sardic. adfuit A. Chr. CCCXLVII. Denique, ut extrema ejus adtingamus, Turcæ vi ceperunt A. Chr. MCCCCXLVII. a quibus, docente in Pandectis Leunclavio, Badra, vel Balubathra, dictione opinor a πάλα Πάθρα detorta, hodie vocatur. WASS. The present population of this town is about 10,000 souls: it is situated on an agreeable eminence, projecting from mount Boidia, the ancient Panachaicon, and is surrounded by vineyards. The remains of antiquity are few and insignificant. The port is about 1000 yards north of the city, and is scarcely better than an open road, though the anchorage is good. Sir W. Gell. Itin. of Morea, p. 3.

8. καὶ οὐκ ἔλαθον νυκτὸς ὑφορμισάμενοι] Mr. Bloomfield proposes to read ἀφορμισάμενοι, and translates it, "while they had slipped anchor and put to sea during the night." But I do not see on what principles of criticism we can suppose every existing MS. to have agreed in substituting a difficult word for an easy one, if the easy one were really the original reading. Haack appears to me to have understood and explained the passage correctly. "ὑφορμίσσθαι est clam appellere ad littus," he says; and he refers it to the Peloponnesians, "who," says Thucydides, "had not deceived the enemy, when they had endeavoured to bring to secretly during the night." The two fleets were moving parallel to one an-

δὴ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμόν. στρα- 4
τηγοὶ δὲ ἦσαν μὲν καὶ κατὰ πόλεις ἐκάστων οἱ παρεσκευά-
ζοντο, Κορινθίων δὲ Μαχάων καὶ Ἰσοκράτης καὶ Ἀγαθαρ-
χίδας. καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῶν νεῶν 5
ὥς μέγιστον οἰοί τ' ἦσαν μὴ διδόντες διέκπλουν, τὰς πρώρας
μὲν ἔξω εἴσω δὲ τὰς πρύμνας, καὶ τὰ τε λεπτὰ πλοῖα ἅ
ξυνέπλει ἐντὸς ποιοῦνται καὶ πέντε ναῦς τὰς ἄριστα
πλευούσας, ὅπως ἐκπλέοιεν διὰ βραχέος παραγιγνόμενοι, εἴ
πη προσπίπτοιεν οἱ ἐναντίοι. LXXXIV. οἱ δ' Ἀθηναῖοι
10 and completely de- κατὰ μίαν ναῦν τεταγμένοι περιέπλεον αὐτοὺς
feated. κύκλῳ καὶ ξυνήγον ἐς ὀλίγον, ἐν χρῶ ἅει
παραπλέοντες καὶ δόκησιν παρέχοντες αὐτίκα ἐμβαλεῖν·
προεῖρητο δ' αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν πρὶν ἂν
αὐτὸς σημῆνῃ. ἤλπιζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν ὥσπερ 2

2. καὶ] om. L.O.P. πόλιν ἐκάστην N.V. 3. μαχάων A.B.C.E.F.G.I.K.
L.N.O.P.g. Gottlieb. Haack. Poppo. Goell. Bekk. ceteri μάχων. 4. Post νεῶν
legebatur ποιήσαντες. id post μέγιστον ponit f. om. A.B.C.E.F.H.K.N.V.c.g.h.
Haack. Poppo. Goell. Bekk. 5. καθὼς οἰοί f. 6. τε] om. f. qui mox
ποιησάμενοι. 8. βραχέως B.C.i. παραγιγνόμενοι G.I.K.P.d.e.i. εἴποι Q.
9. προσπλέοιεν A.B.E.F.H.K.N.V.d.f.g.h.i. et γρ. G. Haack. Poppo. 11. χροῦ
d.i. 14. αὐτὸν C.G. μένειν E.

other along the opposite shores of the Corinthian gulf. But even when they had sailed out of the strait at Rhium, the opposite shores were still so near, that the Peloponnesians hoped to cross over without opposition, if they could so far deceive the Athenians as to the spot where they brought to for the night, as to induce them either to stop too soon, or to advance too far, that they might not be exactly opposite to them to intercept their passage. If they could lead the Athenians to think that they meant to advance in the night beyond Patræ, the Athenian fleet was likely to continue its own course along the northern shore, to be ready to intercept them when they should endeavour to run across to Acarnania. But the Athenians, aware that they had stopped at Patræ, stopped themselves at Chalcia, instead of proceeding further to the westward: and thus were so

nearly opposite to them, that the Peloponnesians had not time to get more than half way across before they found themselves encountered by their watchful enemy. Ὑφορμῆν in the sense of ὑφορμίζεσθαι occurs in Polybius, III. 19, 8. λέμβους ἐν τισι τόποις ἐρήμοις ὑφορμούοντας.

11. ἐν χρῶ] Eustath. citat ἐν χρῶ παραπλεύσαι τὰς ναῦς, et exponit πλοῦς ἐν χρῶ ὁ γῆς ἔγγυς. p. 1450. εἴρηται δὲ, inquit Suidas v. ἐν χρῶ, ἀπὸ τῆς κουράς τῆς ἀχρὶ τοῦ χρωτὸς γινομένης. Idem sonat ἐγκυρὶ apud Callimach. et Agathiam post Herodotum. Hoc tonsuræ genus σκάφιον alicubi vocat Schol. Aristoph. Figurata usus Sophocles Ajace, 801. et Anthol. ἐν ΧΡΟΙ ΚΕΙΡΑΜΕΝΑ Ἑλλάς. Synes. Epist. IV. Οὐ πρὶν, ἢ EN ΧΡΩὶ γενέσθαι τοῦ κινδύνου. Plaut. ad cutim tonderi, Virg. Altius ad vitum persedit. et Radit iter, huc spectantes dixerunt. WASS.

ἐν γῇ πεζῇν, ἀλλὰ ξυμπεσεῖσθαι πρὸς ἀλλήλας τὰς ναῦς καὶ τὰ πλοῖα ταραχὴν παρέξειν, εἴ τ' ἐκπνεύσαι ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ ἀναμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι ἐπὶ τὴν ἔω, οὐδένα χρόνον ἡσυχάσειν αὐτούς· καὶ τὴν ἐπιχείρησιν ἐφ' ἑαυτῷ τε ἐνόμιζεν εἶναι ὅπότεν βούληται, τῶν 3 νῶν ἄμεινον πλεουσῶν, καὶ τότε καλλίστην γίγνεσθαι. ὥς δὲ τό τε πνεῦμα κατῆει καὶ αἱ νῆες ἐν ὀλίγῳ ἤδη οὖσαι ὑπ' ἀμφοτέρων, τοῦ τε ἀνέμου τῶν τε πλοίων ἅμα προσκειμένων, ἐταράσσοντο, καὶ ναῦς τε νηὶ προσέπιπτε καὶ τοῖς κοντοῖς διωθούντο, βοῇ τε χρώμενοι καὶ πρὸς ἀλλήλους ἀντιφυλακῇ 10 τε καὶ λοιδορίᾳ οὐδὲν κατήκουον οὔτε τῶν παραγγελλομένων οὔτε τῶν κελευστῶν, καὶ τὰς κώπας ἀδύνατοι ὄντες ἐν κλυδωνίῳ ἀναφέρειν ἄνθρωποι ἄπειροι τοῖς κυβερνήταις ἀπειθεστέρας τὰς ναῦς παρείχον, τότε δὴ κατὰ τὸν καιρὸν τοῦτον σημαίνει, καὶ οἱ Ἀθηναῖοι προσπεσόντες πρῶτον μὲν κατα- 15

2. τὰ] om. g. παρέχειν A.B.E.F.H.b.g.h. εἴτ' F. ἐκπνεύσαι L.O.P.Q. ἐκπνεύσαι F. ἐκπλεῦσαι E. 3. τε om. V. 4. ἐπὶ] περί L.N.O.P.Q.V.g. οὐδένα τε χρόνον L.O. ἡσυχάζειν I.K.O. 5. αὐτῷ C.G.K.e.f. 7. τὸ πνεῦμα L.O. ὑπ' ἐπ' d. 8. πλοίων] λεπτῶν d. προσκειμένων ἅμα c.f. ἅμα προκειμένων d. 9. κοντοῖς C. 10. ἀλλήλους E. 12. ὄντες] om. K. 13. ἀναφέρειν ἐν κλυδωνίῳ f. ἐν κλύδωνι ἀναφέρειν Suidas v. κλυδώνιον. ἀπειθεστέρας I. 14. δὲ c. τοῦτον] om. d. 15. μὲν om. E.

7. τὸ πνεῦμα κατῆει] "When the wind came down upon them and caught them." Compare the note on c. 25, 5. ἀνέμου κατιόντος. The word very well expresses the effect of a sudden wind upon a calm sea, when it reaches vessels that were before almost becalmed. The instantaneous change from stillness to uproar, from the absence of all motion to the pitching and tossing of a rough sea, may well be called, "the wind coming down upon them, and catching or surprising them."

10. διωθούντο] "Kept pushing one another off." This is the reciprocal use of the middle voice: where the action is mutual, "and A does to B what B does to A, as in the verbs of con-tract, quarrel, war, reconciliation, or the like." Mr. Tate, on the middle verb, inserted in the "Theatre of the

"Greeks," p. 335.

12. τῶν κελευστῶν] De κελευσταῖς eorumque munere in navibus Scheffer. de Milit. Nav. IV. 7. et Interpretes Polluc. I. 96. DUKER. It was the business of the κελευστῆς to make the rowers keep time, by singing to them a tune or boat-song; and also to cheer them to their work, and encourage them by speaking to them. See VII. 70, 6, 7. Xenophon, Oeconom. 21. 3. Hellenic. V. 1, 8. Polybius, I. 21. and the Scholiast on the Acharnians of Aristophanes, 554. who tells us that it was also the business of the κελευστῆς to see that the men baked their bread, and contributed their fair share to the mess, that none of the rations issued to each man might be disposed of improperly.

GULF OF CORINTH. A. C. 439. Olymp. 87. 4.

δύουσι τῶν στρατηγίδων νεῶν μίαν, ἔπειτα δὲ καὶ πάσας ἣ
 χωρήσειαν διέφθειρον, καὶ κατέστησαν ἐς ἄλκην μὲν μηδένα
 τρέπεσθαι αὐτῶν ὑπὸ τῆς ταραχῆς, φεύγειν δ' ἐς Πάτρας καὶ
 Δύμην τῆς Ἀχαιῆας. οἱ δὲ Ἀθηναῖοι καταδιώξαντες καὶ ναῦς 4
 δώδεκα λαβόντες, τοὺς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστους
 ἀνελόμενοι, ἐς Μολύκρειον ἀπέπλεον, καὶ τροπαῖον στή-
 σαντες ἐπὶ τῇ Ῥίφῃ καὶ ναὺν ἀναθέντες τῇ Ποσειδῶνι ἀνε-
 χώρησαν ἐς Ναύπακτον. παρέπλευσαν δὲ καὶ οἱ Πελοπον- 5
 νήσιοι εὐθὺς ταῖς περιλοίοις τῶν νεῶν ἐκ τῆς Δύμης καὶ
 Πατρῶν ἐς Κυλλήνην τὸ Ἡλείων ἐπίνειον καὶ ἀπὸ Λευ-
 κάδος Κνήμος καὶ αἱ ἐκεῖθεν νῆες, ὥς ἔδει ταύταις ξυμμίξαι,
 ἀφικνουῦνται μετὰ τὴν ἐν Στράτῃ μάχην ἐς τὴν Κυλλήνην.

LXXXV. Πέμπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῇ Κνήμῃ
 ξυμβούλους ἐπὶ τὰς ναῦς Τιμοκράτην καὶ Βρασίδαν καὶ
 Λυκόφρονα, κελεύοντες ἄλλην ναυμαχίαν βελ-
 τῶ κατασκευάζεσθαι καὶ μὴ ὑπ' ὀλίγων νεῶν
 εἶργεσθαι τῆς θαλάσσης. ἐδόκει γὰρ αὐτοῖς 2

15 The Lacedaemonians,
 annoyed at this defeat,
 send two commis-
 sioners to assist their ad-

1. δὲ om. F. πάσας A.B.E.F.H.K.N.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk.
 C.G. et ceteri τὰς ἄλλας. 2. διεφθέραιον K. διεφθέραιον d. μηδὲν C. μηδεμίαν c.
 3. τραπέσθαι K.L.O.P.c.d. πύτραν Q.c.g. 5. πλείους c. 6. ἐπέπλεον
 L.O.P.Q. 10. κυλήνην C. κυλήνην G. ἡλείων L. 11. αἱ om. G. κείθεν
 L.O.P. ἐκείνων C.e. κείνων G. συμμίξαι V. ξυμμίξαι Bekk. 12. τὴν om. Q.
 14. ξυμβούλους] ξυμμάχους L.O.P. ξυμβούλους corr. G. tanquam habuerit ξυμ-
 μάχους. BEKK. βρασίδα d.e.i. βασιλίδην N.V. 15. βελτίω] om. i.
 16. παρασκευάζεσθαι G.I.K.L.O.P.Q.e. νεῶν ὀλίγων c.f. 17. ἐδόκει γὰρ
 αὐτοῖς] om. c.f.

6. ἀνελόμενοι] "Having picked up
 "and taken on board their own ships."
 Göller rightly observes that if the
 meaning were, "having killed," it
 would have been ἀνελόντες.

10. ἀπὸ Λευκάδος] To which place he
 had gone, when the land-army broke
 up from Cnidae to their respective
 homes, in order to join the Leucadian,
 Ambraciot, and Anactorian contingents
 of ships, which were already at Leucas,
 waiting for the arrival of the fleet from
 Peloponnesus. Compare c. 80, 4. 82.

16. κατασκευάζεσθαι] Compare VIII.
 5, 1. ἐν τῇ κατασκευῇ τοῦ πολέμου, and
 κατασκευάζοντες τὸν πόλεμον. Isocrates,

Archidam. p. 134. (Bekker. p. 180.) In
 all these cases we should rather expect
 παρασκευάζεσθαι and παρασκευῇ, which
 are generally used to express prepara-
 tions for a temporary object. Thus
 Pausanias ordered the slaves of Mar-
 donius after the battle of Plataea παρα-
 σκευάζειν δείπνον, but the establishment
 of the royal tent is described as κατα-
 σκευῇ, and χρυσὴ τε καὶ ἀργύρῃ κατα-
 σκευασμένην. Herodot. IX. 82, 1. 2. See
 also the note on Thuc. I. 10, 2. Göller,
 without any remark, reads παρασκευά-
 ζεσθαι, unless it be an error of the
 press.

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miral as a council, and prepare to reinforce their fleet. Phormion, the Athenian admiral, also sends to Athens for reinforcements; which are detained on their voyage by being sent first on an expedition to Crete.

3 δὲ ἀφικόμενοι μετὰ Κνήμου ναῦς τε περιήγγελλον κατὰ
 4 πόλεις καὶ τὰς προὔπαρχούσας ἐξηρτύνοντο ὡς ἐπὶ ναυμαχίαν.
 5 πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθήνας τὴν τε παρασκευὴν
 αὐτῶν ἀγγελοῦντας καὶ περὶ τῆς ναυμαχίας ἦν ἐνίκησαν
 10 φράσσοντας, καὶ κελεύων αὐτῷ ναῦς ὅτι πλείστας διὰ τάχους
 ἀποστεῖλαι, ὡς καθ' ἡμέραν ἐκάστην ἐλπίδος οὔσης αἰὲ
 6 ναυμαχήσειν. οἱ δὲ ἀποπέμπουσιν ἑκοσι ναῦς αὐτῷ, τῷ δὲ
 κομίζονται αὐτὰς προσεπέστειλαν ἐς Κρήτην πρῶτον ἀφι-
 7 κέσθαι. Νικίας γὰρ Κρῆς Γορτύνιος πρόξενος ὦν πείθει
 αὐτοὺς ἐπὶ Κυδωνίαν πλεῦσαι, φάσκων προσποιήσειν αὐτὴν
 οὖσαν πολεμίαν· ἐπήγε δὲ Πολιχνίταις χαριζόμενος ὁμόροις
 8 τῶν Κυδωνιατῶν. καὶ ὁ μὲν λαβὼν τὰς ναῦς ᾤχετο ἐς
 Κρήτην, καὶ μετὰ τῶν Πολιχνιτῶν ἐδήου τὴν γῆν τῶν
 Κυδωνιατῶν, καὶ ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν
 20

1. ναυμαχίαν V. πειρασάμενους c. 2. τοσούτων g. τοσούτων c. 4. ἀντιθέτες V. τὴν Ἀθηναίων—μελέτης] τὴν μελέτην I. 7. μετὰ τοῦ κρήμου C.G.L.O. προσπεριήγγειλαν C.G.I.L.O.e. 8. ἐξήρτνον C.e. ὡς] om. g. 11. αὐτῶν E.F.K.c.g. αὐτῷ Bekk. διὰ τάχος C. om. g. 12. ἐκάστην ἡμέραν O. 14. προσεπέτειλαν g. προσεπέστειλαν i. 18. οὗσι τῶν G. 19. ἐδήουν G. 20. καὶ ἀπλοίας C.G.L.O.P.c.e.f. ἐνδιέτριψαν c. ἐνδιέτριβον c.

4. οὐκ ἀντιθέτες—τῆς μελέτης] Göller well compares for this construction with the genitive III. 56, 6. τῆς νῦν ἀμαρτίας ἀντιθεῖναι τὴν τότε προθυμίαν.

15. πρόξενος ὦν] See note on ch. 29, 1.
 17. οὖσαν πολεμίαν] "Hostile," that is, "to Athens." So Nicias represented it; not meaning that it had actually joined the Peloponnesian confederacy, but as disposed to favour it, and having perhaps offered some annoyance to the traders of Athens who visited Crete.

The resemblance of the Cretans to the Dorians in laws and religion, and, as was believed, in race, would dispose them generally to the Peloponnesian cause; and Cydonia especially would hate and be hated by the Athenians, as a considerable portion of its citizens were Æginetan colonists, who had settled there, Olymp. 65. 2. See Herodot. III. 59, 1—3. and Müller, Æginetic. p. 112, 113. and Dörer, vol. I. p. 30.

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οὐκ ὀλίγον χρόνον. LXXXVI. οἱ δ' ἐν τῇ Κυλλήνῃ
 Meantime the Peloponnesians with seventy-five ships wish to bring on an action within the Corinthian
 5 Πελοποννήσιοι, ἐν τούτῳ ἐν ᾧ οἱ Ἀθηναῖοι
 περὶ Κρήτην κατείχοντο, παρεσκευασμένοι ὡς
 ἐπὶ ναυμαχίαν παρέπλευσαν ἐς Πάνορμον τὸν
 Ἀχαϊκὸν, οὐπερ αὐτοῖς ὁ κατὰ γῆν στρατὸς
 τῶν Πελοποννησίων προσβεβηθήκει. παρέ- 2
 πλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ Ῥίον τὸ Μολυκρικὸν, καὶ
 ὠρμίσατο ἔξω αὐτοῦ ναυσὶν εἴκοσιν αἰσπερ καὶ ἐναυμάχησεν.
 ἦν δὲ τοῦτο μὲν τὸ Ῥίον φίλιον τοῖς Ἀθηναίοις, τὸ δ' ἕτερον 3
 10 Ῥίον ἐστὶν ἀντιπέρας, τὸ ἐν τῇ Πελοποννήσῳ· διέχετον δὲ
 ἀπ' ἀλλήλων σταδίους μάλιστα ἑπτὰ τῆς θαλάσσης, τοῦ δὲ
 Κρισαίου κόλπου στόμα τοῦτό ἐστιν. ἐπὶ οὖν τῷ Ῥίῳ τῷ 4
 Ἀχαϊκῷ οἱ Πελοποννήσιοι, ἀπέχοντι οὐ πολὺ τοῦ Πανόρμου
 ἐν ᾧ αὐτοῖς ὁ πεζὸς ἦν, ὠρμίσαντο καὶ αὐτοὶ ναυσὶν ἑπτὰ
 15 καὶ ἑβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους εἶδον. καὶ ἐπὶ 5
 μὲν ἕξ ἢ ἑπτὰ ἡμέρας ἀνθώρμουν ἀλλήλοις μελετῶντές τε
 καὶ παρασκευαζόμενοι τὴν ναυμαχίαν, γνώμην ἔχοντες οἱ μὲν
 μὴ ἐκπλεῖν ἔξω τῶν Ῥίων ἐς τὴν εὐρυχωρίαν, φοβούμενοι τὸ

3. περὶ τὴν κρήτην P.Q. κατείχον B. παρεσκευασμένοι L.N.O.P.Q.V.
 6. προσεβεβηθήκει E. 7. τὸ Ῥίον] om. K. πολυκρικὸν A.B.H. "et pr.
 opinor F." BEKK. 8. ὠρμίσατο C. ὠρμίσατο e. εἴκοσιν] om. P.
 9. φίλον g. 10. τοῦ C. διέχετον A.B.C. et plerique omnes, nisi quod f.g.
 διέχετην habere videntur. Vide Buttmannum (Sprachlehre, I. p. 349.) διέχετον
 Haack. Poppo. Goeller. Bekk. 11. τῆς] om. e. 12. κρισαίου O. κρησαίου e.
 14. ὠρμίσαντο C. 15. πενήκοντα C.I. et corr. G. 16. τε] om. K.I. 17. οἱ
 μὲν] om. P. 18. Ῥίων] ὀρίων G.I.e.

4. ἐς Πάνορμον] De Panormo vid. Pausan. Achaic. cap. XXI. De Rhio Molycrico, quod et Antirrion, Holsten. ad Steph. Ῥίον, et Palmer. Græc. Ant. IV. 20. DUKE. Add Cramer's Descript. of Anc. Greece, vol. III. p. 66.
 10. διέχετον κ. τ. λ.] Almost every MS. agrees in the corrupt reading διέχετον, which would be equally wrong in form and in meaning; for, as Benedict well observes, the situation of these promontories could not have varied between the time of which Thucydides

was speaking, and that at which he wrote. There is a similar mistake in VII. 34. 8. where several MSS. have ἀπέχον instead of ἀπέχον. As to the distance across the strait, Strabo represents it as five stadia; Pliny as nearly a Roman mile; but Mr. Dodwell, who sailed through it, says that to judge by the eye it cannot be less than a mile and a half. Classical Tour, vol. I. p. 126.; and Col. Leake agrees with this estimate. Trav. in Morea, vol. II. p. 148.

πρότερον πάθος, οἱ δὲ μὴ ἐσπλεῖν ἐς τὰ στενὰ, νομίζοντες
 6 πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγῳ ναυμαχίαν. ἔπειτα ὁ Κυνῆμος
 καὶ ὁ Βρασίδας καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοί,
 βουλόμενοι ἐν τάχει τὴν ναυμαχίαν ποιῆσαι πρὶν τι καὶ ἀπὸ
 τῶν Ἀθηναίων ἐπιβοηθῆσαι, ξυνεκάλεσαν τοὺς στρατιώτας
 πρῶτον, καὶ ὁρῶντες αὐτῶν τοὺς πολλοὺς διὰ τὴν προτέραν
 ἦσαν φοβουμένους καὶ οὐ προθύμους ὄντας παρεκελεύσαντο
 καὶ ἔλεξαν τοιάδε.

LXXXVII. "Ἡ ΜΕΝ γενομένη ναυμαχία, ὧ ἄνδρες
 " Πελοποννήσιοι εἰ τις ἄρα δι' αὐτὴν ὑμῶν φοβεῖται τὴν¹⁰
 Their commanders address them, dwelling
 2 upon their superior national courage, which
 ought more than to counterbalance the su-
 perior naval skill of the enemy.
 " μέλλουσιν, οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ
 " ἐκφοβῆσθαι. τῇ τε γὰρ παρασκευῇ ἐνδεῆς
 " ἐγένετο, ὥσπερ ἴστε, καὶ οὐχὶ ἐς ναυμαχίαν
 " μᾶλλον ἢ ἐπὶ στρατείαν ἐπλέομεν· ξυνέβη
 " δὲ καὶ τὰ ἀπὸ τῆς τύχης οὐκ ὀλίγα ἐναντιω-¹⁵

I. ἐκπλεῖν B.G.I.e.h. 5. "an' Ἀθηνῶν;" BEKK. 9. ἄνδρες] om. c.
 II. οὐ K. 12. ἐκφοβεῖσθαι I.

9. ἡ μὲν γενομένη κ. τ. λ.] "The late
 " battle contains no just grounds for
 " alarming you;" or, "does not con-
 " tain any just matter of reasoning, so
 " as to alarm you." The expression
 ἔχει τέκμαρσιν is like ἔχει ἀγανάκτησιν,
 II. 41, 3. προσβολὴν ἔχον, IV. 1, 2. ἔχει
 ἀλόγησιν, II. 61, 2. and is excellently
 explained by Göller, as quoted in the
 note on τὴν ἐπικουρίαν σchein, I. 9, 2. The
 infinitive τὸ ἐκφοβῆσθαι is added as an
 explanation of τέκμαρσιν, to show what
 that reasoning was for which there was
 no just cause. Compare III. 1, 2. εἶργον
 —τὸ μὴ κακουργεῖν. Sophocl. Antigone.
 263. 535. and Matth. Gr. Gr. §. 542.
 obs. 4. Jelf. 670.

14. ξυνέβη δὲ κ. τ. λ.] "It happened
 " too that the chances of war were
 " mostly against us; and partly perhaps
 " our inexperience, as it was our first
 " battle, led to our defeat. It was not
 " then owing to our cowardice that we
 " were beaten; nor ought our spirits,
 " which so far from having been fairly
 " beaten have that within them which

" still bids defiance to the enemy, to
 " lose their edge from the result of
 " chance. We should rather think,
 " that fortune may indeed disappoint
 " and overthrow us, but that in spirit
 " the brave ought never to be other-
 " wise than brave, nor can they, whilst
 " they retain their courage, ever plead
 " their inexperience as a plausible ex-
 " cuse for misbehaviour." The expres-
 " sion τὰ ἀπὸ τῆς τύχης, "the chances,"
 or, "all that depends on chance," oc-
 curs again, IV. 55, 2. with the omission
 of a single word, τὰ τῆς τύχης. The
 construction of the words τῆς γνώμης
 τὸ μὴ νικηθῆναι, has been much dis-
 puted. It seems to me clear that they
 answer to τῆς συμφορᾶς τῇ ἀποδίδει, as
 if it were to be translated, "nor should
 " our spirits' weakness and con-
 " fidence be dulled by the issue of the
 " event." τὸ μὴ νικηθῆναι τῆς γνώμης
 may be compared with τὸ δεδωκέναι and
 τὸ θαρσεῖν in I. 36, 1. It seems to mean,
 "our spirits so far as they have not
 " been beaten but are rather confident,"

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“ θῆναι, καὶ πού τι καὶ ἡ ἀπειρία πρῶτον ναυμαχοῦντας
 “ ἔσφηλεν. ὥστε οὐ κατὰ τὴν ἡμετέραν κακίαν τὸ ἡσσησθαι³
 “ προσεγένετο, οὐδὲ δίκαιον τῆς γνώμης τὸ μὴ κατὰ κράτος
 “ νικηθὲν, ἔχον δέ τινα ἐν αὐτῷ ἀντιλογίαν, τῆς γε ξυμφορᾶς
 5“ τῷ ἀποβάντι ἀμβλύνεσθαι, νομίσαι δὲ ταῖς μὲν τύχαις
 “ ἐνδέχεσθαι σφάλλεσθαι τοὺς ἀνθρώπους, ταῖς δὲ γνώμαις
 “ τοὺς αὐτοὺς αἰεὶ ἀνδρείους ὀρθῶς εἶναι, καὶ μὴ ἀπειρίαν τοῦ
 “ ἀνδρείου παρόντος προβαλλομένους εἰκότως ἂν ἐν τινι
 “ κακοὺς γενέσθαι. ὑμῶν δὲ οὐδ’ ἡ ἀπειρία τοσοῦτον λεί-⁴
 10“ πεται ὅσον τόλμη προέχετε· τῶνδε δὲ ἡ ἐπιστήμη, ἣν
 “ μάλιστα φοβεῖσθε, ἀνδρίαν μὲν ἔχουσα καὶ μνήμην ἔξει ἐν
 “ τῷ δεινῷ ἐπιτελεῖν ἃ ἔμαθεν, ἄνευ δὲ εὐψυχίας οὐδεμία
 “ τέχνη πρὸς τοὺς κινδύνους ἰσχύει. φόβος γὰρ μνήμην⁵
 “ ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ. πρὸς μὲν⁶
 15“ οὖν τὸ ἐμπειρότερον αὐτῶν τὸ τολμηρότερον ἀντιτάξασθε,
 “ πρὸς δὲ τὸ διὰ τὴν ἡσσαν δεδιέναι τὸ ἀπαράσκειν τότε
 “ τυχεῖν. περιγίγνεται δὲ ὑμῖν πλῆθός τε νεῶν καὶ πρὸς τῇ⁷

1. τοι c.f. ἡ] om. K. ναυμαχοῦντα V. 2. ὥστε] om. b. ἡσ-
 σᾶσθαι C.c.e.f. ἡσσηθῆναι L.O.P. 3. μὴ] om. B. 4. τῆς γε ξυμφορᾶς
 C.G.Q.e. Bekk. ed. 1832. τε A.B.E.F.H.V.c.d.f.g.h.i. ceteri τῆς ξυμφορᾶς.
 5. ἀλγύνεσθαι c. 7. δεῖ] om. d.i. ὀρθῶς ἀνδρείους C.G.I.L.O.P. ὀρθῶς
 εἶναι ἀνδρείους c.e. 8. παρόντος] om. F. ante ἀνδρείου ponunt Q.V. ἂν]
 ἄρα Q. 9. κακῇ V. οὐχ ἡ ἀπειρία P. οὐ δὲ ἀπειρία c.d.g. 10. προσέ-
 χετε A.C.E.F.e. δέ] om. C.G.e. 11. φοβεῖσθαι E. ἀνδρείας d.i.
 ἔξω I. 14. ἐπιπλήσσει d.i. 15. τὸ ante τολμηρότερον om. H.L.O.P.
 17. ἡμῖν P.

which is called “the spirit’s unvan-
 quished and confident state.” I have
 rendered ἀντιλογίαν “defiance:” it is
 opposed to “the acknowledgment of
 “our own defeat,” and signifies liter-
 ally, “making answer; maintaining
 “the quarrel.”

17. περιγίγνεται δὲ ὑμῖν πλῆθος κ. τ. λ.]
 This seems an expression borrowed
 from arithmetical reckonings: “There
 “is a balance in your favour of a su-
 “periority of numbers and of position.”
 Literally, “You have more than they.”
 “Our courage may be set against their
 “skill; our recollection that we fought

“the last time unprepared may balance
 “our feelings of apprehension from
 “our late defeat; there then remains
 “in our favour a clear balance of su-
 “perior numbers and position, to
 “which there is nothing to oppose on
 “their part.” Πλῆθος is “a superior
 “number.” Compare c. 89, 2. τὸ πλῆθος
 τῶν νεῶν καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευ-
 ᾶσαντο. Ναυμαχεῖν is an instance of an
 infinitive mood used as a substantive,
 although without the article. Compare
 III. 38, 1. ἀμύνασθαι δὲ—τὴν τιμωρίαν
 ἀναλαμβάνει, and Matthiæ, Gr. Gr.
 §. 541. obs. 1.

- “ γῇ οἰκείᾳ οὔσῃ ὀπλιτῶν παρόντων ναυμαχεῖν· τὰ δὲ πολλὰ
 “ τῶν πλειόνων καὶ ἄμεινον παρεσκευασμένων τὸ κράτος
 8 “ ἐστίν. ὥστε οὐδὲ καθ’ ἐν εὐρίσκομεν εἰκότως ἂν ἡμᾶς
 9 “ σφαλλομένους. καὶ ὅσα ἡμάρτομεν πρότερον, νῦν αὐτὰ
 10 “ ταῦτα προσγενόμενα διδασκαλίαν παρέξει. θαρσύντες οὖν
 “ καὶ κυβερνήται καὶ ναῦται τὸ καθ’ ἑαυτὸν ἕκαστος ἔπεσθε,
 11 “ χώραν μὴ προλείποντες ἢ ἂν τις προσταχθῇ. τῶν δὲ
 “ πρότερον ἡγεμόνων· οὐ χεῖρον τὴν ἐπιχείρησιν ἡμεῖς
 “ παρασκευάσομεν, καὶ οὐκ ἐνδώσομεν πρόφασιν οὐδενὶ
 “ κακῷ γενέσθαι· ἣν δέ τις ἄρα καὶ βουλευθῇ, κολασθήσεται·
 “ τῇ πρεπούσῃ ζημία, οἱ δὲ ἀγαθοὶ τιμῶνται τοῖς προσή-
 “ κουσιν ἄθλοις τῆς ἀρετῆς.”

2. πλεόνων C.G.L.O. 3. ἐστίν] ἐν F. 4. πρώτων G.L.O.P. 6. ἑαυτοὺς G.L.O. ἑαυτῶν e. ἔπεσθαι F. 7. προλείποντες A.B.E.F.H.N.Q.V.c.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et ceteri λείποντες. 8. ἡμεῖς τὴν ἐπιχείρησιν e. 11. τιμῶνται L.O.

4. ὅσα ἡμάρτομεν πρότερον κ. τ. λ.] According to the proverb, τὰ παθήματα, μαθήματα. And Æschylus, Ζῆνα—τὸν πάθῃ μάθος Θέοντα κυρίως ἔχειν. Agam. 185. Schütz.

6. τὸ καθ’ ἑαυτὸν—ἐπεσθε] “Each do your duty in your several stations.” Ἐπεσθε signifies, “be prompt to follow your orders.”

10. ἣν δέ τις ἄρα καὶ βουλευθῇ] The force of the καὶ here, and in other similar passages, is given in English by an emphasis on the auxiliary verb: “But if any one should choose to behave so,” &c. “Compare I. 97, 2. δοπερ καὶ ἡψατο—Ἑλλάνικος: “Hellenicus, who did touch upon it;” IV. 92, 2. εἴ τῃ καὶ ἀσφαλέστερον ἔδοξεν: “If any one has thought it the safer plan.”

[“Nostrates,” says Poppo, “et auch et ja possunt dicere:” which is very true, and the sense of these words can be expressed in English by laying a strong emphasis on the auxiliary verb, which emphasis expresses what the conjunctions “also” or “even” would not always express. Poppo need not be ashamed at his imperfect knowledge of our language, but he should hesitate to think that he knows better than an

Englishman how the force of a Greek conjunction can be best expressed in English.]

11. τιμῶνται] Kühner in his Greek Grammar, §. 399, contends that this future is never, strictly speaking, passive, but retains the well known sense of the middle verb, “to get or have a thing done,” so that τιμῶνται according to this would signify “shall get themselves honoured,” so that there would always be a difference between τιμήσομαι and τιμηθήσομαι. But can any one persuade himself that there is really a difference intended to be expressed between κολασθήσεται and τιμησονται? Is it not nearer the truth to say that the reflective and passive voices being so nearly connected, and some languages using the reflective form habitually to express the passive, we can never be surprised to find the distinction between them occasionally forgotten. Generally, it is very true, the Greek writers distinguish between the passive and middle forms of the future, but in the earliest state of the language τιμήσομαι like τιμῶμαι must have performed the double functions of a passive and middle verb, and it can-

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LXXXVIII. Τοιαῦτα μὲν τοῖς Πελοποννησίοις οἱ ἄρ-
 χοντες παρεκελεύσαντο. ὁ δὲ Φορμίων δεδιὼς καὶ αὐτὸς τὴν
 5 On the other side, τῶν στρατιωτῶν ὀρρωδίαν, καὶ αἰσθόμενος ὅτι
 Phormion, seeing that τὸ πλῆθος τῶν νεῶν κατὰ σφᾶς αὐτοὺς ξυ-
 the Athenians are dis- στάμενοι ἐφοβοῦντο, ἐβούλετο ξυγκαλέσας
 5 mayed at the great superiority of the ene-
 my's numbers, θαρσύναι τε καὶ παραίνεσιν ἐν τῷ παρόντι
 ποιήσασθαι. πρότερον μὲν γὰρ αἰὲ αὐτοῖς ἔλεγε καὶ προ- 3
 παρεσκεύαζε τὰς γνώμας ὥς οὐδὲν αὐτοῖς πλῆθος νεῶν
 τοσοῦτον, ἣν ἐπιπλή, ὃ τι οὐχ ὑπομενετέον αὐτοῖς ἐστί· καὶ
 10 οἱ στρατιῶται ἐκ πολλοῦ ἐν σφίσιν αὐτοῖς τὴν ἀξίωσιν
 ταύτην εἰλήφεσαν, μηδένα ὄχλον Ἀθηναῖοι ὄντες Πελοπον-
 νησίων νεῶν ὑποχωρεῖν. τότε δὲ πρὸς τὴν παρούσαν ὄψιν 4
 ὁρῶν αὐτοὺς ἀθυμοῦντας ἐβούλετο ὑπόμνησιν ποιήσασθαι
 τοῦ θαρσεῖν, καὶ ξυγκαλέσας τοὺς Ἀθηναίους ἔλεξε τοιάδε.

15 LXXXIX. “ ὍΡΩΝ ὑμᾶς, ὦ ἄνδρες στρατιῶται, πεφο-
 βημένους τὸ πλῆθος τῶν ἐναντίων ξυνεκάλεσα, οὐκ ἀξίων
 makes an address to “ τὰ μὴ δεινὰ ἐν ὀρρωδίᾳ ἔχειν. οὗτοι γὰρ 2
 them; urging them to “ πρῶτον μὲν διὰ τὸ προνενικῆσθαι καὶ μηδὲ
 rely on their own skill, “ αὐτοὶ οἶεσθαι ὁμοιοὶ ἡμῖν εἶναι τὸ πλῆθος
 and on the confidence “
 inspired by their habi-

4. τὸ] om. g. 5. ξυγκαλέσαι i. om. d. 7. μὲν] om. g. αὐτοὺς A.B.
 C.E.F.K.c.g. ἔλεγε] om. F. παρεσκεύαζε c. 9. τοσοῦτων A.B.E.F.K.g.
 αὐτοῖς] om. e. 12. δι c. 13. ὁρῶν τε αὐτοὺς e. 14. θαρρεῖν V. ἔλεγε
 G.L.O.c.e. 15. ὦ ἄνδρες] om. g. ἄνδρες om. c.f. στρατιῶται] ἀθηναῖοι d.i.
 18. νενικῆσθαι G. 19. ἡμῖν] om. K.Q.

not be wondered at that it should occasionally do so even if another fort existed which was especially appropriated to the passive voice. See Jelf, 364.

4. a.
 11. μηδένα ὄχλον—ὑποχωρεῖν] This is a construction suited to the sense rather than the words. “To withdraw or “retire” being equivalent to “avoiding or shunning,” Thucydides writes ὑποχωρεῖν ὄχλον. In the same way we find ὑπεξελθόντες τούτους, III. 34, 2. See Poppo, Prolegomena, I. p. 132.

16. οὐκ ἀξίων] Vid. quæ de hoc lo-

quendi genere adnotat Steph. in Append. ad Script. de Dialect. pag. 127. DUKER.

19. τὸ πλῆθος τῶν νεῶν—παρεσκενῶσαντο] “Provided their superior number of ships, and did not provide a “fleet that should be on equal terms “with us.” The sense is the same as if it had been written πλῆθει προεχοῦσας τὰς ναῦς καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκενῶσαντο. The article is to be expressed in English by the possessive pronoun, “their superior number,” i. e. “the superior number which we “see that they have provided.”

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tual naval superiority, which will daunt the enemy in spite of themselves.

- “ τῶν νεῶν καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευά-
 “ σαντο· ἔπειτα ᾧ μάλιστα πιστεύοντες προσ-
 “ ἔρχονται, ὡς προσήκον σφίσιν ἀνδρείους
 “ εἶναι, οὐ δὲ ἄλλο τι θαρσοῦσιν ἢ διὰ τὴν ἐν τῷ περὶ
 “ ἐμπειρίαν τὰ πλείω κατορθοῦντες, καὶ οἴονται σφίσι καὶ ἐν
 3 “ τῷ ναυτικῷ ποιήσῃ τὸ αὐτό. τὸ δ' ἐκ τοῦ δικαίου ἡμῖν
 “ μᾶλλον νῦν περιέσται, εἴπερ καὶ τούτοις ἐν ἐκείνῳ, ἐπεὶ
 “ εὐνυχία γε οὐδὲν προφέρουσι, τῷ δὲ ἑκάτεροί τι ἐμπειρο-
 4 “ τεροὶ εἶναι θρασύτεροί ἐσμεν. Λακεδαιμόνιοί τε ἡγούμενοι
 “ τῶν ξυμμάχων διὰ τὴν σφετέραν δόξαν ἄκοντας προσά- 10
 “ γουσι τοὺς πολλοὺς ἐς τὸν κίνδυνον, ἐπεὶ οὐκ ἂν ποτε
 5 “ ἐπεχείρησαν ἡσσηθέντες παρὰ πολὺ αἰδοῖς ναυμαχεῖν. μὴ
 6 “ δὴ αὐτῶν τὴν τόλμαν δείσῃτε. πολὺ δὲ ὑμεῖς ἐκείνοις πλέω
 “ φόβον παρέχετε καὶ πιστότερον κατὰ τε τὸ προνευικηκέναι

1. καὶ] om. L.O.P.

5. τὰ πλέω C.G.

οἴονται] οἶον τε A.B.g.h.

8. τ] om. A.B.F.H.N.V.

εἶναι ἐμπειρότεροι C.G.L.O.e.

9. θαρσύτεροι

L.V.

10. τῶν αὐτῶν M. et, omisso ξυμμάχων, C.G.I.e.

προάγουσι K.c.

12. ἐπεχείρησαν A.B.E.F.H.K.N.V.c.f. cum Stobæo. Haack. Poppo. Goeller.

Bekk. C.G. et vulgo ἐνεχείρησαν.

13. δὴ] δι' C. τόλμην i. πλέον C.

om. G.I.e.f.g. φόβον πλέω L.O.P.

4. οὐ δὲ ἄλλο τι θαρσοῦσιν—τὸ αὐτό] This passage also affords an instance of a confusion between two different modes of expression; for the verb οἴονται is not to be coupled with θαρσοῦσιν, but with κατορθοῦντες, as it is a part of the reason why the Lacedæmonians felt confidence. So in VII. 26, 2. the participle and the verb are united in the same sentence, ὡς ἐξετείχισε, καὶ καταλιπὼν. Thucydides might have written either, ἢ ὅτι κατορθοῦντες καὶ οἴονται, or ἢ κατορθοῦντες καὶ οἰόμενοι but he has blended the two expressions, and written κατορθοῦντες καὶ οἴονται. The construction of the dative σφίσι is doubtful. Göller makes it depend on ποιήσῃ, the subject of which he rightly says in his second edition is to be looked for in the words ᾧ μάλιστα πιστεύοντες προσέρχονται, that is, “they” “think that their boasted courage will” “ensure them the same success by sea.” In the next clause Göller seems to be right in referring the words τὸ δ' ἡμῖν

περιέσται το πιστεύοντες προσέρχονται, “we have now a better right to be” “confident of victory than they have,” “for confidence is but the result of” “superior experience.”

9. Λακεδαιμόνιοί τε κ. τ. λ.] The sense and connexion are as follows: “And” “so far from their courage and spirit” “being greater than ours, the most” “part of them are but dragged to bat-” “tle to maintain the glory of Lacedæ-” “mon, and have no direct interest of” “their own in the quarrel; so that you” “should not be afraid of their display-” “ing any extraordinary valour.” For the sentiment compare Æschylus, Agamem. 812. Schütz.

θράσος ἀκούσιον

ἀνδράσι θηήσκουσι κομίζαν.

And Marmion, Canto V.

Let nobles fight for fame;

Let vassals follow where they lead;

* * *

But war's the borderer's game.

“ καὶ ὅτι οὐκ ἂν ἡγούνται μὴ μέλλοντάς τι ἄξιον τοῦ παρὰ
 “ πολὺ πράξειν ἀνθίστασθαι ἡμᾶς. ἀντίπαλοι μὲν γὰρ οἱ 7
 “ πλείους, ὥσπερ οὗτοι, τῇ δυνάμει τὸ πλέον πίσυνοι ἢ τῇ
 “ γνώμῃ ἐπέρχονται· οἱ δ’ ἐκ πολλῶ ὑποδεεστέρων, καὶ ἅμα
 5 “ οὐκ ἀναγκαζόμενοι, μέγα τι τῆς διανοίας τὸ βέβαιον ἔχοντες
 “ ἀντιτολμῶσιν. ἃ λογιζόμενοι οὗτοι τῷ οὐκ εἰκότι πλέον 8

1. ἡγῶνται g. 2. ἡμᾶς plerique omnes. Haack. Poppo. Goell. vulgo, et
 Bekk. ἡμᾶς. 3. τῇ δυνάμει οὗτοι G. 4. πολλῶ] πολλῶν C.F.G.H.I.K.M.
 N.V.b.d.g.i. 5. μέγα τι] μέγιστα C.e. τῆς] om. g. 6. οὐκ] γε f.

1. οὐκ ἂν ἡγούνται — ἀνθίστασθαι ἡμᾶς] The order is, καὶ ὅτι ἡγούνται οὐκ ἂν ἀνθίστασθαι ἡμᾶς. Compare III. 42, 2. οὐκ ἂν ἡγείται—δύνασθαι, and Xenophon, Magist. Equit. I. 11. οὕτως ἂν δοκεῖ τις καθιστάναι, i. e. δοκεῖ οὕτως ἂν καθιστάναι. Plato, Phædrus, p. 268. τί ἂν οἷε ἀκούσαντας εἰπεῖν. Plato, Theætetus, p. 52. ἐγὼ μὲν οὐδ’ ἂν φόβῳ γενέσθαι. A more remarkable inversion of the order of the words is to be met with in the expression, οὐκ οἶδ’ ἂν εἰ πείσασαι, Euripid. Medea, 911. Alcestis, 48. and οὐκ ἂν οἶδα εἰ δυνάμην, Plato, Timæus, p. 26. where the order is, οὐκ οἶδα εἰ πείσασαι ἂν,—εἰ δυνάμην ἂν. Compare Schneider’s note on Xenoph. Anab. I. 5, 9. “The position of ἂν with “verbs of thinking, followed by an infinitive mood to which it refers, is “very common in Attic Greek; and “Dawes abundantly shews it from “Xenophon.” Greek Tragic Theatre, p. 337. That is to say, that the word which shews that the subject of the sentence is contingent or conditional, is placed as forward as possible, to caution the reader, that he may not even for an instant mistake a conditional and qualified assertion for a direct and positive one. The same purpose is answered by the German idiom of separating the auxiliary verb from the principal verb in long sentences, and putting the former at the very beginning of the sentence, while the latter is postponed to the very end of it. In the words ἄξιον τοῦ παρὰ πολὺ there is very great difficulty. Göller repeats προσηναικῆναι, “worthy of the “signal victory you have lately gained;”

and compares VIII. 41, 1. ἀφείλς τὸ ἐς τὴν Χίον, i. e. τὸ πλεῖν ἐς τὴν Χίον. Poppo supposes that the true reading may be ἄξιόν του, comparing VIII. 106, 2. ἀπηλλάγησαν τοῦ—τοῦς πολεμίους ἐτι ἄξιους του νομίζειν, so that the sense would be, “Going in good earnest to do “something distinguished.” Another interpretation would take τοῦ παρὰ πολὺ as if it were a substantive, like τῷ παρ’ ἐλπίδα, IV. 62, 2. τὸ παραντίκα, IV. 121, 2. and render ἄξιον τοῦ παρὰ πολὺ, “Something thoroughly great; some- “thing equivalent to that which is very “great and signal.” Compare Herodot. I. 32, 1. ἰδιωτέων ἀνδρῶν ἄξιους, “On a “level with, as good as, private men.” Göller’s interpretation seems confirmed by the expression I. 29, 3. ἐρίκησαν οἱ Κερκυραῖοι παρὰ πολὺ.

2. ἀντίπαλοι μὲν γὰρ οἱ πλείους κ. τ. λ.] The position of the particle μὲν seems to determine the sense of this passage to be such as Haack and Göller explain it to be. “For when fairly matched “with their enemy, most men, like “the Lacedæmonians now, go into “action relying on their physical resources rather than on their moral: “but they who with greatly inferior “forces, yet without compulsion, meet “their enemy, these must have a sure “pledge of victory in their own spirits, “to prompt them to encounter the “danger.”

6. τῷ οὐκ εἰκότι—παρασκευῇ] Compare VI. 34, 8. τῷ ἀδοκῆτῳ μᾶλλον ἂν καταπλαγείην ἢ τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει. Τῷ οὐκ εἰκότι is nearly the same thing as τῷ ἀδοκῆτῳ. “They fear us “more because we are doing what they

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- 9 "πεφόβηται ἡμᾶς ἢ τῇ κατὰ λόγον παρασκευῇ. πολλὰ δὲ
 "καὶ στρατόπεδα ἤδη ἔπescen ὑπ' ἐλασσόνων τῇ ἀπειρίᾳ,
 "ἔστι δὲ ἂ καὶ τῇ ἀτολμίᾳ· ὧν οὐδετέρου ἡμεῖς νῦν μετέχο-
 10 μεν. τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν εἶναι ποιήσομαι,
 11 οὐδὲ ἐσπλεύσομαι ἐς αὐτόν. ὁρῶ γὰρ ὅτι πρὸς πολλὰς
 "ναῦς ἀνεπιστήμονας ὀλίγαις ναυσὶν ἐμπείροις καὶ ἄμεινον
 12 "πλεούσαις ἢ στενοχωρία οὐ ξυμφέρει. οὔτε γὰρ ἂν ἐπι-
 "πλεύσειέ τις ὥς χρὴ ἐς ἐμβολὴν μὴ ἔχων τὴν πρόσσῳψιν
 "τῶν πολεμίων ἐκ πολλοῦ, οὔτε ἂν ἀποχωρήσειεν ἐν δέοντι
 "πιεζόμενος· διέκπλοι τε οὐκ εἰσὶν οὐδὲ ἀναστροφαί, ἅπερ 10

2. καὶ] om. L. ἐλαττόνων L.O.P. 5. πλεύσομαι C.I.b. ἐσπλεύσομεν d.i.
 6. ἐμπείροις A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Porpo. Goell. Bekk. ἀπείροις
 F. C.G. et vulgo ἐμπεύροις. 8. ἐς] ὡς g. ἐκβολὴν c. πρόσσῳψιν codices.
 πρόσσῳψιν Bekk. 9. πολεμίων ἐναντίον ἐκ L.O.P.

"could not suppose that we should
 "have done, than if our force had been
 "in just proportion to theirs." He
 then adds, "And far from numbers
 "always ensuring victory, many armies
 "have been overthrown ere now by an
 "inferior force, sometimes from want
 "of skill, and sometimes from want of
 "daring; two causes of defeat with
 "which certainly we on this present
 "occasion have no concern;" in-
 sinuating that the Peloponnesians have
 somewhat to do with them both.

4. ἐκὼν εἶναι] "If I can help it; as
 "far as my inclination is concerned."
 Compare τὸ ἐπὶ σφᾶς εἶναι, IV. 28, 1. τὸ
 ἐπ' ἐκείνους εἶναι, VIII. 48, 5. τὸ κατὰ
 τοῦτον εἶναι, Xenoph. Anab. I. 6, 9. τὸ
 νῦν εἶναι, III. 2, 37. τὸ γ' ἐπὶ τοῦτον
 εἶναι μέρος, Dionys. Hal. Ant. Rom.
 VII. 45. To these may perhaps be
 added, τὴν πρότην εἶναι, Herodot. I. 153,
 6. In all these expressions the εἶναι is far
 from being unmeaning, but gives them
 the sense of the English, "as far as my
 "inclination is concerned; as far as
 "they themselves were concerned," &c.
 Ἐκὼν εἶναι then, as Hermann rightly
 observes, (Appendix to Viger, III. De
 Pleonasmō) has a different meaning
 from ἐκὼν, and is used generally in
 negative sentences, where the speaker
 wishes to qualify his denial or refusal,

by saying that he will not do it if he
 can help it, ἐκὼν εἶναι, but that very
 possibly he may not be able to help it.
 In the expression ἐκὼν ἀδικεῖ, which
 occurs so often in Aristotle, or in the
 exclamation of Prometheus, ἐκὼν, ἐκὼν
 ἡμαρτον, οὐκ ἀρνήσομαι, 266, to put
 ἐκὼν εἶναι instead of the simple ἐκὼν
 would change the passages into non-
 sense, an instance of the infinitive
 mood used with an adjective so as to
 form one term, and having nothing to
 do as to its government with the rest
 of the sentence, occurs in the common
 English phrase, "To be sure." "You
 "cannot, to be sure, mean to do so
 "and so."

10. ἀναστροφαί] This word seems to
 comprehend the two manœuvres which
 are called in another place, (VII. 36, 4,
 5.) περίπλους and ἀνάκρουσις. Compare
 also VII. 70, 4. τὰς ἀνακρούσεις καὶ διέκ-
 πλους. If a ship had charged its an-
 tagonist ineffectually with its beak, its
 object was to retire as quickly as
 possible, in order to gain space enough
 to give the proper impetus to a second
 charge; and this was generally effected
 by backing water, that the stern of the
 vessel, its defenceless part, might not
 be presented to the enemy. This was
 properly ἀνάκρουσις, and was practised
 when the engagement took place in a

- “ νεῶν ἄμεινον πλεουσῶν ἔργα ἐστὶν, ἀλλ’ ἀνάγκη ἂν εἴη
 “ τὴν ναυμαχίαν πεζομαχίαν καθίστασθαι, καὶ ἐν τούτῳ αἱ
 “ πλείους νῆες κρείσσους γίνονται. τούτων μὲν οὖν ἐγὼ¹³
 “ ἔξω τὴν πρόνοιαν κατὰ τὸ δυνατόν· ὑμεῖς δὲ εὐτακτοὶ
 5 “ παρὰ ταῖς ναυσὶ μένοντες τὰ τε παραγγελλόμενα ὀξέως
 “ δέχεσθε, ἄλλως τε καὶ δι’ ὀλίγου τῆς ἐφορμήσεως οὐσης,
 “ καὶ ἐν τῷ ἔργῳ κόσμον καὶ σιγὴν περὶ πλείστου ἡγείσθε,
 “ ὃ ἔς τε τὰ πολλὰ τῶν πολεμικῶν ξυμφέρει καὶ ναυμαχίαν
 “ οὐχ ἥκιστα, ἀμύνασθε δὲ τούσδε ἀξίως τῶν προειργα-
 10 “ σμένων. ὃ δὲ ἀγὼν μέγας ὑμῖν, ἡ καταλύσαι Πελοπον-¹⁴
 “ νησιῶν τὴν ἐλπίδα τοῦ ναυτικοῦ, ἡ ἐγγυτέρω καταστήσαι
 “ Ἀθηναίοις τὸν φόβον περὶ τῆς θαλάσσης. ἀναμνησκώ¹⁵
 “ δ’ αὖ ὑμᾶς ὅτι νενικήκατε αὐτῶν τοὺς πολλούς. ἦσση-¹⁶
 “ μένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γινῶμαι πρὸς τοὺς
 15 “ αὐτοὺς κινδύνους ὁμοίαι εἶναι.”

3. γίνονται κρείσσους Q. οὖν ἐγὼ] om. K. 4. ἔτακτοι I. 5. παρὰ τε
 ταῖς K. παρὰ ταῖς τε A.B.E.F.H. Bekk. ed. 1832. παρὰ ταῖς ν. C.G. περὶ ταῖς g.
 τὰ, omisso τε, e. 6. τῆς ἐφορμήσεως B. τῆς τῶν πολεμίων ἐφορμήσεως g.
 7. ἡγείσθε] ποιείσθε G.I.L.O.P.V.e. 8. ὥσπερ N. ceteri ὥστε: quod reposui δ
 ἔς τε, e conjectura est Stephani. Βεκκ. δ ἔς τε Haack. Poppo. ὥς τε divisim,
 Goell. ὥπερ ἔς τε Dobræus. πολεμίων C.M. καὶ ξυμφέρει A.B.E.F.
 H.V.g.h.i. Poppo. 9. ἀμύνασθε A.B.E.F.H.N.b.c.d.f.g.h.i. Haack. Poppo.
 Goell. Bekk. ἀμύνασθαι V. ceteri ἀμύνεσθε. δὲ A.B.C.E.F.G.H.c.d.g.h.i.
 Poppo. Goell. Bekk. οὖν f. om. K. C.G. et ceteri τε. τούσδε] τὰδε f.
 10. τῶν πελοπ. g. 12. τῆς] om. L.P. 13. αὖ] ἂν B.d.h.i. 14. τοὺς]
 om. L.

very confined space: if there was more sea room, the retiring vessel, instead of retreating in a straight line, with its head towards the enemy, would gain the necessary distance by a circuit, περίπλους, and would thus acquire additional impetus by having continued in motion for a longer period in the same direction. Ἀναστροφῆς appears to be a general term, embracing both these movements, and properly expresses the return of the vessel to make its second attack, after it has gained the requisite distance, whether by ἀνὰ κρουσίς or by περίπλους. For the διέκπλους, see the note on I. 49, 3.

6. ἄλλως τε καὶ δι’ ὀλίγου—οὐσης]
 “ Especially as we are watching one
 “ another’s movements within so short

“ a distance.” Ἐφορμήσις, like the verb ἐφορμέω, denotes the taking up a station with a hostile purpose: thus it is used to signify blockading an enemy; as III. 33, 5. VII. 4, 4. 12, 5. VIII. 15; and ἐφορμέω in the same meaning occurs, IV. 24, 4. and in Appian, VIII. 113. 120. or, as in the present passage, being on the look-out, and observing the movements of an enemy, with a view to attack him at the first opportunity. So VI. 48. The same object being effected in modern times by ships afloat, and in motion, the term “cruise” only so far expresses the Greek ἐφορμεῖν, as it implies, at least in war, the act of looking out for an enemy with a hostile purpose.

- 2 XC. Τοιαῦτα δὲ καὶ ὁ Φορμίων παρεκελεύετο. οἱ δὲ Πελοποννήσιοι, ἐπειδὴ αὐτοῖς οἱ Ἀθηναῖοι οὐκ ἐπέπλεον ἐς τὸν κόλπον καὶ τὰ στενὰ, βουλόμενοι ἄκοντας ἔσω προαγαγεῖν αὐτοὺς, ἀναγόμενοι ἅμα ἔω ἔπλεον, ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς, ἐπὶ τὴν ἑαυτῶν γῆν ἔσω ἐπὶ τοῦ κόλπου, δεξιῶ κέρα ἡγούμενοι, ὥσπερ καὶ ὥρμουν· ἐπὶ δ' αὐτῷ εἴκοσι ἔταξαν τὰς ἄριστα πλεούσας, ὅπως εἰ ἄρα νομίσας ἐπὶ τὴν Ναύπακτον αὐτοὺς πλεῖν ὁ Φορμίων καὶ αὐτὸς ἐπιβοηθῶν ταύτη 10 παραπλέοι, μὴ διαφύγοιεν πλέοντα τὸν ἐπίπλου σφῶν οἱ Ἀθηναῖοι ἔξω τοῦ ἑαυτῶν κέρως, ἀλλ' αὐταὶ αἱ νῆες 3 περικλήσειαν. ὁ δὲ, ὅπερ ἐκείνοι προσεδέχοντο, φοβηθεὶς περὶ τῷ χωρίῳ ἐρήμῳ ὄντι, ὥς ἑώρα ἀναγομένους αὐτοὺς, ἄκων καὶ κατὰ σπουδὴν ἐμβιβάσας ἔπλει παρὰ τὴν γῆν· καὶ 15

1. τοιαῦτα μὲν τοιαῦτα δὲ s. et, teste Gallo, g. qui liber, si aliorum collationem sequamur, τοιαῦτα δὲ exhibet. τοιαῦτα δὲ C.E. Poppo. Goell. Bekk. vulgo τοιαῦτα μὲν. καὶ] om. d. παρεκελεύετο A.B.F.H.N.V.d.h. Poppo. Goell. Bekk. παρεσκεύαστο O. C.E.G. et vulgo παρεκελεύετο. 2. οἱ] om. b. ἔπλεον L.N.O.V. ἐς] om. b. 4. ἔσω C. om. G. ἀναγαγόμενοι C.G.e. ἔως P. 5. ἐπὶ] παρὰ C.G.I.b.s. 6. ἑαυτῶν om. G.I.e. 7. ἡγούμενοι A.B.E.F.G.H. N.V.b.c.g.h. Poppo. Goell. Bekk. C. et vulgo ἡγούμενοι. καὶ] om. h. 8. εἴκοσι A.B.E.F.H.N.V.g.h. Poppo. Goell. Bekk. C.G. et ceteri εἴκοσι καὶς. (Haackius καὶς uncis inclusit.) 10. αὐτῷ C.G.e. 12. αὐταὶ K.L.O. Haack. Poppo. Goell. Bekk. vulgo αὐταί. 13. περικλήσειαν c. περικλείσειαν, priore diphthongo correctā, C. 14. αὐτοὺς om. E.

5. ἐπὶ τὴν ἑαυτῶν γῆν] The Scholiast says that ἐπὶ is here used for παρὰ. It would be better to say that it has a mixed signification of motion towards a place, and neighbourhood to it; expressing that the Peloponnesians sailed towards their own land, (i. e. towards Corinth, Sicyon, and Pellene, to which places the greater number of the ships belonged; compare chapp. 9, 3. and 85.) instead of standing over to the opposite coast, which belonged to their enemies; and at the same time kept close upon their own land, in the sense of ἐπὶ with a dative case. Thus in Herodot. I. 185, 3. καταπλέοντες ἐς τὸν Εὐφρότην has the mixed meaning, "Arriving at the Eu-

phrates, and sailing down upon it."

10. ἐπιβοηθῶν ταύτῃ παραπλέοι] "Himself also should coast along in that direction to relieve the place." Compare VII. 80, 5. ταύτῃ γὰρ οἱ ἡγούμενοι ἐκέλευον. Ταύτῃ refers to ἐπὶ τὴν Ναύπακτον.

15. ἄκων καὶ κατὰ σπουδὴν] Mr. Bloomfield suspects that the καὶ should be cancelled, because the ἄκων and κατὰ σπουδὴν seem to him to be placed in opposition to one another: "Embarked, though unwillingly, with all speed." But the text of Thucydides must not be tampered with so lightly; the meaning is, "unwillingly and in haste;" i. e. the case was so urgent as not only to

ὁ πεζὸς ἅμα τῶν Μεσσηνίων παρεβόηθει. ἰδόντες δὲ οἱ 4
Πελοποννήσιοι κατὰ μίαν ἐπὶ κέρως παραπλέοντας καὶ ἦδη
ὄντας ἐντὸς τοῦ κόλπου τε καὶ πρὸς τῇ γῇ, ὅπερ ἐβούλοντο
μάλιστα, ἀπὸ σημείου ἐνὸς ἄφνω ἐπιστρέψαντες τὰς ναῦς
5 μετωπηδὸν ἔπλεον, ὥς εἶχε τάχους ἕκαστος, ἐπὶ τοὺς Ἀθη-
ναίους, καὶ ἥλιπζον πάσας τὰς ναῦς ἀπολήψεσθαι. τῶν δὲ 5
ἔνδεκα μὲν [τινες] αἶπερ ἡγοῦντο ὑπεκφεύγουσι τὸ κέρας
τῶν Πελοποννησίων καὶ τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν·
τὰς δὲ ἄλλας ἐπικαταλαβόντες ἐξέωσάν τε πρὸς τὴν γῆν
10 ὑποφευγούσας καὶ διέφθειραν, ἄνδρας τε τῶν Ἀθηναίων
ἀπέκτειναν ὅσοι μὴ ἐξένευσαν αὐτῶν. καὶ τῶν νεῶν τινὰς 6
ἀναδούμενοι εἰλκον κενὰς, μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον· τὰς
δέ τινὰς οἱ Μεσσήνιοι παραβουλήσαντες καὶ ἐπεσβαίνοντες
ξὺν τοῖς ὅπλοις ἐς τὴν θάλασσαν καὶ ἐπιβάντες, ἀπὸ
15 τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἐλκομένας ἦδη.

XCΙ. ταύτῃ μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ
ἔφθειραν τὰς Ἀττικὰς ναῦς· αἱ δὲ εἴκοσι νῆες αὐτῶν αἱ ἀπὸ

1. δ] om. P. 2. παραπλέοντας] om. g. 4. ἐπιστρέψαντες C.I. 7. μὲν
A.B.E.F.G.H.N.P.V.c.g.h. Goell. Bekk. C. et ceteri μὲν τινες. τινες uncia in-
cludit Poppo. 12. εἶχον C.G.e. εἶλον A.B.C.F. (Bekk. in ed. 1832.) L.P.
εἶχον ἦδη G. E. et vulgo εἶλον ἦδη. 13. παρεβουλήσαντες g. 14. ἐς τὴν]
ἐπὶ c. 16. οὖν] om. c. 17. ἐφθειρον A.E.F.H.K. Haack. διέφθειρον L.O.
P.V.c.e.f.g. διέφθειραν C.G.

force him to do what he did not like, but to do it without an instant's delay. The movements and objects of the two parties are so clearly described by Mitford, chap. XV. sect. 2, that no further explanation is necessary; and the reader may safely be referred to a book so universally accessible.

2. ἐπὶ κέρως] This term generally, I think, denotes a long thin *column* of men or ships; sometimes, however, a long thin *line*. The notion of extension and thinness is equally preserved in a single rank and in a single file; but usage has generally applied the term ἐπὶ κέρως to the latter, because movement in column is more natural and more common than movement in line. As denoting a *column* of ships moving in single file, it occurs VI. 32, 3. 50, 4.

VIII. 104, 1. Herodot. VI. 12, 1. (see Schweighæuser's note;) Xenophon. Hellenic. VI. 2, 30. I. 7, 31. and possibly Appian, Mithridat. c. 24. although it may there express a *line* of ships one deep. In Athenæus, XIII. 24. ed. Schweigh. it expresses a row of persons standing side by side, i. e. in line, and not in column.

8. ἐς τὴν εὐρυχωρίαν] Mr. Bloomfield rightly observes that this does not mean the open sea, but simply the mid channel of the Corinthian gulf, where there was sea room to fight and manœuvre, as opposed to the narrow space between the shore and the enemy, in which the other nine ships of the Athenians were compelled to fight at a disadvantage.

τοῦ δεξιῦ κέρως ἐδίωκον τὰς ἔνδεκα ναῦς τῶν Ἀθηναίων
 2 αἵπερ ὑπεξέφυγον τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν. καὶ
 φθάνουσιν αὐτοὺς πλὴν μιᾶς νεὸς προκαταφυγούσαι ἐς τὴν
 Ναύπακτον, καὶ ἴσχουσai ἀντίπρωροι κατὰ τὸ Ἀπολλώνιον
 3 παρεσκευάζοντο ἀμυννόμενοι, ἦν ἐς τὴν γῆν ἐπὶ σφᾶς πλέω-
 3 σιν, οἱ δὲ παραγενόμενοι ὕστερον ἐπαιώνιζον τε ἅμα πλέ-
 οντες ὡς νενικηκότες, καὶ τὴν μίαν ναὺν τῶν Ἀθηναίων τὴν
 ὑπόλοιπον ἐδίωκε Λευκαδία ναὺς μία πολὺ πρὸ τῶν ἄλλων.
 4 ἔτυχε δὲ ὀλκὰς ὀρμούσα μετέωρος, περὶ ἣν ἡ Ἀττικὴ ναὺς
 φθάσασα καὶ περιπλεύσασα τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει 10
 5 μέσῃ καὶ καταδύει. τοῖς μὲν οὖν Πελοποννησίοις γενομένου
 τούτου ἀπροσδοκίτου τε καὶ παρὰ λόγον φόβος ἐμπίπτει·
 καὶ ἅμα ἀτάκτως διώκοντες διὰ τὸ κρατεῖν αἱ μὲν τινες τῶν

2. ὑποστροφὴν A.B.E.F.H.K.N.V.c.g.h. 3. αὐτὰς K.g. νηὶς I. κατα-
 προφυγούσαι e. ἐς] πρὸς C.e. 4. σχοῦσαι H.Q. et corr. F. τὴν] C.G.
 om. A.B.E.F.H.V. Bekker in ed. 1832. ἀπολλώνιον E. ἀπολλώνιον F.
 5. κατεσκευάζοντο g. ἀμυννόμενοι A.F.V. ἀμυνόμενοι L. πλείων A.B.C.E.
 F.G.H.I.K.L.N.O.P.V.c.d.e.h. Haack. Poppo. Goell. Bekk. vulgo ἐπιπλέωνιν.
 6. παραγενόμενοι A.B.C.I.V.g.h.i. et libri pæne omnes. Poppo. Goell. Bekk.
 παραγιγνόμενοι O. Wassius. Haack. ἐπαιώνιζον G.I.L.O.c.e. et corr. F.
 7. τὴν ὑπόλοιπον om. G. 8. μία ναὺς c. 10. φθάσασα τῇ A.B.h.i. Bekk.
 Goell. φθάσασα καὶ περιπλεύσασα τῇ C.E.F.G. φθάσασα καὶ διαπλεύσασα τῇ f.
 λευκαδία διωκούσῃ A.B.C.E.F.G.H.K.L.O.P.V.c.e.f.g.h.i. Haack. Poppo. Goeller.
 Bekk. vulgo διωκούσῃ λευκαδίᾳ. 11. μέσον N.V. οὖν] om. g. 12. τού-
 του] om. L.O. ἀπροσδοκίτου B.C.E.G.I.L.e.g.h. Poppo. Goell. Bekk. A.F.
 et vulgo τοῦ ἀπροσδοκίτου. τε] om. A. παρὰ λόγον B.E.F.G.H.I.L.N.O.
 P.g.h. Poppo. Goell. Bekk. A. γρ. G. et ceteri παραλόγου. Sed C. quid habeat,
 non liquet.

9. ὀλκὰς] Agnoscit Suidas h. v. WASS.

10. [καὶ περιπλεύσασα]] These words have been omitted by Bekker and Göller, as an apparent pleonasm. On the same principle they might have omitted either the words κατὰ μίαν, or ἐπὶ κέρως, in the preceding chapter, the latter expression only stating a little more definitely what was contained in the former. Besides, the words καὶ περιπλεύσασα are by no means superfluous, for the περίπλους was a particular manœuvre (see note on c. 89, 12. ἀναστροφῇ) which was here performed by the Athenian ship; so that they may be translated, "and having performed the "manœuvre of the periplus."

13. καὶ ἅμα ἀτάκτως διώκοντες—αἱ μὲν ἐπέστησαν—δρῶντες—αἱ δὲ ὀκείλιν.] The construction by which the whole subject is first put in the nominative case, and is afterwards divided, and its several parts also follow in the same case with their respective verbs, is sufficiently common in English as well as in Greek. Compare I. 124, 1. and the note. What is more remarkable is the insertion of the participles δρῶντες and βουλόμενοι, although the substantive immediately preceding is in the feminine gender. But as the actions ascribed to ships are in reality the actions of the men who manage them, so the gender of the participle is suited to the meaning of its substantive rather

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

νεῶν καθεῖσαι τὰς κώπας ἐπέστησαν τοῦ πλοῦ, ἀξύμφορον
 δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρμησιν, βουλόμενοι τὰς
 πλείους περιμεῖναι, αἱ δὲ καὶ ἐς βράχεια ἀπειρία χωρίων
 ᾤκειλαν. XCII. τοὺς δ' Ἀθηναῖους ἰδόντας ταῦτα γιγνώ-
 5 μενα θάρσος τε ἔλαβε, καὶ ἀπὸ ἐνὸς κελεύσματος ἐμβοή-
 σαντες ἐπ' αὐτοὺς ὤρμησαν. οἱ δὲ διὰ τὰ ὑπάρχοντα ἀμαρ-
 τήματα καὶ τὴν παροῦσαν ἀταξίαν ὀλίγον μὲν χρόνον
 ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸν Πάνορμον, ὅθεν περ
 ἀνηγάγοντο. ἐπιδιώκοντες δὲ οἱ Ἀθηναῖοι τὰς τε ἐγγύς
 10 οὔσας μάλιστα ναῦς ἔλαβον ἐξ καὶ τὰς ἑαυτῶν ἀφείλοντο,
 ἃς ἐκεῖνοι πρὸς τῇ γῇ διαφθείραντες τὸ πρῶτον ἀνεδήσαντο·
 ἄνδρας τε τοὺς μὲν ἀπέκτειναν, τινὰς δὲ καὶ ἐζώγρησαν. ἐπὶ
 4 δὲ τῆς Λευκαδίας νεὼς, ἣ περὶ τὴν ὀλκάδα κατέδυν, Τιμο-
 κράτης ὁ Λακεδαιμόνιος πλέων, ὥς ἡ ναὺς διεφθείρετο,
 15 ἔσφαξεν ἑαυτὸν, καὶ ἐξέπεσεν ἐς τὸν Ναυπακτίων λιμένα.
 ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι τροπαῖον ἔστησαν, ὅθεν
 ἀναγόμενοι ἐκράτησαν καὶ τοὺς νεκροὺς καὶ τὰ ναυάγια ὅσα
 πρὸς τῇ ἑαυτῶν ἦν ἀνείλυντο, καὶ τοῖς ἐναντίοις τὰ ἐκείνων
 ὑπόσπονδα ἀπέδωκαν. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι
 20 τροπαῖον ὥς νενικηκότες, τῆς τροπῆς, ἃς πρὸς τῇ γῇ ναῦς
 διέφθειραν καὶ ἦν περ ἔλαβον ναῦν, ἀνέθεσαν ἐπὶ τὸ Ῥίον τὸ

1. ἔστησαν G.I.L.N.O.P.V.e. ἀπέστησαν Q. cum Prisciano 17. pag. 1100.

2. ἀντεφόρμησιν C.e. ἀντεξεφόρμησιν L.O.P.Q. ἀντεφόρμησιν G. τοὺς V.
 3. καὶ] om. K. βράχεια E.F.H.L.O.V. Poppo. Bekk. βράχια K. βράχεια
 A.B.g. Conf. Lobeck. ad Phrynich. p. 537. C. vulgo, Haack. Goell. βραχέα.
 ἀπειρία χωρίων A.C.E.F.G.H.P.V.d.e.g. Poppo. Goell. Bekk. ἀπειρία χωρίων B.h.i.
 ἀπορία χωρίων L.O. vulgo χωρίων ἀπορία. 5. κελεύσματος A.B.E.F.G. κελεύ-
 ματος C.I. Bekker ed. 1832. 6. ἐπ'] ἐς G.I.L.O.P. ὡς e. 8. τὸ G.I.L.O.
 περ] om. L. 9. ἀνηγόντο C.G.I.O.P.Q.b.e. 12. καὶ] om. K.d.i. 13. περὶ]
 πρὶν A.E.g. πρὶν περὶ K. 15. αὐτὸν B.E.F.H.K.N.c.g.h.i. Poppo. ναυ-
 πάκιον C.G.I.L.O.f. 17. ἀναγόμενοι C.O. 19. καὶ] om. f. οἱ] om. C.
 20. διέφθειραν ναῦς C.G.L.O.P.

than to its grammatical form; add to which, that the masculine forms, δρῶντες, βουλόμενοι, are but a return to the gender used in the beginning of the sentence, ἀτάκτως διώκοντες.

1. καθεῖσαι τὰς κώπας] Vide Gronov. Observ. 4, 26. DUKER.

21. ἀνέθεσαν] Huc spectare videtur Aristophan. Equit. 559. WASS.

SARONIC GULF. COAST OF ATTICA. A. C. 429. Olymp. 87. 4.

7 The Peloponnesian fleet retire to Corinth. *Ἀχαιὸν παρὰ τὸ τροπαῖον. μετὰ δὲ ταῦτα, φοβούμενοι τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν ὑπὸ νύκτα ἐσέπλευσαν ἐς κόλπον τὸν Κρισαῖον καὶ Κόρινθον πάντες πλὴν Λευκαδίων. καὶ οἱ ἐκ τῆς Κρήτης Ἀθηναῖοι ταῖς εἴκοσι ναυσὶν, αἷς ἔδει πρὸ τῆς ναυμαχίας τῷ Φορμίωνι παραγενέσθαι, οὐ πολλῷ ὕστερον τῆς ἀναχωρήσεως τῶν νεῶν ἀφικνούνται ἐς τὴν Ναύπακτον. καὶ τὸ θέρος ἐτελεύτα.*

XCIII. Πρὶν δὲ διαλύσαι τὸ ἐς Κόρινθον τε καὶ τὸν Κρισαῖον κόλπον ἀναχωρήσαν ναυτικόν, ὁ Κνήμος καὶ ὁ ἰο

The commanders concert a sudden attack on Piræus: they march their seamen over land to Megara, embark them on board the Megarian ships, which they found laid up at Nisira; and their courage then failing them, instead of attacking Piræus, they merely plunder the island of Salamis. *Βρασιδάς καὶ οἱ ἄλλοι ἄρχοντες τῶν Πελοποννησίων ἀρχομένου τοῦ χειμῶνος ἐβούλοντο διδαξάντων Μεγαρέων ἀποπειρᾶσαι τοῦ Πειραιῶς τοῦ λιμένος τῶν Ἀθηναίων ἣν δὲ ἀφύλακτος καὶ ἄκληστος εἰκότως διὰ τὸ ἐπικρατεῖν πολὺ τῷ ναυτικῷ. ἐδόκει δὲ λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ τὸν τροπωτήρα περὶ ἰέναι ἐκ Κορίνθου ἐπὶ τὴν πρὸς Ἀθήνας θάλασσαν, καὶ ἀφικομένους κατὰ τάχος ἐς Μέγαρά, καθελκύσαντας ἐκ Νισαίας τοῦ νεωρίου*

2. "Ἀθηνῶν præstiterit." Bekk. ed. 1832. 3. ἐς κόλπον A.B.E.K.N.V.c.d. g.h.i. Poppo. Bekk. εἰς κόλπον F.H. C.G. et vulgo ἐς τὸν κόλπον. κρισαῖον L.O.P.g. κρησσαιὸν e. κορίνθιον C.b.e. κορίνθιοι G.L.O.P.Q. 4. ἄπαντες C.G.I.L.O.P.Q.e. 5. ἄς f. πρὸ] πρὸς P. εἰς d. 11. οἱ] om. G.O.e. 13. διδαξάντων μεγαρέων B.C.E.F.H.K.N.V.c.g.h.i. Poppo. Goell. Bekk. A.G. et ceteri δὲ τῶν μεγαρέων. ὑποπειρᾶσαι E. 14. δὲ καὶ ἀφύλακτος καὶ e. 15. ἀκληστος A.B.E. ἀκληστος K.h.i. C.F.G. et ceteri ἀκλειστος. 16. τῷ ναυτικῷ πολὺ. V. τὸ ναυτικὸν e. ναυτῶν] αὐτῶν I. 17. ἕκαστος vel ἕκαστοι pr. F. 18. ἰέναι F. 19. ἀθηναίους C.G.L.O.P.e. ἐς μέγαρά κατὰ τάχος e. 20. μέγαρά τε καθελκ. g.h. νισαίας G.L.O.P. passim.

16. ἐδόκει δὲ—τροπωτήρα] This passage deserves notice, as proving that in the ancient Greek triremes there was only one man to an oar; whereas some writers, from an exaggerated notion of the size of the ancient ships, have imagined that each oar was worked by several men. The construction too, ἕκα-

στον λαβόντα τὴν κώπην, "each man taking his oar," confirms the common reading, II. 22, 5. ἀπὸ τῆς στάσεως ἑκάτερος. See the note on that passage. For what regards the ὑπηρέσιον and the τροπωτήρ, the reader is referred to the late Dr. Bishop's valuable paper in the Appendix.

αὐτῶν τεσσαράκοντα ναῦς αἱ ἔτυχον αὐτόθι οὔσαι, πλεῦσαι
 εὐθύς ἐπὶ τὸν Πειραιᾶ· οὔτε γὰρ ναυτικὸν ἦν προφυλάσσειν
 ἐν αὐτῷ οὐδὲν οὔτε προσδοκία οὐδεμία μὴ ἂν ποτε οἱ πολέ-
 μοι ἐξαπιναιῶς οὕτως ἐπιπλεύσειαν, ἐπεὶ οὐτ' ἀπὸ τοῦ προ-
 5 φανοῦς τολμῆσαι ἂν καθ' ἡσυχίαν, οὔτε εἰ διενοοῦντο, μὴ
 οὐκ ἂν προαισθῆσθαι. ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν³
 εὐθύς· καὶ ἀφικόμενοι νυκτὸς καὶ καθελκύσαντες ἐκ τῆς
 Νισαίας τὰς ναῦς ἔπλεον ἐπὶ μὲν τὸν Πειραιᾶ οὐκέτι, ὥσπερ
 διενοοῦντο, καταδείσαντες τὸν κίνδυνον (καὶ τις καὶ ἄνεμος
 10 λέγεται αὐτοὺς κωλύσαι,) ἐπὶ δὲ τῆς Σαλαμῖνος τὸ ἀκρω-
 τήριον τὸ πρὸς Μέγαρον ὁρῶν· καὶ φρούριον ἐπ' αὐτοῦ ἦν
 καὶ νεῶν τριῶν φυλακὴ τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μὴδ'
 ἐκπλεῖν μὴδέν. τῷ τε φρουρίῳ προσέβαλλον καὶ τὰς τριήρεις⁴
 ἀφείλκυσαν κενὰς, τὴν τε ἄλλην Σαλαμῖνα ἀπροσδοκῆτοισ
 15 ἐπιπεσόντες ἐπόρθουν. XCIV. ἐς δὲ τὰς Ἀθήνας φρυκτοί
 τε ἦροντο πολέμοι καὶ ἐκπληξίς ἐγένετο οὐδε-
 μίας τῶν κατὰ τὸν πόλεμον ἐλάσσω. οἱ μὲν²
 γὰρ ἐν τῷ ἄστει ἐς τὸν Πειραιᾶ ᾤοντο τοὺς

Athens is at first
 thrown into great
 alarm: then a fleet is
 hastily sent out in
 search of the enemy,

τε ἦροντο πολέμοι καὶ ἐκπληξίς ἐγένετο οὐδε-
 μίας τῶν κατὰ τὸν πόλεμον ἐλάσσω. οἱ μὲν²
 γὰρ ἐν τῷ ἄστει ἐς τὸν Πειραιᾶ ᾤοντο τοὺς

1. εὐθύς πλεῦσαι g.h.

οὐδ'—οὐδέ. τοῦ] om. b.

σθεσθαι A.B.E.F. Bekk. ed. 1832. προῖσθαι pr. E. προήσθαι corr. 7. ἐκ]

ἐπὶ L.O.P. 8. οὐκέτι] οὐ C.

Poppo. Goell. Bekk. C.G. et vulgo αὐτοὺς λέγεται.

12. ἐπιπλεῖν C.e.

ἀπροσδοκῆτος e.

πολεμίου G.

4. οὐτ'—οὔτε. Bekk. quod recepit Poppo. Codd.

5. εἰ] om. c.

6. προαισθῆσθαι C.G. προαί-

σθεσθαι A.B.E.F. Bekk. ed. 1832. προῖσθαι pr. E. προήσθαι corr. 7. ἐκ]

ἐπὶ L.O.P. 8. οὐκέτι] οὐ C.

10. λέγεται αὐτοὺς A.B.E.F.H.Q.V.g.h.

11. αὐτῷ L.O.Q.

14. ἐφείλκυσαν g.

18. ἐσπεπλευκέναι τοὺς

4. ἐπεὶ οὐτ' ἀπὸ τοῦ προφανοῦς κ. τ. λ.]
 "Nobody had thought of the enemy's
 "attempting to surprise Piræus: for
 "as to the other conceivable case, that
 "of a deliberate and open attack upon
 "it, no one had supposed that they
 "would either venture such a thing,
 "or if they should venture it, that it
 "could fail to be discovered in time."
 Thus Bekker's correction οὔτε—οὔτε,
 instead of the old reading οὐδέ—οὐδέ,
 appears to be necessary.

6. προαισθῆσθαι] Bekker reads προ-
 αίσθασθαι, as from προαίσθασμαι, a form
 which Buttman acknowledges as legi-

timate. Gr. Gr. §. 114. in αἰσθάνομαι.
 But surely the aorist tense and not the
 present is here required, as in III. 83, 3.
 where Bekker himself reads καταφρο-
 νούντες κἂν προαισθῆσθαι.

9. καὶ ἄνεμος] Kai post τῆς sæpe abun-
 dare ex hoc et pluribus Thucydidis ali-
 orumque locis docet Stephanus ad
 Script. de Dialect. p. 34. De φρυκτοῖς,
 de quibus in princ. cap. seq. Lips. V.
 de Milit. Rom. 9. German. et Cerd.
 ad Virgil. II. Æneid. 256. DUKER.

12. τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι κ. τ. λ.]
 Compare III. 51, 1, 2. IV. 67.

who retreat with all speed to Megara, from whence they came.

πολεμίους ἐσπεπλευκέναι ἤδη, οἱ δ' ἐν τῇ Πειραιεὶ τὴν τε Σαλαμῖνα ἡρῆσθαι ἐνόμιζον καὶ παρὰ σφᾶς ὅσον οὐκ ἐσπλεῖν αὐτούς· ὅπερ ἂν, εἰ ἐβουλήθησαν μὴ κατοκνηῆσαι, ῥαδίως ἂν ἐγένετο καὶ οὐκ ἂν ἄνεμος ἐκώλυσε. βοηθήσαντες δὲ ἅμ' ἡμέρᾳ πανδημεὶ οἱ 5 Ἀθηναῖοι ἐς τὸν Πειραιᾶ ναῦς τε καθεῖλκον, καὶ ἐσβάντες κατὰ σπουδὴν καὶ πολλῷ θορύβῳ ταῖς μὲν ναυσὶν ἐπὶ τὴν Σαλαμῖνα ἔπλεον, τῷ πεζῷ δὲ φυλακὰς τοῦ Πειραιῶς 4 καθίσταντο. οἱ δὲ Πελοποννήσιοι ὡς ᾗσθοντο τὴν βοήθειαν, καταδραμόντες τῆς Σαλαμῖνος τὰ πολλὰ καὶ ἀνθρώπους καὶ 10 λείαν λαβόντες καὶ τὰς τρεῖς ναῦς ἐκ τοῦ Βουδόρου τοῦ φρουρίου κατὰ τάχος ἐπὶ τῆς Νισαίας ἔπλεον· ἔστι γὰρ τὸ τι καὶ αἱ νῆες αὐτοὺς διὰ χρόνου καθελκυσθεῖσαι καὶ 5 οὐδὲν στέγουσαι ἐφόβουν. ἀφικόμενοι δὲ ἐς τὰ Μέγαρά 6 πάλιν ἐπὶ τῆς Κορίνθου ἀπεχώρησαν πεζοί. οἱ δ' Ἀθηναῖοι 15 οὐκέτι καταλαβόντες πρὸς τῇ Σαλαμῖνι ἀπέπλευσαν καὶ αὐτοί· καὶ μετὰ τοῦτο φυλακὴν ἅμα τοῦ Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιοῦντο λιμένων τε κλήσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ.

XCV. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους, τοῦ χειμῶνος τούτου 20 ἀρχομένου, Σιτάλκης ὁ Τήρεω Ὀδρύσης Θρακῶν βασιλεὺς

2. τὴν τε σαλαμῖνα ἡρῆσθαι ἐνόμιζον A.B.E.F.V. Poppo. Goell. Bekk. τὴν τε τῶν σαλαμινίων πόλιν ἐλασκέναι καὶ παρὰ C.G.I.L.O.P.b.e. Vulgo τῶν σαλ. π. ἡρῆσθαι. 3. ὅπερ εἰ ἂν μὴ ἐβουλήθησαν K. 4. alterum ἂν om. C.G.L.O.P.e. 9. καθίσταντο L. ᾗσθάνοντο C.e. 11. βουδόρου C.I. βουδούρου V. 12. ἀπέπλεον C.G.K.L.O.P.d.e.i. ἐπέπλεον Q. 13. ὁ τι Abreschius. Sic etiam Poppo Goell. et Bekk. vulgo ὅτε. a] om. K. 14. τὰ] om. C.G.L.O.P.e. 15. ἀπὸ C.G.I.c.e. πεζῇ C.G.I.L.O.P.e. Bekk. ed. 1832. πεζοί A.B.E.F. 17. ἅμα A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri ἤδη. 18. κλήσει A.B.C. κλήσει F.H.K.N.h. Poppo. Goeller. Bekk. vulgo κλείσει. κλείσει V. ἐπιμελείᾳ] ἀσφαλείᾳ V.f. 21. τήρεως E.K. τύρεω d.i. θράκης d.i.

15. πεζοί.] πεζῇ, which Bekker has preferred, is more common; but we have in VII. 75, 7. πεζούς τε ἀπὸ ναυβατῶν πορευομένους, which justifies, I think, the common reading.

18. λιμένων κλήσει] See the note on VIII. 90, 4.

21. Σιτάλκης ὁ Τήρεω] Compare Herodot. IV. 80. and for the whole expedition of Sitalkes, Diodorus, XII. p. 104. ed. Rhodom. whose account is, however, merely an abridgment of the text of Thucydides.

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NORTH OF
GREECE.

Thracian expedition
against Macedonia
partly undertaken as
a diversion in favour
of Athens.

5 SITALKES king of
the Odrisian Thra-
cians.

ἐστράτευσεν ἐπὶ Περδίκκαν τὸν Ἀλεξάνδρου
Μακεδονίας βασιλέα καὶ ἐπὶ Χαλκιδέας τοὺς
ἐπὶ Θράκης, δύο ὑποσχέσεις τὴν μὲν βουλό-
μενος ἀναπράττει τὴν δὲ αὐτὸς ἀποδοῦναι. ὃ τε²
γὰρ Περδίκκας αὐτῷ ὑποσχόμενος, εἰ Ἀθη-
ναίοις τε διαλλάξειεν ἑαυτὸν κατ' ἀρχὰς τῷ
πολέμῳ πιεζόμενον καὶ Φίλιππον τὸν ἀδελφὸν αὐτοῦ πολέ-
μιον ὄντα μὴ καταγάγοι ἐπὶ βασιλείᾳ, ἃ ὑπεδέξατο οὐκ
ἐπετέλει· τοῖς τε Ἀθηναίοις αὐτὸς ὠμολογῇ, ὅτε τὴν
10 ξυμμαχίαν ἐποιεῖτο, τὸν ἐπὶ Θράκης Χαλκιδικὸν πόλεμον
καταλύσειν. ἀμφοτέρων οὖν ἔνεκα τὴν ἔφοδον ἐποιεῖτο, καὶ³
τόν τε Φιλίππου υἱὸν Ἀμύνταν ὡς ἐπὶ βασιλείᾳ τῶν Μακε-
δόνων ἦγε καὶ τῶν Ἀθηναίων πρέσβεις, οἱ ἔτυχον παρόντες
τούτων ἔνεκα, καὶ ἡγεμόνα Ἀγνωνά· ἔδει γὰρ καὶ τοὺς
15 Ἀθηναίους ναυσί τε καὶ στρατιᾷ ὡς πλείστη ἐπὶ τοὺς
Χαλκιδέας παραγενέσθαι. XCVI. ἀνίστησιν οὖν ἐκ τῶν
Ὀδρυσῶν ὁρμώμενος πρῶτον μὲν τοὺς ἐντὸς
τοῦ Αἴμου τε ὅρους καὶ τῆς Ῥοδόπης Θρᾶκας,
ὅσων ἦρχε μέχρι θαλάσσης ἐς τὸν Εὐξείνῳ τε
20 πόντον καὶ τὸν Ἑλλήσποντον, ἔπειτα τοὺς ὑπερβάντι Αἴμον
Γέτας, καὶ ὅσα ἄλλα μέρη ἐντὸς τοῦ Ἰστρου ποταμοῦ πρὸς
θάλασσαν μᾶλλον τὴν τοῦ Εὐξείνου πόντου κατ' ὀκητο· εἰσὶ

Enumeration of the
different tribes who
followed him to the
field.

3. θράκης δύο A.B.F.G.H.K.N.V.c. Poppo. Goeller. Bekk. θράκης διὰ δύο C.E. et vulgo. τῆς θράκης V. 4. ἐπιδούναι g. ἀποδοῦναι τοῖς ἀθηναίοις E. 7. πιεζόμενος d. 9. ὁμολογῇ V. 13. πρέσβεις] om. F.H.N. et corr. F. 14. ἀγῶνα B. 17. ὀδρυσῶν f. 18. αἴμον A.B.C.G.K.L.N.g. Haack. Poppo. Goeller. Bekk. et ita passim. E.F. et vulgo αἴμον. τε] om. d. 19. θαλάσσης ἐς A.B.C.E. F.G.H.K.N.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo θαλάσσης τῆς ἐς. 20. ὑπερβάντας Q.h.e. αἰμογιγέτας V. 21. τοῦ] om. K.

20. τοὺς ὑπερβάντι Αἴμον Γέτας] The modern Bulgaria, or the country between the Balkan and the Danube. Herodotus' account of the Getæ and their god Zalmoxis is well known. IV. 93—96. The Getæ were about sixty years afterwards conquered and mostly

driven out of their old country across the Danube by the Triballians, who had themselves fled from their own former country in Servia and Lower Hungary to escape the dominion of the invading Gauls. See Niebuhr, Kleine Schriften. p. 374, &c.

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δ' οἱ Γέται καὶ οἱ ταύτῃ ὁμοροὶ τε τοῖς Σκύθαις καὶ ὁμό-
 σκευοι, πάντες ἵπποτοξόται. παρεκάλει δὲ καὶ τῶν ὀρεινῶν
 Θρακῶν πολλοὺς τῶν αὐτονόμων καὶ μαχαροφόρων, οἱ Δῖοι
 καλοῦνται, τὴν Ῥοδόπην οἱ πλείστοι οἰκοῦντες· καὶ τοὺς μὲν
 3 μισθῷ ἔπειθεν, οἱ δ' ἐθέλονται ξυνηκολούθουν. ἀνίστη δὲ
 καὶ Ἀγριῶνας καὶ Λαιαίους καὶ ἄλλα ὅσα ἔθνη Παιονικὰ ὦν
 ἦρχε· καὶ ἔσχατοι τῆς ἀρχῆς οὗτοι ἦσαν, μέχρι †γὰρ†
 Γρααίων καὶ Λαιαίων Παιόνων καὶ τοῦ Στρυμόνος ποταμοῦ,

1. καὶ ὁμόσκευοι τοῖς σκύθαις V. 3. τῶν] om. K. δῖοι H.K.V. 6. καὶ ante
 Ἀγ. om. V. ἀκίαντας K. λαιαίους A.B.C.E.F.G.H.K.L.N.O.P. alii λαιίους.
 ὅσα ἄλλα L.O. παιωνικά g. πολεμικά d. 7. ἀρχῆς] γῆς g. μέχρι γὰρ
 γρααίων καὶ λαιαίων παιόνων K.e. et, qui γὰρ om., B.E.G. μέχρι γὰρ λαιαίων παι-
 ὶνων C.c.d.f.i. et γρ. A.F. μέχρι λαιαίων παιόνων I. μέχρι γααίων καὶ λαιαίων
 παιόνων P. μέχρι γρααίων παιόνων. Bekk. Poppo. Goell. vulgo μέχρι γρααίων καὶ
 λαιαίων παιόνων et sic, nisi quod παιόνων om., F. 8. καὶ παιόνων καὶ Q. στρυμ-
 μόνος G.

3. μαχαροφόρων] Idem de Sarmatis
 et Getis, vicinis Tomitanæ regioni, scri-
 bit Ovid. V. Tr. 7. 19. *Destera non
 segnis fæxo dare vulnera cultro, Quem
 vinctum lateri barbarus omnis habet.*
 DUKER.

4. τὴν Ῥοδόπην οἱ πλείστοι οἰκοῦντες]
 The main skeleton of the country be-
 tween the Danube and the Ægean
 consists of four lines of mountains
 meeting one another in the centre, and
 forming nearly a St. George's cross.
 Of these four the northern line comes
 down upon the Danube between Bel-
 grade and Widdin, and forms the mag-
 nificent scenery of the Iron Gate. This
 line divides Bulgaria from Servia. The
 southern line, which is Rhodope, runs
 down to the Ægean, and in ancient
 geography divided Thrace from Mace-
 donia. The western line, called an-
 ciently Scardus and Orbelus, reaches
 to the eastern coast of the Adriatic
 near Ragusa; while the eastern line,
 the Hæmus of the Greeks and Romans,
 and the modern Balkan, dividing Rou-
 melia from Bulgaria, extends as far as
 the western shore of the Euxine.

7. μέχρι †γὰρ† Γρααίων καὶ Λαιαίων
 Παιόνων] This is one of the few pas-
 sages in Thucydides, in which, I think,
 there is room for a correction of the
 text on conjecture; and it may be ob-

served, that the authority of MSS. is
 nowhere entitled to so little deference
 as in those places which relate to the
 geography of countries imperfectly
 known, and to names with which the
 transcribers of the lower empire had
 no acquaintance. In the present in-
 stance I have restored the conjunction
 γὰρ after μέχρι on the authority of the
 MSS. C.G.K.c.d.e.f.i. and marg. A.
 I have retained the words καὶ Λαιαίων,
 which the later editors have rejected,
 and I have enclosed the word οὖ in
 brackets, because I believe it was in-
 serted to complete the sentence, after
 the true construction had been lost by
 the omission of the conjunction γὰρ in
 the earlier part of it. The interpreta-
 tion then of the whole passage would
 be as follows: "He called out also the
 "Agrianians and Lææans, and all the
 "other Pæonian tribes within his do-
 "minion. And these were the last
 "people to which it extended; for at
 "the Graæans and Lææans, both Pæ-
 "onian tribes, and at the river Stry-
 "mon, which flows through their coun-
 "try, the empire of Sitalkes terminated
 "towards Pæonia, the Pæonians from
 "this point being independent." Ὅρι-
 ζεσθαι μέχρι Γρααίων, "To reach as far
 "as the Graæans and there stop," is
 an expression resembling that in I. 71, 5.

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ὅς ἐκ τοῦ Σκομίου ὄρους διὰ Γρααίων καὶ Λαιαίων ρεῖ, [οὗ]
 ὠρίζετο ἡ ἀρχὴ τὰ πρὸς Παίονας αὐτονόμους ἤδη. τὰ δὲ⁴
 πρὸς Τριβαλλοὺς, καὶ τούτους αὐτονόμους, Τρῆρες ὠρίζον
 καὶ Τιλαταῖοι· οἰκοῦσι δ' οὗτοι πρὸς βορέαν τοῦ Σκόμβρου
 5 ὄρους καὶ παρήκουσι πρὸς ἡλίου δύσιν μέχρι τοῦ Ὀσκίου
 ποταμοῦ. ρεῖ δ' οὗτος ἐκ τοῦ ὄρους ὁθενπερ καὶ ὁ Νέστος⁵
 καὶ ὁ Ἑβρος· ἔστι δὲ ἔρημον τὸ ὄρος καὶ μέγα, ἐχόμενον τῆς
 Ῥοδόπης. XCVII. ἐγένετο δὲ ἡ ἀρχὴ ἡ Ὀδρυσῶν μέγεθος
 ἐπὶ μὲν θάλασσαν καθήκουσα ἀπὸ Ἀβδήρων
 10 πόλεως ἐς τὸν Εὐξείνου πόντον τὸν μέχρι
 Ἰστρου ποταμοῦ· αὕτη περίπλους ἐστὶν ἡ γῆ

Extent of his dominion.

10 Nature of his revenues.

Power of his empire.

1. σκόμβρου H.O. corr. F. et marg. G. Poppo. σκόβρου L.P. κοσμίον d.e.i.
 διὰ τῶν γρααίων d.e.i. 2. ὠρίζεται B. ὀρίζεται g.h. ἡ ἀρχὴ τὰ] om. h.
 τὰ πρὸς Παίονας] om. g. παιόνας F. 3. τριβαλλοὺς G. 4. τιλαταῖοι L.N.O.Q.
 τιλαταῖοι V. τοῦ ὄρους d.e. Σκομίον Bekk. et vulgo. 7. ὁ om. e. ἔμβρος
 B.F.g.h. ἐρῆμον Bekk. καὶ] om. L. ἀρχόμενον g. 8. ἡ Ὀδρυσῶν] τῶν
 Ὀδρυσῶν O. Ὀδρυσῶν L. 9. ἀπὸ] ὑπ' K. 10. πόντον] ποταμὸν d.
 τὸν] om. C. 11. ἔσται e. τῇ γῇ e.f.

μέχρι μὲν οὖν τοῦδε ὠρίσθω ἡμῶν ἡ βρα-
 δυτής. Compare also the note on I. 51, 3.

[The Pæonians, according to Herodotus, were of the same race as the Teucrians of Troy, that is, they belonged to that stock which overspread western Asia, Greece, and Italy, in the earliest times, and which is commonly called the Pelasgian. Now it is curious to find among the Pæonians the name of the Graæans, which is evidently the same word as the Latin Graii, the name by which the Romans, and doubtless the Italians generally, designated the Hellenians. They applied it to the Hellenians, because they had been used to apply it to the Pelasgian inhabitants of Greece, before the Hellenians rose to eminence; and because, according to Aristotle, the Hellenians when they lived in Epirus went by the name of Græci. Niebuhr supposes that the same name may also have been borne by the Pelasgians of Italy.]

1. Σκομίον] Al. Σκόμβρου. hinc Σκόμβροι Θράκιον ἔθνος Hesych. Scopius Plinio. Cedrenus, p. 705. Σκοπίων πόλις. WASS.

Σκομίον] Niebuhr retains this form of the word, (Kleine Schriften, p. 374.) and his geographical exactness com-

bined with Bekker's critical tact are decisive I think in favour of it.

5. μέχρι τοῦ Ὀσκίου ποταμοῦ] This is perhaps the same river which in the MSS. of Herodotus is called Σκίος, or Kios, or Kios, and which is there described as rising in Pæonia, and penetrating through the chain of Hæmus to run northward into the Danube. Herodot IV. 49, 2. The valley or defile of this river, the modern Isker, is the most westerly of the five passes of the Balkan, leading from Tâtar Bazardjik to Sophia. It is probably a gorge similar to that through which the Buyûk Kametchi flows, between Haidhos and Shumla; for that river also winds its way through a chasm in the chain of Hæmus, or the Balkan, although the common maps represent both it and the Isker as rising on the north side of the chain. See the account of this latter gorge of the Buyûk Kametchi in Dr. Walsh's Journey from Constantinople to England, p. 148, 154.

9. ἐπὶ μὲν θάλασσαν καθήκουσα] "Taking the line of its sea-coast, where it comes down to the sea." Τὸ μὲν παρὰ θάλασσαν. Herod. II. 6, 1, 4. 9, 2. Ἀβδήρων] Urbs hæc a Timesio Clazomenio A. M. 3349. condita est, et

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τὰ ξυντομώτατα, ἣν αἰὲ κατὰ πρῦμναν ἰσθῆται τὸ πνεῦμα,
 νηὶ στρογγύλῃ τεσσάρων ἡμερῶν καὶ ἴσων νυκτῶν· ὁδῶ δὲ
 τὰ ξυντομώτατα ἐξ Ἀβδήρων ἐς Ἴστρον ἀνὴρ εὐζωνος

I. τὸ πνεῦμα ἰσθῆται V.

a Teiis et Clazomeniis instaurata A.M. 3464. inde Plinio et Solino Clazomene; sed hoc nomen parum obtinuit. Olymp. XCIII. πόλιν ἐν τοῖς δυνατωτάτοις appellat Diodorus; qui, et Abderitanos magno prælio a Triballis fusos narrat, et postea periculo liberatos a Chabria Olymp. CI. Cantacuzeni tempore πολίχων erat, deinde a semet in urbis modum refectum ait: nunc addit Πολύστυλον vocant, quomodo diserte nominat Curopalata. Hodie Niger Asperosam, Astrizzam alii nuncupant. Est et Abdera in Africa. v. Steph. et Notitias Episc. Concilio Chalcedonensi A. Chr. 451. subscripsit Ioannes Abderæ Ep. WASS.

2. νηὶ στρογγύλῃ] Cur Interpres Latinus, Vallam sequutus, ναὺν στρογγύλην voluerit vetere navem *rotundam*, non scio. Græci quidem multis navibus nomen imposuerunt a forma, de quo Salmas. Observat. ad Jus. Attic. et Rom. pag. 658. Sed non credo, Scriptores Latinos eas, quas Græci στρογγύλας vocant, *rotundas* dicere. Est autem in ea re sequendus usus Veterum, qui has *onerarias* appellare maluerunt. Ἐμπορικὴν hic recte exponit Schol. et Schol. Aristoph. Equit. 1363. φορτηγόν. Vide Scheff. IV. de Re Nav. I. Duk. "A sailing vessel:" one whose hull was not so flat and shallow as that of a ship of war, but deep like those of our ships, as being fitted to carry freight. These ships were always worked by sails, and continued their voyage by night as well as by day; whereas the ships of war, which were worked by oars, generally put to shore every night, not only because the men required rest, but because there was no accommodation for sleeping or eating on board. Herodotus IV. 86, 1. computes the distance of a day's voyage at about 700 stadia, and of a night's voyage at 600; where, by speaking of a night's voyage, he must be understood to mean one performed by sailing, and not by rowing. This estimate would make the length of the voyage from Abdera to

the mouth of the Danube about 5200 stadia. Now from the old mouth of the Danube to that of the Bosphorus there are in a straight line more than three degrees of latitude, or above 210 miles: the length of the Bosphorus itself is sixteen miles, of the Propontis 120, and of the Hellespont sixty; making in all 196: and from the mouth of the Hellespont to Abdera in a straight line there are above ninety miles more. Thus from Abdera to the mouth of the Danube would be about 496 English miles: an approximation to the estimate of Thucydides as near as we can expect from the rudeness of his method of calculation; for 5200 stadia are 566 English miles, and a little more; reckoning 575 feet to the stadium; (see Col. Leake's Topography of Athens, p. 369.) and the distance from Abdera to the mouth of the Hellespont must be considerably more than 100 miles, if we suppose a vessel to follow in any degree the line of the coast, even without going into the gulf of Cardia. In the same way there would be many more than 210 miles from the Bosphorus to the Danube.

3. ἀνὴρ εὐζωνος ἐνδεκαταίος τελεί] The day's journey of an individual should probably be set at 200 stadia, or about twenty-one miles and three quarters, according to the computation of Herodotus, IV. 101, 3. The shorter distance of 150 stadia, given in another passage of Herodotus, V. 53, 2. seems to apply to the march of an army. The distance then across from Abdera to the mouth of the Danube, for that is the line intended, would be about 239 miles; it is, however, really above 280, reckoning even to the old mouth of the Danube, which was above fifty miles to the south of the actual one. However the difference is not greater than may be accounted for by the addition of the epithet εὐζωνος, which seems to imply that more than an ordinary day's journey is intended.

εὐζωνος] Sic locutus Herodotus, I.

THRACE. A. C. 439. Olymp. 87. 4.

ένδεκαταῖος τελεῖ. τὰ μὲν πρὸς θάλασσαν τοσαύτη ἦν· ἐς
 ἥπειρον δὲ ἀπὸ Βυζαντίου ἐς Λαιαίους καὶ ἐπὶ τὸν Στρυμόνα
 (ταύτη γὰρ διὰ πλείστου ἀπὸ θαλάσσης ἄνω ἐγίγνετο)
 ἡμερῶν ἀνδρὶ εὐζώνῳ τριῶν καὶ δέκα ἀνύσαι. φόρος τε ἐκ
 5 πάσης τῆς βαρβάρου καὶ τῶν Ἑλληνίδων πόλεων, ὅσον
 προσῆξαν ἐπὶ Σεύθου, ὃς ὕστερον Σιτάλκου βασιλεύσας
 πλείστον δὴ ἐποίησε, τετρακοσίων ταλάντων ἀργυρίου μά-
 λιστα δύναμις, ἃ χρυσοὺς καὶ ἄργυρος εἴη· καὶ δῶρα οὐκ

1. τοσαῦτα C.G.K.L.O.i. ἦν] om. i.
 καὶ] om. g. ὅσων A.B.C.F.G.I.Q.V.h.
 μάλιστα] om. Q. 8. ἦει C.E.F.H.c.e.

3. πλείστους P. 5. τῆς] γῆς K.
 7. δὲ f. ἀργυρίου post δύναμις V.
 καὶ δῶρα καὶ οὐκ K.

72, 3. 104, 1. et alibi. Sic πλοῦς ἡμέρας, et τεσσάρων ἡμ. καὶ νυκτῶν, et στάδια ρπ'. πεζῇ, et πλοῦς προαριστιδίου apud Scylacem, quæ formulæ Scriptoris istius novitatem facile demonstrant; semper fere *stadia*, Thucydideo more numquam locutus est. Post Olymp. 114. Per. Jul. 4396. stadia adhibet Dicæarchus, et locorum intervalla per dierum et noctium iter designat. Hinc ad Oropum ὁδὸν ἐλευθέρῳ βαδίζοντι σχεδὸν ἡμέρας. Haud ita Scymnus Chius circa A. M. 3938. Verum, qui antiquos, maxime Homerum, imitatur, Dionysium excipiamus, Perieg. V. 985. Τόσσον ἀνευθεν ἰδὼν, ὅσον ἔβδομον ἡμῶν ὀδεύσας Ἰφθίμος καὶ κραπινὸς ἀνὴρ ἀνύσειεν ὀδίτης. Exiguum temporis intervallum ita effert Hippocrates, §. IV. p. 5. ἐπισχέτω ὅσον δέκα στάδια διελθεῖν. WASS. De Scylacis ratione dimetiendi intervalla navigationum, quam hic tangit Wass. add. Dodwell. in Dissertat. de Peripli Scylacis ætate, §. 13. Quod ibid. §. 17. observat Dodwellus, πλοῦς Scylaci esse spatium navigationis inter urbes in ora maritima sitas, ὁδὸν autem spatium inter easdem terra euntibus, in eo potuit Scylax sequutus esse auctorem Thucydidem h. l. DUKER.

1. ἐς ἥπειρον ἀπὸ Βυζαντίου] According to our common maps, the distance from Byzantium to the very source of the Strymon scarcely exceeds by twenty miles the distance from Abdera to the old mouth of the Danube at Tomi. But possibly the greater difficulties of the country in the direction of the Strymon may have rendered the day's

journey shorter than ordinary; and we know besides how necessarily vague and inaccurate those computations are which proceed on an estimate of the time required to accomplish a journey, rather than on an actual measurement of the distance.

5. ὅσον προσῆξαν ἐπὶ Σεύθου] Diosdorus (XII. p. 105. Rhodom.) states the whole amount of the revenue at 1000 talents; but carelessly makes it the revenue of Sitalkes instead of Seuthes; a natural mistake in a heedless compiler undertaking so vast a work as an universal history. Of the first aorist of the verb ἄγω Lobbeck truly observes, "Hujus temporis apud veteres tam "rara sunt exempla, ut Attici illud "neque funditus ignorasse, neque admodum probasse videantur." Ad Phrynich. p. 287. Lobbeck also quotes a similar use of the word *προσάγειν*, as applied to the paying in taxes, from Polybius, V. 30, 5. αἱ πόλεις δυσχερῶς προσῆγον τὰς εἰσφοράς.

8. ἃ χρυσοὺς καὶ ἄργυρος εἴη] "In gold "and silver," "in what was gold and "silver." The optative mood is used because the writer is speaking not of the income of one particular year, but of that which came in generally, that is year after year. And this repetition or recurrence of the action is expressed by the optative mood, as in II. 52, 5. ἀνωθεν ἐπιβαλόντες δὲ φέροιεν, "whom they "carried," not in some one particular case, but the thing occurred often, and is described as what was in the habit of taking place.

ἐλάσσω τούτων χρυσοῦ τε καὶ ἀργύρου προσεφέρετο, χωρὶς δὲ ὅσα ὑφαντά τε καὶ λεία, καὶ ἡ ἄλλη κατασκευή, καὶ οὐ μόνον αὐτῷ ἀλλὰ καὶ τοῖς παραδυναστεύουσιν τε καὶ γενναίοις Ὀδρυσῶν. κατεστήσαντο γὰρ τοῦναντίον τῆς Περσῶν βασιλείας τὸν νόμον, ὄντα μὲν καὶ τοῖς ἄλλοις Θραξί, λαμβάνειν μᾶλλον ἢ διδόναι, καὶ αἴσχιον ἦν αἰτηθέντα μὴ δοῦναι ἢ αἰτήσαντα μὴ τυχεῖν· ὅμως δὲ κατὰ τὸ δύνασθαι ἐπὶ πλεοναυτῷ ἐχρήσαντο· οὐ γὰρ ἦν πρᾶξαι οὐδὲν μὴ διδόντα δῶρα.⁵ ὥστε ἐπὶ μέγα ἦλθεν ἡ βασιλεία ἰσχύος. τῶν γὰρ ἐν τῇ Εὐρώπῃ ὅσαι μεταξὺ τοῦ Ἰονίου κόλπου καὶ τοῦ Εὐξείνου πόντου μεγίστη ἐγένετο χρημάτων προσόδῳ καὶ τῇ ἄλλῃ εὐδαιμονίᾳ, ἰσχυῖ δὲ μάχης καὶ στρατοῦ πλήθει πολὺν δευτέρα⁷ μετὰ τὴν Σκυθῶν. ταύτῃ δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ

1. τε] om. C.L.O.e. 3. τε] om. C.L.O.e. 4. κατέστησαν. τὸ Α. τῆς Περσῶν A.B.C.E.F.G.H.K.N.V.c.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri τῆς τῶν Περσῶν. 5. μὲν] om. L.O.P. 6. μὴ δοῦναι] om. g. 8. ἐχρήσαντο C.d.e. 9. ἦλθεν ἡ βασιλεία A.B.F.V.g.h. Bekk. Goell. C.E.G. et vulgo ἡ βασιλεία ἦλθεν. τῶν μὲν γὰρ N.V. 11. προσόδῳ χρημάτων Q. 12. ἰσχυῖ K.Q.g. μάχῃ g. δεύτερον P. 13. τὴν] τῶν A.B.F.K.Q.e.h. τὴν τῶν H.V.g. om. L. ταύτην C. 14. ἐν πρὸς ἐν ἔθνος f.

2. λεία] Suidas h. v. hinc sua mutuatus est. vid. Pollucem, VII. 51. WASS.

3. τοῖς παραδυναστεύουσιν] "Mihi," says Göller, "vocabulum significare videtur minores dominos, et quasi quosdam regulos, infra regem positos. "Velut Seuthes est παραδυναστεύων Sitalcæ c. 101, 5." This is quite right, and the other translation, "qui apud regem auctoritate pollebant," seems to confound the different meanings of δυναστεύειν and δύνασθαι. Titus during his father's lifetime was παραδυναστεύων αὐτῷ, and so Dion Cassius says of the supposed change in his character when he became emperor, οὐχ ὁμοίως ἄλλοις τέ τινας παραδυναστεύουσι καὶ αὐτοὶ αὐταρχοῦσιν. LXVI. 18.

4. τοῦναντίον τῆς Περσῶν βασιλείας] Does this allude to its being the frequent practice of the kings of Persia to send gifts as a reward to any meritorious

service; or is it a tribute to the uprightness or at least to the honourable pride of the Persian satraps, that they scorned to receive presents from those who applied to them for justice: whereas amongst the Thracian chiefs nothing was to be done without a bribe.

7. ὅμως δὲ—ἐχρήσαντο] "Although the other Thracians practised the same thing on a small scale, yet still the Odrysians, owing to their greater power, practised it so much more extensively that it may be called a custom of their establishing."

12. πολὺν δευτέρα] "Easily or decidedly second:" i. e. although inferior to the Scythians, yet far superior to all others. Compare Sophocles, Œdip. Colon. 1228.

14. ἔθνος ἐν πρὸς ἐπ' He says this, because the empire or ἀρχή of the Persians was far greater than that of the Scythians, although the single nation

THRACE. A. C. 429. Olym. 87. 4.

ἔστιν ὃ τι δυνατὸν Σκύθαις ὁμογνωμονοῦσι πᾶσιν ἀντιστῆναι. οὐ μὴν οὐδ' ἐς τὴν ἄλλην εὐβουλίαν καὶ ξύνεσιν⁸ περὶ τῶν παρόντων ἐς τὸν βίον ἄλλοις ὁμοιοῦνται.

XCVIII. Σιτάλκης μὲν οὖν βασιλεύων χώρας τοσαύτης⁵ παρεσκευάζετο τὸν στρατόν. καὶ ἐπειδὴ αὐτῷ ἐτοῖμα ἦν,²

Sitalkes begins his march, his army swelling as he advances, till it amounts to 150,000 men.

ἄρας ἐπορεύετο ἐπὶ τὴν Μακεδονίαν πρῶτον μὲν διὰ τῆς αὐτοῦ ἀρχῆς, ἔπειτα διὰ Κερκίνης ἐρήμου ὄρους, ὃ ἐστὶ μεθόριον Σύντων καὶ Παϊόνων· ἐπορεύετο δὲ δι' αὐτοῦ τῇ ὁδῷ ἣν

4. βασιλεύων χώρας τοσαύτης A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. C.G. et ceteri χώρ. τοσ. βασιλεύων. 6. τὴν] om. d.i. 7. αὐτῆς H. ἔπειτα δὲ διὰ d. 8. συντῶν C.F.G.H.K.L.O.V. Poppo. σιτῶν P.

of the Persians, if stripped of its subject people, was inferior to the nation of the Scythians.

2. οὐ μὴν οὐδ' ἐς τὴν ἄλλην κ. τ. λ.] "But yet it cannot be said that in "general good management and understanding in the things of common "life they are on a level with other "men." This is the undoubted sense of the passage, and so Niebuhr understood it, although he justly calls the expression obscure. "It is an explanation," to use Niebuhr's words, "why "the Scythians were not a great and "united people, and thus able to conquer the neighbouring nations." Kleine Schriften, p. 369, 70. Οὐ μὴν οὐδέ, "nor yet however." Compare Thucyd. I. 82, 1. οὐ μὴν οὐδέ ἀναισθήτως κ. τ. λ. and the passages from Xenophon and Theocritus, quoted by Schneider in οὐ μὴν. See also Viger, cap. VII. sect. 8. not. Mr. Bloomfield says that it always signifies, "no, nor;" but in the two passages to which he refers in Thucydides, I. 3, 4. VI. 55, 3. there is a negative in the preceding clause, and then the expression οὐ μὴν οὐδέ is certainly only a continuance of the negation, and is rightly translated in English, "no, "nor yet." The exact translation in colloquial language would be, I think, "Yet I do not say either, that in other "points they are on a level," &c. or in vulgar language still more closely, "Yet I do not say *neither*." Compare

οὐ μέντοι γ' οὐδὲ τούτου γ' ἔφασαν καταμαρτυρῆσαι ἂν τάλῃθῃ. Demosthen. against Timotheus, p. 1195. Reiske.

5. ἐτοῖμα ἦν] See the note on I. 7, 1. πλοῖματ' ὄντων.

7. Κερκίνης] v. ad Suid. v. Ἀκουσίλαος. Wass. not. MS. Our knowledge of these countries is far from being full enough to allow of our tracing the course of the several mountain chains which intersect them; for those laid down in our largest maps are not given from actual surveys, but from the general accounts of geographers, historians, and travellers. Apparently, Cercine must have been a chain branching off in a south-easterly direction from the main ridge now called Egriso, and anciently Scardus, and dividing the streams that feed the Axios from those which run into the Strymon. Pæonia then would lie on the west, Sintica and Mædica on the east and south-east of this chain; and Doberus would be in one of the first high valleys on the Pæonian side, from which the way to lower Macedonia would be a continued descent, first down the valley of one of the tributary streams of the Axios, and then by the valley of the Axios itself. Sintica was the district lying between the ridge of Cercine and the right or western bank of the Strymon, in the upper part of the course of that river. (Livy, XLV. 29. a very clear and valuable notice of the geography of Mace-

THRACE. MACEDONIA. A. C. 429. Olymp. 87. 4.

πρότερον αὐτὸς ἐποίησατο τεμὼν τὴν ὕλην, ὅτε ἐπὶ Παίονας
 3 ἐστράτευσε. τὸ δὲ ὄρος ἐξ Ὀδρυσῶν διόντες ἐν δεξιᾷ μὲν
 4 εἶχον Παίονας, ἐν ἀριστερᾷ δὲ Σίντους καὶ Μαίδους. διελ-
 5 θύοντες δὲ αὐτὸ ἀφίκοντο ἐς Δόβηρον τὴν Παιονικὴν. πορευο-
 μένῳ δὲ αὐτῷ ἀπεγίγνετο μὲν οὐδὲν τοῦ στρατοῦ εἰ μὴ τι 5
 νόσφ, προσεγίγνετο δέ· πολλοὶ γὰρ τῶν αὐτονόμων Θρακῶν
 ἀπαράκλητοι ἐφ' ἀρπαγὴν ἠκολούθουν, ὥστε τὸ πᾶν πλῆθος
 λέγεται οὐκ ἔλασσον πεντεκαίδεκα μυριάδων γενέσθαι· καὶ
 τούτου τὸ μὲν πλεόν πεζὸν ἦν, τριτημόριον δὲ μάλιστα
 6 ἵππικόν. τοῦ δ' ἵππικοῦ τὸ πλείστον αὐτοὶ Ὀδρῦσαι παρεί- 10
 7 χοντο καὶ μετ' αὐτοὺς Γέται. τοῦ δὲ πεζοῦ οἱ μαχαιροφόροι
 μαχιμώτατοι μὲν ἦσαν οἱ ἐκ τῆς Ῥοδόπης αὐτόνομοι κατα-
 βάντες, ὁ δὲ ἄλλος ὁμιλος ξύμμικτος πλήθει φοβερώτατος
 ἠκολούθει. XCIX. ξυνηθροίζοντο οὖν ἐν τῇ Δοβήρῳ καὶ
 MACEDONIA. παρεσκευάζοντο, ὅπως κατὰ κορυφὴν ἐσβα- 15
 He invades Macedo-
 nia. [Origin and gra-
 dual aggrandizement
 2 λούσιν ἐς τὴν κάτω Μακεδονίαν, ἧς ὁ Περ-
 δίκκας ἦρχε. τῶν γὰρ Μακεδόνων εἰσὶ καὶ

1, 3. παίονας E.F. 3. συντοὺς C.F.G.V. μῆδους i. 4. ἐς] om. g. 5. τι καὶ e.
 6. παρεγίγνετο g. ἐπεγίγνετο i. 8. οὐκ ἔλασσον] om. d. 12. τῆς] om. O.
 13. φοβερώτερος K.d.i. 14. συνεθροίζοντο d.e.i. 15. ἐσβάλωσιν d. 16. περ-
 δίκας H.

donia, and to be depended upon, as it is the official formula of the division of Macedonia, by order of the Roman government, after the defeat of Perseus.) As to the Mædi, I agree with Gatterer, that their country must have been also on the western side of the Strymon, and above Bisaltia; and I am inclined to think a little to the north or north eastward of Sintica; as they are spoken of as a tribe immediately hanging on the frontiers of Macedonia, at a time when Sintica was a part of Macedonia. See Polybius X. 41. Livy, XXVIII. 5. XL. 21, 22. That the Doberus here spoken of has nothing to do with the Doberes mentioned by Herodotus, VII. 113, 1, who lived on the east or left bank of the Strymon, the epithet τὴν Παιονικὴν would alone be sufficient to indicate.

[Müller in the map which accom-
 panies his little work on the Mace-

donians agrees in the main with the account of the Thracian and Macedonian geography given in the above note. I think he brings both Cercine and Doberus too much to the southward; for he places Eidomene north of Doberus, as if Sitalkes in his first operations turned to the right from Doberus, and afterwards turned to the left to descend the valley. It seems more natural to suppose that his whole march was in one direction, from north to south: and that Doberus was higher up in the valley, either of the Axios or of one of its tributary streams, than K. O. Müller represents it.]

9. τριτημόριον] Pollux, IX. 66. τρι-
 τημόριον ὅταν μείντοι Θουκυδίδης εἴποι,
 τριτημόριον δὲ μάλιστα ἵππικόν, τὴν τρι-
 τημὸν μοῖραν εἴρηκε. DUKER.

15. κατὰ κορυφὴν] Compare the ex-
 pression κατ' ἀκρῆς in Herodotus, VI.

of the kingdom of
MACEDONIA under
the kings of the race
of Temenus of Argos.]

Λυγκησταὶ καὶ Ἑλιμειῶται καὶ ἄλλα ἔθνη
ἐπάνωθεν, ἃ ξύμμαχα μὲν ἐστί τούτοις καὶ
ὑπήκοα, βασιλείας δ' ἔχει καθ' αὐτά. τὴν δὲ
παρὰ θάλασσαν νῦν Μακεδονίαν Ἀλέξανδρος ὁ Περδίκκου
5 πατὴρ καὶ οἱ πρόγονοι αὐτοῦ, Τημενίδαι τὸ ἀρχαῖον ὄντες ἐξ

1. λυγκισταὶ F.H.Q. ἐλυγκισταὶ G. ἐλυγκησταὶ I.L.O.P.e. Ἑλιμειῶται.]
Ita Steph. Byz. populum vocat, et Ἑλίμεια exarat etiam Aristot. Politic. V. 8. p.
180. [V. 10, 17. ed. Oxon. 1837.] sicut Livius [XLII. 53. XLIII. 20.] *Elimeia*.
Conf. nos Pr. 2. p. 416. seq. vulgo, Haack. Bekk. Goell. Ἑλεμειῶται. Porpo.
Ἑλιμειῶται F.H.
4. παρὰ C.E.F.G.H.I.K.L.N.O.P.Q. V.c.d.e.g.h.i. Haack.
Porpo. Goell. Bekk. A.B. et vulgo περὶ. 5. τιμενίδαι Q. τημινίδαι V. ὄντες] om. L.O.P.Q.

18. 82, 3. which properly signifies the attacking a town from the citadel, and consequently attacking it from vantage ground: "venturaque desuper urbi." So κατὰ κορυφὴν implies that the mountain Cercine being once past, the march into Macedonia would be henceforward all down hill: the invaders had turned the head of the country.

3. τὴν δὲ παρὰ θάλασσαν κ. τ. λ.] This sketch of the formation of the Macedonian dominion agrees with the account of Herodotus, VIII. 138, 4. in placing the original set of the Temenidæ chiefs to the south-west of what was afterwards called Macedonia, that is, in the mountains which form the western boundary of the valley of the Haliacmon. Whether or no the Macedonian tribe of which the Argive chiefs here became the sovereigns, had any particular connection with the Dorians, who at one time, according to Herodotus, were called Macednians, (Herodot. I. 56, 3, 4.) may be doubtful; but from the similarity of their language with that of the Greeks, in those common words which, as Müller truly observes, no nation borrows from a foreign conqueror, it may be inferred that the Macedonians and Hellenians were both tribes belonging to the same common race. The Macedonian conquests then extended eastward, first as far as the Axios, and afterwards to the Strymon. Eordæa and Almopia appear to have been situated to the north of the original country of the Macedonians; and Eordæa was the lower valley into which the Egnatian road descended, after

leaving the upper valley of Lyncestis, and from which it descended again along the course of the Æstræus to Edessa and Pella. See Polybius, XXXIV. 12. Cramer's Greece, vol. I. p. 202. But I think that Dr. Cramer has been misled by the authority of Ptolemy in placing Almopia to the northward of Pelagonia, on the upper part of the course of the Erigonus; for lower Macedonia can hardly be supposed to reach so far into the interior; and Pliny. IV. 10. names the Almopii next to the Eordenses, and between them and the Pelagonians; a situation which appears to me to agree better with the description of Thucydides. See also, for the origin of the Macedonian tribe, Müller's Dorians, vol. I. p. 2. [See especially Müller's "Make-doner," p. 20. et seqq. Müller places the Almopians at the very southern extremity of Macedonia, under the northern side of Olympus. But this goes on the assumption that the Almopia of Thucydides is the same with the Almon or Almonia of other writers, which I think rests on no good foundation.]

4. Ἀλέξανδρος] De serie et successionem regum Macedoniæ, deque divisione Macedoniæ in maritimam et mediterraneam, legi debent, quæ scripsit Spanhemius, Dissert. VII. p. 371. et seqq. ed. ult. de Præst. et usu Numism. quibus egregie illustrantur, quæ de regno Macedonum variis locis scribit Thucydides. DUKER.

5. πρόγονοι αὐτοῦ Τημενίδαι] Macedoniæ reges Herodoto (VIII. 137, 2.) dicuntur ἀπόγονοι Τημενοῦ, qui sub

Ἄργους, πρῶτον ἐκτίσαντο καὶ ἐβασίλευσαν, ἀναστήσαντες
 μάχη ἐκ μὲν Πιερίας Πίερας, οἱ ὕστερον ὑπὸ τὸ Πάγγαιον
 πέραν Στρυμόνος ᾤκησαν Φάγρητα καὶ ἄλλα χωρία (καὶ ἔτι
 καὶ νῦν Πιερικὸς κόλπος καλεῖται ἢ ὑπὸ τῷ Παγγαίῳ πρὸς
 θάλασσαν γῆ), ἐκ δὲ τῆς Βοττίας καλουμένης Βοττιαίους, οἱ
 νῦν ὅμοροι Χαλκιδέων οἰκοῦσι· τῆς δὲ Παιονίας παρὰ τὸν
 Αἰξίον ποταμὸν στενὴν τινα καθήκουσαν ἄνωθεν μέχρι
 Πέλλης καὶ θαλάσσης ἐκτίσαντο, καὶ πέραν Ἀξιοῦ μέχρι
 Στρυμόνος τὴν Μυγδονίαν καλουμένην Ἠδῶνας ἐξελάσαντες
 4 νέμονται. ἀνέστησαν δὲ καὶ ἐκ τῆς νῦν Ἑορδίας καλουμένης 10
 Ἑορδοῦς, ὧν οἱ μὲν πολλοὶ ἐφθάρησαν, βραχὺ δέ τι αὐτῶν
 περὶ Φύσκαν κατ᾿έγκηται, καὶ ἐξ Ἀλμωπίας Ἀλμῶπας.
 5 ἐκράτησαν δὲ καὶ τῶν ἄλλων ἔθνων οἱ Μακεδόνες οὗτοι,
 ἃ καὶ νῦν ἔτι ἔχουσι, τὸν τε Ἀνθεμῶντα καὶ Γρηστωνίαν
 6 καὶ Βισαλτίαν καὶ Μακεδόνων αὐτῶν πολλήν. τὸ δὲ ξύμπαν 15
 Μακεδονία καλεῖται, καὶ Περδίκκας Ἀλεξάνδρου βασιλεὺς
 αὐτῶν ἦν ὅτε Σιτάλκης ἐπῆει.

1. πρῶτον A.B.E.F.G.H.V.g.h. Poppo. Goell. Bekk. C. et vulgo πρῶτοι.
 2. περιερίας h. πείρους e. πάγκαιον πέρα c. 3. φράγητα C.K.N.c.
 4. φάγητα f. καὶ post ἔτι om. G.L.O.P.e. 5. βοττι as F. deletis litteris duabus.
 7. αξίων K.L.O.P. Goell. Bekk. vulgo αξιον. 8. αξιοῦ I.L.O.P. Goell. Bekk.
 vulgo αξίου. 10. καλουμένης] om. L.O.P. ante ἑορδίας ponit c. 11. ἑορδοῦς
 K.L.O. cum Herodiano apud Stephanum Byz. et Herodot. VII. 185, 3. Poppo.
 Goell. vulgo, et Bekk. in ed. minor. ἑορδοῦς. ἐφθάρησαν A.B.C.E.F.G.H.I.K.L.N.
 O.P.Q.V.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo διεφθάρησαν. τι] καὶ G.
 12. φύσαν L.O.P. φυσκίαν H.d.i. σφύκαν E. ἀλμῶπας H. ἀλμωπὰς K.
 13. καὶ post δὲ om. g. 14. γρηστωνίαν. A.B.C.E.F.G.V.b.c. et Dukeriani, nisi
 fallor, omnes, praeter K. qui γρηστωνίαν. vulgo κρηστωνίαν. γρηστωνίαν Poppo.
 Goell. Bekk. 15. βισαντίαν A.B.F.V.h.

reditum Heraclidarum Argos obtinuit.
 Vide etiam Herod. IX. 44, 2. 45, 2. et
 V. 22. HUDS.

14. Γρηστωνίαν] Ita MSS. hic et alibi.
 Gr. cum o male. Stephanus, Theo-
 pompus apud Athenaeum, Herodotus,
 Aristoteles de Mirabil. Ausc. p. 112.
 Lycophron bis, receptam lectionem
 tuentur. Stephanus mendose uno in
 loco Γαστρωνίαν. Theopompus apud
 Athen. III. p. 77. Γραστωνία. Herodot.
 VII. 124, 3. Κρηστωνική ex Ionismo, κ pro

γ. Ibi MS. Flor. Κρηστωνίης, pro Κρη-
 στανιῆς, Tzetzēs, Κρηστωνίη, ἀπὸ τῆς
 Ἄρεος καὶ Κυρήνης θυγατρὸς. Sic Κρη-
 στωνίης ἔχισ apud Lycophron. v. 499.
 ubi MS. Seld. Κρηστωνίης, et τὸν Κρη-
 στωνίης θεόν, v. 937. Pro Κραστωνία
 apud Aristotel. legendum Κρηστωνία,
 auctore Sylburgio. WASS. Confer quae
 ad Stephanum in Γαστρωνία, Γρηστω-
 νία, et Κρηστων adnotant Interpretes.
 DUKE.

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C. Καὶ οἱ μὲν Μακεδόνες οὗτοι ἐπιόντος πολλοῦ στρατοῦ
 ἀδύνατοι ὄντες ἀμύνεσθαι ἔς τε τὰ καρτερὰ καὶ τὰ τείχη,
 ὅσα ἦν ἐν τῇ χώρᾳ, ἐσεκομίσθησαν. ἦν δὲ οὐ
 πολλὰ, ἀλλὰ ὕστερον Ἀρχέλαος ὁ Περδίκκου
 υἱὸς βασιλεὺς γενόμενος τὰ νῦν ὄντα ἐν τῇ
 χώρᾳ φκοδόμησε καὶ ὁδοὺς εὐθείας ἔτεμε καὶ τᾶλλα διε-
 κόσμησε τὰ τε κατὰ τὸν πόλεμον ἵπποις καὶ ὄπλοις καὶ τῇ
 ἄλλῃ παρασκευῇ κρείσσονι ἢ ξύμπαντες οἱ ἄλλοι βασιλεῖς
 ὁκτὼ οἱ πρὸ αὐτοῦ γενόμενοι. ὁ δὲ στρατὸς τῶν Θρακῶν ἐκ
 τῆς Δοβήρου ἐσέβαλε πρῶτον μὲν ἐς τὴν Φιλίππου πρότερον
 οὔσαν ἀρχὴν, καὶ εἶλεν Εἰδομένην μὲν κατὰ κράτος, Γορτυ-

1. καὶ] om. b. 2. ἀμύνεσθαι N.Q.V. et marg. G. καρτερικὰ c. 6. ἔτεμενε K.
 7. τὸν] om. L.O.P. 8. κρείσσον N.Q.V. οἱ ante ἄλλοι om. A.B.E.F.H.
 Q.V.g.h. 11. εἶλον L.O.P. εἰλομένην Q. ὁδομένην c. et rec. V.

6. ὁδοὺς ἔτεμε] Ita loquitur Herodot. IV. 136, 3. WASS.

καὶ τᾶλλα διεκόσμησε κ. τ. λ.] Διεκόσμησε scil. τὴν χώραν, as in II. 15, 3. τὰ τε ἄλλα διεκόσμησε τὴν χώραν, καὶ—ξυνέκισε πάντας. Compare also VI. 41, 3. τὸ κοινὸν κοσμηθῆναι καὶ ἵπποις καὶ ὄπλοις. The conjunction τε in τὰ τε κατὰ τὸν πόλεμον is enclosed by Haack and Porpo in brackets, as confusing the sentence. But it appears to be a mere copula; “and furnished the coun-” try in other matters, and in what re-” lates to war (he furnished it) with “horses,” &c. That τε is often used in this manner Porpo not only acknow-” ledges, but complains of Benedict for altering a passage because he was not aware of this very thing. See Obser-” vatt. in Thucyd. p. 14.

7. ἵπποις καὶ ὄπλ.] Ex hoc loco rationem reddi posse existimat Begerus, cur Archelai numismata Equum in aversa exhibent. HUDS.

8. ξύμπαντες οἱ ἄλλοι βασιλεῖς] Non Græcum esse puto ξύμπαντες οἱ βασιλεῖς ὁκτὼ, debuit enim esse οἱ ὁκτὼ βασιλεῖς, non οἱ βασιλεῖς ὁκτὼ, et articulum omit-” tit MSS. pars. Sed alia sunt delenda: scripseris suspicor Thucydidem, ἢ ξύμ-” παντες οἱ πρὸ αὐτοῦ γενόμενοι. DOBREE. But is it necessary to take ὁκτὼ with the words immediately preceding it?

Is it not rather, “than all the other” “kings together, who were, that is, his” “predecessors, eight in number?” If any thing is to be struck out, I would rather omit the article before πρὸ αὐτοῦ, “than all the other kings, of whom” “there were eight before him.” But it is possible that the words οἱ πρὸ αὐ-” τοῦ are merely put in to explain more clearly whom the writer meant by ξύμ-” παντες οἱ ἄλλοι βασιλεῖς.

Βασιλεῖς ὁκτὼ, etc.] Ab Herodoto (VIII. 139.) septem priores Macedoniae reges recensentur. I. Perdiccas, condi-” tor regni. II. Aræus (alias Argeus.) III. Philippus. IV. Aeropus. V. Al-” cetas. VI. Amyntas. VII. Alexander. Huic successit Perdiccas pater Arche-” lai. HUDS.

11. Εἰδομένην—Γορτυνίαν—Ἀταλάντην] All these places are rightly laid down by Dr. Cramer in the upper part of the valley of the Axios, by which Sitalkes was now descending. See his map, and his Descript. of Greece, vol. I. p. 230. It appears probable that Ἀταλάντην is an error for Ἀλλάντην, as a place of that last name is mentioned by Pliny and Steph. Byzantinus. By “the coun-” try to the left of Pella,” must be un-” derstood of course that to the eastward of it, as Sitalkes was marching south-” wards.

νίαν δὲ καὶ Ἀταλάντην καὶ ἄλλα ἄττα χωρία ὁμολογία διὰ
 τὴν Ἀμύντου φιλίαν προσχωροῦντα τοῦ Φιλίππου υἱέος
 παρόντος· Εὐρωπὸν δὲ ἐπολιόρκησαν μὲν, ἐλείν δὲ οὐκ
 4 ἐδύναντο. ἔπειτα δὲ καὶ ἐς τὴν ἄλλην Μακεδονίαν προὔχῳρει
 5 τὴν ἐν ἀριστερᾷ Πέλλης καὶ Κύρρου. ἔσω δὲ τούτων ἐς τὴν
 Βοττιαίαν καὶ Πιερίαν οὐκ ἀφίκοντο, ἀλλὰ τὴν τε Μυγδονίαν
 6 καὶ Γρηστωνίαν καὶ Ἀνθεμουῖντα ἐδήουν. οἱ δὲ Μακεδόνες
 πεζῶ μὲν οὐδὲ διενοοῦντο ἀμύνεσθαι, ἵππους δὲ προσμετα-
 πεμφάμενοι ἀπὸ τῶν ἄνω ξυμμάχων, ὅπη δοκοῖ, ὀλίγοι πρὸς
 7 πολλοὺς ἐσέβαλλον ἐς τὸ στράτευμα τῶν Θρακῶν. καὶ ἡ¹⁰
 μὲν προσπέσοιεν, οὐδεὶς ὑπέμενεν ἄνδρας ἱππέας τε ἀγαθοὺς
 καὶ τεθωρακισμένους, ὑπὸ δὲ πλήθους περικληρόμενοι αὐτοὺς
 πολλαπλασίῳ τῷ ὀμίλῳ ἐς κίνδυνον καθίστασαν· ὥστε
 τέλος ἡσυχίαν ἦγον, οὐ νομίζοντες ἱκανοὶ εἶναι πρὸς τὸ πλεόν
 κινδυνεύειν. CI. ὁ δὲ Σιτάλκης πρὸς τε τὸν Περδίκκαν¹⁵
 λόγους ἐποιεῖτο ὧν ἕνεκα ἐστράτευσεν, καὶ
 ἐπειδὴ οἱ Ἀθηναῖοι οὐ παρήσαν ταῖς ναυσίν,
 ἀπιστοῦντες αὐτὸν μὴ ἦξειν, δῶρα δὲ καὶ

He is disappointed of
 the promised coopera-
 tion of an Athenian
 fleet; and is persuaded

1. τᾶλλα K. ἀλλ' ἄττα V. 2. τὴν τοῦ ἀμύντου b. υἱέος] om. d.
 4. ἐδύναντο A.B.C.E.F.G.H.Q.V.g. Poppo. Goell. Bekk. ἐδύνατο h. vulgo ἡδί-
 ναντο. προσεχῳρει L. προυχ. Bekk. 5. πέλης V. κύρου g.h. κύβου e.
 δὲ τούτων ἐς] τουδε F. 6. τε] om. L.O.P. 7. γρηστωνίαν A.B.C.V.b.c.e.h.
 et qui supra. στήγωνίαν d.i. 8. οὐ C.G.L.O.P.e. ἵπποις H. προσμεταπ.
 οἱ ἀπὸ e. 9. ἄνω] om. K. ὅποι H.Q.c. δοκεῖ L.O.P.d.e.i. 10. ἐσέβα-
 λον A.E.F.H.V.b.g. 11. ὑπέμενεν P.Q.V. 12. περικληρόμενοι A.B.C. περι-
 κληρόμενοι h. Poppo. Goell. Bekk. vulgo περικλειόμενοι. 18. δῶρα δὲ Poppo.
 Haack. Vulgo et Bekk. δῶρά τε.

1. ἄττα] De particula post Gramma-
 ticos veteres egerunt Budæus in Com-
 mentar. Ling. Gr. p. 967. Steph. Ap-
 pend. ad Script. de Dial. p. 82. Maus-
 sac. ad Harpocrat. et Vales. ad Notas
 Maussaci. DUKER. Add Hermann on
 Viger, note 37.

18. ἀπιστοῦντες αὐτὸν μὴ ἦξειν] Sic I.
 10, 1. ubi Schol. adnotat, μὴ post ἀπι-
 στεῖν Ἀττικῶς abundare. Lucian. Rhetor.
 præcept. p. 321. ei duas negationes
 adponit: οὐχ ἔξουσιν ὅπως ἀπιστήσουσι
 μὴ οὐχὶ πάνδεινόν τινα ἐν τοῖς λόγοις
 ἀγωνιστὴν εἶναι σε. Eumdem pleonas-

mum post ἀπαγορεύω, καλῶν, ἀρνούμαι,
 et εἰργῶ observat Stephanus ad Corinth.
 artic. VIII. et XLIII. Simile est supr.
 II. 49, 6. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν.
 Add. infr. ad III. 1, 2. DUKER.

δῶρα δὲ καὶ πρόσθεις ἐπεμψαν αὐτῷ]
 So Haack and Poppo read, instead of
 δῶρά τε, which cannot be sense unless
 we insert ἀλλὰ before it, a more violent
 alteration than Poppo's. Stephen pro-
 posed to read ἐπεμψεν, but this surely
 cannot be right, without adding ὁ δὲ
 before δῶρά τε καὶ πρόσθεις ἐπεμψεν,
 because ἐπεμψεν could only refer to

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by his nephew Seuthes to accept the overtures of Perdicaas, and to return home with his army.

πρέσβεις ἔπεμψαν αὐτῷ, ἔς τε τοὺς Χαλκιδίας καὶ Βοττιαίους μέρος τι τοῦ στρατοῦ πέμπει, καὶ τειχίρεις ποιήσας ἐδῆον τὴν γῆν. καθη-
μένου δ' αὐτοῦ περὶ τοὺς χώρους τούτους οἱ πρὸς νότον οἰκοῦντες Θεσσαλοὶ καὶ Μάγνητες καὶ οἱ ἄλλοι ὑπήκοοι Θεσσαλῶν καὶ οἱ μέχρι Θερμοπυλῶν Ἕλληνες ἐφοβήθησαν μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ, καὶ ἐν παρασκευῇ ᾗσαν. ἐφοβήθησαν δὲ καὶ οἱ πέραν Στρυμόνος πρὸς βορέαν Θρᾶκες, οἱ πεδία εἶχον, Παναῖοι καὶ Ὀδόμαντοι καὶ Δρῶοι καὶ Δερσαῖοι· αὐτόνομοι δ' εἰσὶ πάντες. παρέσχε δὲ λόγον καὶ ἐπὶ τοὺς τῶν Ἀθηναίων πολεμίους Ἕλληνας, μὴ ὑπ' αὐτῶν ἀγόμενοι κατὰ τὸ ξυμμαχικὸν καὶ ἐπὶ σφᾶς χωρήσωσιν. ὁ δὲ τὴν τε Χαλκιδικὴν καὶ Βοττικὴν καὶ Μακεδονίαν ἅμα ἐπέχων ἔφθειρε· καὶ ἐπειδὴ αὐτῷ οὐδὲν ἐπράσσετο ὧν ἕνεκα

7. καὶ post μὴ om. g. δ' στρατὸς] om. L. χωρήσει V. 8. βορέαν
G.P. 9. καὶ ὅσοι Q. Παναῖοι K. Ὀδόμαντοι E. Ὀδόμαντοι g. Ὀδόματοι i.
Δρῶοι F. 10. σερσαῖοι K. παρέχει h. 11. τῶν τοῦς F. deletis post
ἐπὶ duabus vel tribus. τῶν] om. L.O. πολεμίους καὶ Ἕλληνας c.f. 12. χω-
ρήσουσιν K. 13. τε] μὲν O. om. d. 14. ἐπράττετο c.f.

Perdiccas. But Poppo's alteration is the simplest, and makes the whole passage intelligible.

5. Μάγνητες] Magnesia post Strabonis tempora Thessaliæ adjecta est. vid. Plin. IV. 9. Ptolemæus aliis ascribit. Μαγνητικὴ Æschylus, Pers. 492. Μαγνησίαν Dioscorides memorat pag. 193. At civitatem intelligit ad Mæandrum sitam, de qua Tournesfort. II. 370. WASS.

9. Ὀδόμαντοι] Vide Aristoph. Acharnenses, ejusque Scholiasten, p. 378. apud quem Ὀδόμαντες appellantur.—HUNS. Ὀδόμαντοι MSS. hic et p. 294. uti et Steph. v. Herodot. V. 16, 1. Liv. XLV. 4. Confer Dissertat. Morini de Odomantis, et Suidam v. ἀπογεθράκεν, et quem ibi citat Aristoph. WASS.

καὶ Δρῶοι] The name of this people is considered by Gatterer (Commentatt. de Thracia apud Poppon. Prolegom. vol. II. p. 380.) to be a mere corruption of Δερσαῖοι, the name given by Steph. Byzant. to the tribe which Herodotus

calls Δερσαῖοι, VII. 110, 1. He supposes that the words καὶ Δερσαῖοι were added by some one who wished to correct from Herodotus the orthography of the tribe's name. And Poppo and Gøller have enclosed the words καὶ Δρῶοι in brackets, on the authority of Gatterer, and yet retain the reading καὶ Δερσαῖοι; whereas Gatterer wishes to leave out these last words, and to alter Δρῶοι into Δερσαῖοι. But it seems to me altogether idle to indulge in conjectures about a matter of which we know so little. Gatterer may be right; but our ignorance of any tribe called Droï is certainly no sufficient reason for suspecting the genuineness of the word; for in the very next chapter mention is made of a place in the heart of Greece, Coronta, near Stratus, of which we know nothing more than what Thucydides there says of it.

14. ἐπέχων] ἐπιτιμῶνος Schol. Compare Herodot. VIII. 35, 1. ὅσα—ἐπέσχον τῆς Φωκίδος, πάντα ἐσιναμῶρεον. and

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ἐσέβαλε, καὶ ἡ στρατιὰ σῖτόν τε οὐκ εἶχεν αὐτῷ καὶ ὑπὸ
χειμῶνος ἐταλαιπώρει, ἀναπείθεται ὑπὸ Σεύθου τοῦ Σπαρ-
δάκου, ἀδελφιδοῦ ὄντος καὶ μέγιστον μεθ' αὐτὸν δυναμένου,
ὥστ' ἐν τάχει ἀπελθεῖν. τὸν δὲ Σεύθην κρύφα Περδίκκας
ὑποσχόμενος ἀδελφὴν ἑαυτοῦ δώσειν καὶ χρήματα ἐπ' αὐτῇ⁵
ἠπροσποιεῖται. καὶ ὁ μὲν πεισθεὶς, καὶ μείνας τριάκοντα τὰς
πάσας ἡμέρας, τούτων δὲ ὀκτὼ ἐν Χαλκιδεῦσιν, ἀνεχώρησε
τῷ στρατῷ κατὰ τάχος ἐπ' οἴκου· Περδίκκας δὲ ὕστερον
Στρατονίκην τὴν ἑαυτοῦ ἀδελφὴν δίδωσι Σεύθῃ, ὥσπερ
ὕπείσχετο. τὰ μὲν οὖν κατὰ τὴν Σιτάλκου στρατείαν οὕτως¹⁰
ἐγένετο.

CII. Οἱ δὲ ἐν Ναυπάκτῳ Ἀθηναῖοι τοῦδε τοῦ χειμῶνος,
ἐπειδὴ τὸ τῶν Πελοποννησίων ναυτικὸν διελύθη, Φορμίωνος
ἡγουμένου ἐστράτευσαν, παραπλεύσαντες ἐπ'
Ἀστακοῦ καὶ ἀποβάντες, ἐς τὴν μεσόγειαν τῆς¹⁵
Ἀκαρνανίας τετρακοσίοις μὲν ὀπλίταις Ἀθη-

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GREECE.
Operations of Phor-
mion. He is hin-
dered by the season

2. σπαρδάκου A.B.E.F.H.V.h. Poppo. Goell. Bekk. σπαρδόκου C.G.I.N.P.f.g.
σπαρδοκῷ K. vulgo σπαρδόκου. 3. μεθ' αὐτὸν A.B.E.G.K.N. Poppo.
Goell. Bekk. μεθ' ἑαυτὸν C.F.H.L.O.P.V.g. μεθ' ἑαυτοῦ e. μεθ' ἑαυτῶν I.
vulgo μετ' αὐτῶν. 6. τὰς πάσας ἡμέρας τριάκοντα g. 8. ἐπ' οἴκου] om.
L.O.P. 9. αὐτοῦ e. θέσει c. 10. τὸ P. οὖν A. om. B.C.E.F.G.K.
c.d.e.g.h.i. Poppo. Bekk. ed. 1832. τῇ] om. i. στρατίαν V. 12. τοῦδε
τοῦ A.B.E.F.H.N.V.g.h.i. Poppo. Goell. Bekk. C.G. et vulgo τοῦ αὐτοῦ.
15. μεσόγειαν c.f. 16. ὀπλίτας τῶν ἀθηναίων K.

still more the expression which occurs
several times in IX. 31, 2, 4. Πέρσαι
ἐπείχον τοὺς Τεγεῆτας. Μῆδοι ἐπείχον
Κορινθίους, κ. τ. λ. that is to say, "Co-
"rinthians imminerebant;" were drawn up
opposite to them, so as to have them
within their reach when the attack be-
gan. And so Sitalkes is said to have
commanded at once the three countries
of Chalcidice, Bottica, and Macedonia,
and to have carried his ravages into
them all. The notion of "stopping"
has nothing to do, I think, with the
word ἐπείχων in this place.

1. ἡ στρατιὰ σῖτόν τε οὐκ εἶχεν αὐτῷ]
For this dative case, compare the note
on I. 6, 3. διὰ τὸ ἀβροδίατον. It may

perhaps be expressed, "When he found
"that the army had no provisions;"
for it belongs rather to the whole sen-
tence than to any particular word in it.
Compare Livy II. 29. "Pulset tum
"michi lictorem," &c. "I should like
"then to see any one strike a lictor."

6. τριάκοντα τὰς πάσας ἡμέρας] "Thirty
"days in all." Compare I. 100, 1. and
the note there.

14. ἐστράτευσαν—ἐς τὴν μεσόγειαν τῆς
Ἀκαρνανίας] Such appears to me to be
the true stopping and construction of
this passage, taking the words παρα-
πλεύσαντες ἐπ' Ἀστακοῦ καὶ ἀποβάντες,
"having sailed along the shore to As-
"tacus, and having disembarked," as a

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of the year from attacking Cēniadæ. Situation of that town, and description of the alluvion deposited by the river Achelous, out of which the Echi-
 5 nades islands had gradually been formed.

ναίων τῶν ἀπὸ τῶν νεῶν, τετρακοσίοις δὲ Μεσσηνίων. καὶ ἔκ τε Στρατοῦ καὶ Κορόντων, καὶ ἄλλων χωρίων ἄνδρας οὐ δοκοῦντας βεβαίους εἶναι ἐξήλασαν, καὶ Κύνηπα τὸν Θεολύτου ἐς Κόροντα καταγαγόντες ἀνεχώρησαν πάλιν ἐπὶ τὰς ναῦς. ἐς γὰρ Οἰνιάδας αἰεὶ ποτε³ πολεμίους ὄντας μόνους Ἀκαρνάνων οὐκ ἐδόκει δυνατόν εἶναι χειμῶνος ὄντος στρατεῦειν· ὁ γὰρ Ἀχελῷος ποταμὸς ῥέων

2. καὶ ante ἐκ A.B.C.E.F. om. G.H.L.O.P.V. Bekk. κοράντων g. 4. εἶναι] om. Q. Vocis Θεολύτου τ corr. F. 5. κόροντα g. 8. ὄντος] om. K.

sort of parenthesis. For although ἀποβάτες ἐς τὴν μεσόγειαν may be a condensed expression for ἀποβάτες καὶ ἀναβάτες ἐς τὴν μεσόγειαν, yet the καὶ in the words καὶ ἔκ τε Στρατοῦ is wholly unnecessary if καὶ ἀποβάτες be the beginning of the sentence; and Bekker accordingly has omitted it, but I think on insufficient authority. Besides, the object of the expedition was not Astacus, which is merely mentioned as the place where the troops landed, but the interior of Acarnania; and therefore ἐστράτευσαν ἐς τὴν μεσόγειαν is more correct than ἐστράτευσαν ἐν Ἀστακοῦ. For the sort of parenthesis formed by the participles παραπλεύσαντες καὶ ἀποβάτες, compare I. 61, 2. note, καὶ περὶ ῥάσσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες.

5. Κόροντα] Et Steph. sic legit: de oppido altum apud veteres silentium. WASS.

8. ὁ γὰρ Ἀχελῷος ποταμὸς κ. τ. λ.] I have followed Bekker and Götter in admitting Poppo's conjecture δ' ἐξείς instead of διεξίς, as otherwise there is nothing to answer to the μὲν after ἀνωθεν. Thucydides says that the Achelous passes by Stratus in the upper part of its course, and by Cēniadæ near its mouth. Ἀνωθεν is not "from above," but simply "above," or "high up the river." Compare III. 68, 4. οἰκίσματα ἔχον κάτωθεν καὶ ἀνωθεν, and what is still more apposite, IV. 108, 1. ἀνωθεν μὲν ὁδοὺς λίμνης, τὰ δὲ πρὸς Ἡϊόνα τριήρεσι τηρουμένων. Compare

also the note on τὸ ἐκ τοῦ ἰσθμοῦ τείχος, I. 64, 1. As to the situation of Cēniadæ, it is still a matter of uncertainty; and not unnaturally, since the country about the mouths of great rivers is so changed in the course of years from the rivers altering their channels, and from the gradual increase of the alluvial soil formed by their depositions, that its ancient character can no longer be recognised in aftertimes. But I believe Dr. Cramer is right in placing Cēniadæ on the east of the ancient bed of the Achelous, and not at Trigardon, where Pouqueville, Kruse, and Mr. Dodwell fix it. It is true that Trigardon, as laid down by Arrowsmith in the Eton Atlas, as I think, on the authority of Captain Smyth's survey of this coast, is on the east of the present bed of the river; but it seems probable that the ancient river ran into what is now the lake of Anatolico or Messalongia; and I am inclined to agree with Sir W. Gell in placing Cēniadæ at Kuria Irene, about four miles to the north of Messalongia, on a rocky hill, where the ruins of an ancient city are still visible. The strongest objection to this opinion is the smallness of the existing remains, which, according to Mr. Dodwell, are not more than two miles in circuit. But is it not possible that what was in fact only the hill of the citadel may have been mistaken for the whole of the town? a mistake which Sir W. Gell assured me has happened in many instances, and particularly in describing

ἐκ Πίνδου ὄρους διὰ Δολοπίας καὶ Ἀγραίων καὶ Ἀμφιλόχων
καὶ διὰ τοῦ Ἀκαρνανικοῦ πεδίου, ἄνωθεν μὲν παρὰ Στράτον
πόλιν, ἐς θάλασσαν †δ' ἐξίεις† παρ' Οἰνιάδας καὶ τὴν πόλιν
αὐτοῖς περιλιμνάζων, ἄπορον ποιεῖ ὑπὸ τοῦ ὕδατος ἐν χειμῶνι
4 στρατεύειν. κεύται δὲ καὶ τῶν νήσων τῶν Ἐχινάδων αἰς
πολλαὶ καταντικρὺ Οἰνιαδῶν, τοῦ Ἀχελφού τῶν ἐκβολῶν
οὐδὲν ἀπέχουσαι, ὥστε μέγας ὢν ὁ ποταμὸς προσχοῖ αἰεὶ καὶ
εἰσὶ τῶν νήσων αἱ ἡπείρωνται, ἐλπίς δὲ καὶ πάσας οὐκ ἐν
5 πολλῇ τινὶ ἂν χρόνῳ τοῦτο παθεῖν. τό τε γὰρ ρεῦμά ἐστι
μέγα καὶ πολὺ καὶ θολερὸν, αἷ τε νῆσοι πυκναὶ, καὶ ἀλλήλαις 10
τῆς προσχώσεως †τῷ† μὴ σκεδάννυσθαι σύνδεσμοι γίνον-
ται, παραλλάξ καὶ οὐ κατὰ στοῖχον κείμεναι, οὐδ' ἔχουσαι
6 εὐθείας διόδους τοῦ ὕδατος ἐς τὸ πέλαγος. ἔρημοι δ' εἰσὶ καὶ

1. ἀγραίων E. ἀγραίων Poppo. Goell. vulgo et Bekk. ἀγραῶν. Sed. vid. Popp. Prolegom. II. p. 148. 2. ἀκαρνανικοῦ C.K. cum Demetrio Phal. μέν] om. Demetrius. περὶ L.O.P. 3. δ' ἐξίεις] διεξίεις libri omnes. correxit Poppo. δ' ἐξίεις Goell. Bekk. 4. αὐτοῖς] αὐτοῖς τε g. αὐτοῖς τοι A.h. αὐτοῖς τοῖς E. Post αὐτοῖς deletas duas vel tres F. 5. alterum τῶν om. e. 6. καὶ ἀντικρὺ K. 7. προσχοῖ K.d.e.f.g.h.i. 8. δε] om. P. 9. τινὶ ἂν] om. K. 10. μέγα] om. g. καὶ πολὺ θολερὸν L. 11. τὸ E.K.i. 12. παραλλάξ F. στοιχείων e. κείμενον P. 13. διόδους om. E. ἔρημοι Bekk.

the remains of Veii. Or have we any good reasons for supposing that CEniadæ, allowing for the narrowness of the ancient streets, must have been more than two miles in circuit? As to the Echinades, a great number of them have been, according to the expectation of Thucydides, united to the mainland, and now appear only as hills rising in the plain. In fact, according to Arrow-smith's map, they have all become part of the mainland, except a few which form a sort of reef at the mouth of the lake of Messalongia. The islands still, as in ancient times, called Oxise, were not part of the cluster of the Echinades, but lay further to the west; still less ought the name of Echinades to be given to the islands which lie to the north of Oxise, and which are many

miles distant from the ancient course of the Achelous.

11. †τῷ† μὴ σκεδάννυσθαι] This, I think, must be wrong. Poppo prefers τοῦ μὴ σκεδάννυσθαι, comparing II. 75, 5. ξύνδεσμος δ' ἦν τὰ ξύλα τοῦ μὴ-ἀσθε-νὲς εἶναι τὸ οἰκοδόμημα. Two or three MSS. read τὸ μὴ σκεδάννυσθαι, which would also give the same meaning. The sense is, "the islands serve to connect" the depositions made by the river "with one another, so that the soil" "should not be dispersed in the sea." ξύνδεσμος is used actively, II. 75, 5. ξύνδεσμος ἦν τὰ ξύλα. i. e. the timber served as a frame to hold the bricks together, just as the islands were a frame to hold the alluvium of the river together, and prevent it from being carried out to sea.

WESTERN GREECE. A. C. 429. Olym. 87. 4.

οὐ μεγάλοι. λέγεται δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρεω, ὅτε γ
 δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλων
 ταύτην τὴν γῆν χρῆσαι οἰκεῖν, ὑπειπόντα οὐκ εἶναι λύσιν
 τῶν δειμάτων πρὶν ἂν εὐρὼν ἐν ταύτῃ τῇ χώρᾳ κατοικήσῃται
 5 ἥτις ὅτε ἔκτεινε τὴν μητέρα μήπω ὑπὸ ἡλίου ἑωρᾶτο μηδὲ γῇ
 ἦν, ὥς τῆς γε ἄλλης αὐτῷ μεμασμένης. ὁ δ' ἀπορῶν, ὥς 8
 φασί, μόλις κατενόησε τὴν πρόσχωσιν ταύτην τοῦ Ἀχελφού,
 καὶ ἐδόκει αὐτῷ ἱκανὴ ἂν κεχώσθαι δίαίτα τῷ σώματι ἀφ'
 οὐπερ κτείνας τὴν μητέρα οὐκ ὀλίγον χρόνον ἐπλανᾶτο. καὶ 9
 10 κατοικισθεὶς ἐς τοὺς περὶ Οἰνιάδας τόπους ἐδυνάστευσέ τε
 καὶ ἀπὸ Ἀκαρνῶνος παιδὸς ἑαυτοῦ τῆς χώρας τὴν ἐπωνυμίαν
 ἐγκατέλιπε. τὰ μὲν περὶ Ἀλκμαίωνα τοιαῦτα λεγόμενα 10
 παραλάβομεν.

1. ὅτε C. 2. μητρὸς συνέβη τὸν f. 3. χρῆσαι τ. τ. γ. οἰκεῖν V.
 εἰπόντα O. 4. κατοικήσῃται A.B.I.N.P.Q.V.c.e.f.g.h. 6. γε ἄλλης γῆς
 ὅλης L.O.P.Q. γῆς ἄλλης e. 7. πρόσχωσιν C.d. τοῦ om. c. 8. ἂν
 κεχώσθαι] ἀνακεχώσθαι Stephanus. 10. οἰνιάδας e. 11. τῇ χώρᾳ L.Q.g.
 12. κατέλιπε F.H. μὲν περὶ A.B.C.E.F.G.K.L.O.g.h. Poppo. Goell. Bekk.
 vulgo μὲν οὖν περὶ. λεγόμενα] λέγομεν d A.B.H.N.V.g.h. et corr. F. 13. παρα-
 λάβομεν d.

1. λέγεται δὲ καὶ Ἀλκ.] Vide Schol.
 ad Lucianum, tom. II. Philostratum
 l. 7. et Basilium in Epist. ad Gregorium
 Theol. et Hyginum, Fab. 73. HUDS.
 Confer Pausan. VIII. 24. p. 646. Schol.
 Luciani p. 52. Strabonem X. p. 710.
 WASS. Lucian. de Saltat. p. 804. inter
 argumenta saltationis, quæ Ætolia sup-
 peditare possit, memorat Ἐχινάδων ἀνά-
 δουσιν, καὶ μετὰ τὴν νανίαν Ἀλκμαίωνος
 οἰκισιν. Add. Apollodor. III. 7. 5.
 Sed is l. 9. 21. non recte easdem facit
 Echinadas et Strophadas. Quod autem
 Thucydides Echinadas ἐρμους esse di-
 cit, id de plerisque et minoribus intel-
 ligendum esse, quia Dulichium quoque
 inter eas ponit Strabo, putat Cellar. II.
 Geogr. Ant. 14. Et εὐλαμένους fuisse ex
 hoc Callimachi Hymn. in Del. v. 155.
 λιπαρὸν ἦνεσσιν Ἐχινάδες ὄρμον ἔχου-
 σαι, observat ibi Spanhæm. DUCKER.
 ὅτε δὴ ἀλᾶσθαι αὐτὸν] Infinitivus
 legitur post ὅτε in oratione obliqua,
 more et Græcis et Latinis usitato. vid.

Bredov. ad I. 91, 5. Matth. Gr. Gr. p.
 773. [§. 537.] Herman. ad Viger. p. 823.
 [not. 156.] Conf. IV. 98, 4. εἰ μὲν ἐπὶ
 πλέον δυνήθηται, sic enim e codicibus
 repetendum pro δυνήθειν. I. 91, 5. ὅσα
 αὐτὸν ἐκείνων βουλευέσθαι, ubi vide
 V. 62. extr. ἀνευ ὧν μὴ κύριον εἶναι, VI.
 64. extr. ἀφ' ὧν αὐτὸς ἦκειν, VII. 47, 3.
 ἀπερ διακινδυνεύσαι. Cicero in Verrem,
 I. 90. "Siculos sane in eo liberos fu-
 "isse, qui quamobrem arcesserentur
 "cum intelligerent, non venisse."—
 GÖLLER. Jelf. 889.

8. δίαίτα τῷ σώματι] "A place suffi-
 "cient to support life." Compare Ari-
 stot. Ethic. Nicomach. I. 6, 3. and Phi-
 lostratus Vit. Herodis, p. 562. φασιν
 αὐτὸν καὶ πολλοὺς τὸ Ὀρικόν, ὡς εἴη δίαίτα
 τῷ σώματι ἐπιτηδεῖα.

11. τῆς χώρας τὴν ἐπωνυμίαν ἐγκατέ-
 λιπε] This might have been expressed
 otherwise, with the dative case, τῇ χώρᾳ
 τὴν ἐπωνυμίαν αὐτῆς ἐγκατέλιπε. "He
 "left the country its name."

WESTERN GREECE. A. C. 439. Olymp. 87. 4.

CIII. Οἱ δὲ Ἀθηναῖοι καὶ ὁ Φορμίων ἄραντες ἐκ τῆς Ἀκαρνανίας καὶ ἀφικόμενοι ἐς τὴν Ναύπακτον ἅμα ἦρι

In the early spring Phormion goes home to Athens with his prizes and prisoners. κατέπλευσαν ἐς τὰς Ἀθήνας, τοὺς τε ἐλευ-
θέρους τῶν αἰχμαλώτων ἐκ τῶν ναυμαχιῶν ἄγοντες, οἱ ἀνὴρ ἀντ' ἀνδρὸς ἐλύθησαν, καὶ

² The latter are exchanged for an equal number of Athenians, prisoners to the Peloponnesians. τὰς ναῦς ἅς εἶλον. καὶ ὁ χειμὼν ἐτελεύτα οὗτος, καὶ τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

5. οἱ] om. P.
ἔγραψεν g.

6. ἐτελεύτα] om. G.I.L.O.P.e.

8. τοῦδε C.e.

συν-

ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ

Γ.

ΤΟΥ δ' ἐπιγιννομένου θέρους Πελοποννήσιοι καὶ οἱ ξύμ-
 μαχοι ἅμα τῷ σίτῳ ἀκμάζοντι ἐστράτευσαν ἐς τὴν
 Ἀττικήν· ἡγεῖτο δὲ αὐτῶν Ἀρχίδαμος ὁ Ζευ-
 ξιδάμου Λακεδαιμονίων βασιλεύς. καὶ ἐγκα-
 θεζόμενοι ἐδῆρουν τὴν γῆν· καὶ προσβολαὶ,
 ὥσπερ εἰώθεσαν, ἐγίνοντο τῶν Ἀθηναίων
 ἱππέων ὅπῃ παρείκοι, καὶ τὸν πλεῖστον ὄμιλον τῶν ψιλῶν
 εἶργον τὸ μὴ προεξιόντας τῶν ὅπλων τὰ ἐγγὺς τῆς πόλεως
 κακουργεῖν. ἐμμέναντες δὲ χρόνον οὐ εἶχον τὰ σιτία ἀνεχώ-
 ρησαν καὶ διελύθησαν κατὰ πόλεις.

3. ἡγήτο E. 7. ὅποι K.O. παρήκει d. 8. τῷ d. διὰ τὸ G.e.
 προσεξιόντας A.B.E.F.b.d.e. 9. ἀνεχώρησεν F.

7. ὅπῃ παρείκοι] "Wherever oppor-
 tunity offered; wherever there was a
 "way for them to do it." Compare
 Sophocles, Philoct. 1048. εἰ μοι παρεί-
 κοι, and Thucyd. IV. 36, 2. κατὰ τὸ δὲ
 παρείκον τοῦ κρημνόδους.

καὶ τὸν πλεῖστον—κακουργεῖν] Co-
 rinthus de Dial. Att. in his statuit
 ellipsein praepositionis διὰ, quasi sen-
 tentia esset, διὰ τὸ μὴ κακουργεῖν. Scho-
 liastes quoque ellipsein τοῦ διὰ esse dicit,
 sed aliter ac Corinthus: nam non con-
 jungit διὰ τὸ μὴ ἀδικεῖν, sed διὰ τὸ μὴ
 προεξιόντας. Refellit eos Stephanus ad
 Corinth. artic. VIII. et Append. ad
 Script. de Dial. p. 178. et ostendit, tam
 articulum, quam negationem, ante ver-
 ba ἀπαγορευτικά, et quae ἀπαγορεύσεως

significationem inclusam habent, abun-
 dare. Nam sic Thucyd. I. 62, 4. ὅπως
 εἶργωσι τοὺς ἐκείθεν ἐπιβοηθεῖν. Et
 apud alios quoque saepe hujusmodi
 verba cum solo Infinitivo ponuntur.
 Add. quae adnotantur ad II. 101, 1. et
 Schol. infra ad cap. 6, 2. Sententiam
 horum verborum aliter expressam habes
 supr. II. 22, 2. **DUKE.**

8. προεξιόντας τῶν ὅπλων] Properly
 τὰ ὅπλα signifies the open space in the
 camp where the spears and shields were
 piled the moment the day's march was
 over. Comp. note on II. 2, 5. Here,
 however, it means more generally the
 camp where the heavy-armed soldiers
 were quartered.

LESBOS. A. C. 428. Olymp. 87. 4.

II. Μετὰ δὲ τὴν ἐσβολὴν τῶν Πελοποννησίων εὐθὺς
 Λέσβος πλὴν Μηθύμνης ἀπέστη ἀπ' Ἀθηναίων, βουλη-
 LESBOS. θέντες μὲν καὶ πρὸ τοῦ πολέμου, ἀλλ' οἱ
 Mytilene and all Les-
 bos, except Methymna,
 revolts from Athens.
 The revolt was hasten-
 ed, in consequence of
 information of the de-
 sign being conveyed to
 Athens. Λακεδαιμόνιοι οὐ προσεδέξαντο, ἀναγκασθέντες
 δὲ καὶ ταύτην τὴν ἀπόστασιν πρότερον ἢ διε- 5
 νοοῦντο ποιήσασθαι. τῶν τε γὰρ λιμένων τὴν
 χῶσιν καὶ τειχῶν οἰκοδόμησιν καὶ νεῶν ποίη-
 σιν ἐπέμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ
 Πόντου ἔδει ἀφικέσθαι, τοξότας τε καὶ σῖτον, καὶ ἅ μετα- 3
 3 πεμπόμενοι ἦσαν. Τενέδιοι γὰρ ὄντες αὐτοῖς διάφοροι καὶ 10
 Μηθυμναῖοι, καὶ αὐτῶν Μυτιληναίων ἰδίᾳ ἄνδρες κατὰ
 στάσιν, πρόξενοι Ἀθηναίων, μηνυταὶ γίνονται τοῖς Ἀθη-
 ναίοις ὅτι ξυνοικίζουσὶ τε τὴν Λέσβον ἐς τὴν Μυτιλήνην
 βίᾳ, καὶ τὴν παρασκευὴν ἅπασαν μετὰ Λακεδαιμονίων καὶ
 Βοιωτῶν ξυγγενῶν ὄντων ἐπὶ ἀποστάσει ἐπείγονται· καὶ εἰ 15

5. καὶ] om. K. ἡ H. 7. χῶσιν] θέσιν I.e. 9. ἅ] ἅμα P.
 10. γὰρ] δὲ L.O.P. 11. μηθυμναίων οἱ καὶ H.g. μυτιληναίων et mox
 μυτιληνῇ A.B.E. qui sic tantum non ubique. Sic Poppo. Bekk. et Goell.
 Rarius K. velut III. 27, 1. et 35, 1. B.G. et vulgo μυτιληναίων et μυτιληνῇ.
 μυτιληναίων F. sed F. infra μυτιλ—. κατὰ] διὰ i.

11. καὶ αὐτῶν μετ.] De belli hujus
 origine vide Aristot. Politic. l. 5. c. 4, 6.
 HUDS. Causam ejus narrat Aristoteles
 Polit. E. IV. Confer Diodorum XII.
 314. et Aristotelem Polit. V. 135.—
 WASS.

ἰδίᾳ ἄνδρες κατὰ στάσιν] Compare
 Aristotle, Politic. V. 4, 6. Τιμοφάνους
 γὰρ, τῶν εὐπόρων τινός, καταλιπόντος δύο
 θυγατέρας, ὁ περιωθισθεὶς καὶ οὐ λαβὼν
 τοῖς νείεσιν αὐτοῦ Δόξανδρος ἤρξε τῆς
 στάσεως. καὶ τοὺς Ἀθηναίους παρώξυνε,
 πρόξενος ὢν τῆς πόλεως.

13. ὅτι ξυνοικίζουσιν—βίᾳ] The Myti-
 lenæans tried to effect what Theseus
 had accomplished in Attica, (II. 15, 2, 3.)
 and what the Thebans laboured for
 many years to force the Platæans and
 Thespians to submit to in Boeotia;
 namely, that the other towns of Lesbos
 should sink from the condition of πό-
 λεις, or independent civil societies, to
 that of δῆμοι or municipal towns, with
 only a local and subordinate instead of

a sovereign government of their own
 affairs. The Prytaneum, or home of
 the state, would then be in Mytilene,
 justice would be administered there,
 and the people of the rest of the island,
 instead of being Methymnæans or An-
 tisseæans, would lose their national ex-
 istence, and become Mytilenæans.

15. Βοιωτῶν ξυγγενῶν ὄντων] Compare
 VII. 57, 5. VIII. 100, 3. The Lesbians
 derived their origin from a colony com-
 posed chiefly of Boeotians, and headed
 by Penthilus the son of Orestes, who,
 on the expulsion of his family from
 Argos and Mycenæ by the Heraclidæ,
 had probably found a temporary asylum
 in Boeotia, as the Ionians under similar
 circumstances did in Attica. Thus the
 sacred fire would probably be taken
 from the prytaneum of Thebes, and the
 colony would therefore be a Boeotian
 colony, although the leader of it was
 himself an Achaian. The Boeotians,
 like most of the people of the northern

LESBOS. A. C. 428. Olymp. 87. 4.

μή τις προκαταλήψεται ἤδη, στερήσεσθαι αὐτοὺς Λέσβον.

I. I. οἱ δ' Ἀθηναῖοι (ἦσαν γὰρ τεταλαιπωρημένοι ὑπὸ τε τῆς
ῥ' σου καὶ τοῦ πολέμου ἄρτι καθισταμένου καὶ ἀκμάζοντος)

The Athenians, un- μέγα μὲν ἔργον ἡγοῦντο εἶναι Λέσβον προσπο-
willing to believe the
5 information, did not
immediately act with
vigour. Afterwards a
fleet is despatched in
haste, and the Myti-
leneans, receiving
timely intelligence of
its coming, prepare to
strengthen their city
10 against a siege.

λεμώσασθαι ναυτικὸν ἔχουσιν καὶ δύναμιν
ἀκέραιον, καὶ οὐκ ἀπεδέχοντο πρῶτον τὰς
κατηγορίας, μείζον μέρος νέμοντες τῷ μὴ
βούλεσθαι ἀληθῆ εἶναι· ἐπειδὴ μέντοι καὶ
πέμψαντες πρέσβεις οὐκ ἔπειθον τοὺς Μυτι-
ληναίους τὴν τε ξυνοίκισιν καὶ τὴν παρασκευὴν

διαλύειν, δεισάντες προκαταλαβεῖν ἐβούλοντο. καὶ πέμ- 2
πουσιν ἑξαπιναιῶς τεσσαράκοντα ναῦς αἱ ἔτυχον περὶ Πελο-
πόννησον παρεσκευασμένοι πλεῖν· Κλειππίδης δὲ ὁ Δεινίου
τρίτος αὐτὸς ἐστρατήγει. ἐσηγγέλθη γὰρ αὐτοῖς ὡς εἴη 3
15 Ἀπόλλωνος Μαλόεντος ἔξω τῆς πόλεως ἑορτῇ, ἐν ᾗ παν-
δημεὶ Μυτιληναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας
ἐπιτεσεῖν ἄφνω· καὶ ἦν μὲν ξυμβῇ ἡ πεῖρα,—εἰ δὲ μὴ,
Μυτιληναίοις εἰπεῖν ναῦς τε παραδοῦναι καὶ τείχη καθελεῖν,

1. τις] om. K.	προκαταλείψεται C.	στέρεσθαι L.P.	2. προκαταλαι-
πωρημένοι L.O.P.	τε] om. O.	4. εἶναι om. V.	6. πρῶτον A.B.C.
E.F.H.V.g.h. Poppo. Goell. Bekk. G. et ceteri τὸ πρῶτον.			7. νομίζον-
tes e. μένοντες i.	8. βουλεύσασθαι i.	10. ξυνοίκισιν E.c.e.	C. ex alia
manu. Bekk. Ed. 1832. Poppo.	ξυνοίκισιν A.B.F.G. vulgo, Haack. Goell.		
τὴν] om. e.	13. κλειππίδης V.	14. ἐσηγγέλθη K.	αὐτοῖς] om. F.
15. ᾗ] τῇ K.	16. ἐλπίδας K.	εἶναι] om. E.	17. ἦν] εἰ Q. cum
Schol. Aristophan. qui mox συμβῇ.		18. τείχος Q.	

parts of Greece, considered themselves to belong to the Æolic race; a name and race of the highest antiquity; for in the genealogical traditions of the Greeks Æolus was said to be the eldest son of Hellen, and Thessaly and Corinth were anciently possessed by people of Æolian race, before they were severally occupied by the Thessalians and Dorians. (Herodot. VII. 176, 6, 7. Thucyd. IV. 42, 2.) For the origin of the Æolian states of Asia, see Strabo, IX. 2, 5. XIII. 1, 3, and for those of Europe, see Kruse, Hellas, vol. I. p. 490, &c.

4. Λέσβον προσπολεμώσασθαι] "To

"bring on themselves a war with Lesbos in addition to their other enemies." Λέσβον προσπολεμώσασθαι would be, "to engage another state in a war with Lesbos in addition to its other enemies;" as ἐκπολεμώσασθαι τοὺς ἀνθρώπους (Demosth. Olynth. 3. p. 30. Reiske.) signifies, "to excite the men to war with a third party."

7. μείζον μέρος—ἀληθῆ εἶναι] "Giving too much weight to their wish that it should not be true." Compare c. 48, 1. οἴκῳ πλέον νείμαντες.

13. Κλειππίδης] Κλεισιππίδης Diodoro, p. 314. c. Vix alibi memoratur. WASS.

LESBOS. A. C. 428. Olymp. 87. 4.

4 μὴ πειθομένων δὲ πολεμεῖν. καὶ αἱ μὲν νῆες ᾤχοντο· τὰς δὲ
 τῶν Μυτιληναίων δέκα τριήρεις, αἱ ἔτυχον βοηθοὶ παρὰ
 σφᾶς κατὰ τὸ ξυμμαχικὸν παροῦσαι, κατέσχον οἱ Ἀθηναῖοι
 5 καὶ τοὺς ἄνδρας ἐξ αὐτῶν ἐς φυλακὴν ἐποίησαντο. τοῖς δὲ
 Μυτιληναίοις ἀνὴρ ἐκ τῶν Ἀθηνῶν διαβάς ἐς Εὐβοίαν καὶ 5
 πεζῇ ἐπὶ Γεραιστὸν ἐλθὼν, ὀλκάδος ἀναγομένης ἐπιτυχῶν,
 πλῶ χρησάμενος καὶ τριταῖος ἐκ τῶν Ἀθηνῶν ἐς Μυτιλήνην
 6 ἀφικόμενος ἀγγέλλει τὸν ἐπίπλου. οἱ δὲ οὔτε ἐς τὸν Μα-
 λόεντα ἐξῆλθον, τά τε ἄλλα τῶν τειχῶν καὶ λιμένων περι-
 τὰ ἡμιτέλεστα φραξάμενοι ἐφύλασσον. IV. καὶ οἱ Ἀθη- 10
 ναῖοι οὐ πολὺ ὕστερον καταπλεύσαντες ὡς
 2 ἑώρων, ἀπήγγειλαν μὲν οἱ στρατηγοὶ τὰ ἐπε-
 σταλμένα, οὐκ ἑσακούοντων δὲ τῶν Μυτιλη-
 ναίων ἐς πόλεμον καθίσταντο. ἀπαράσκει οὖν δὲ
 οἱ Μυτιληναῖοι καὶ ἐξαίφνης ἀναγκασθέντες 15
 πολεμεῖν, ἐκπλου μὲν τινα ἐποίησαντο τῶν νεῶν ὡς ἐπὶ
 ναυμαχίᾳ ὀλίγον πρὸ τοῦ λιμένος, ἔπειτα καταδιωχθέντες ὑπὸ

2. τῶν] om. i.

περὶ g.

3. οἱ] om. G.L.O.P.

ἀθηναίων K.

6. γεραιστὸν b.

ἐπιτυχῶν] ἐπὶ τειχῶν P.

7. ἀθηναίων g.

8. Μα-

λόεντα] μέλλοντα P.

μαλέοντα c.

9. καὶ τῶν λιμένων B.g.h.

περιττὰ F.

10. ἡμιτέλεστα d.

ἐφύλαττον F.H.N.V.

11. πολὺ A.C.E.F.H.K.V.c.f.g.h.

Haack. Poppo. Goell.

B.G. et ceteri πολλῶ.

14. ἐς τὸν πόλεμον g.

δὲ δυντες οἱ e.

15. καὶ] om. L.O.P.

17. ναυμαχίαν G.I.Q.

ναυμαχίας e.

καὶ διωχθέντες H.

ὑπὸ τῶν ἀπὸ τῶν P.

7. πλῶ χρησάμενος] I believe that this is merely opposed to the words πεζῇ ἐπὶ Γεραιστὸν ἐλθὼν. "He came by land to Geræstus; then finding a merchant vessel just going to sail, he proceeded on his way by sea, and arrived at Mitylene." Πλοῦς is thus opposed to ὁδός, VI. 97. 1. οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει.

9. τά τε ἄλλα, τῶν τειχῶν κ. τ. λ.] "And for the rest, they barricaded and kept guard about the half finished defences of their walls and harbours." Τὰ ἄλλα I believe should be taken by itself; "in other things; for the rest." The construction of the other words is, ἐφύλασσον περὶ τὰ ἡμιτέλεστα τῶν τειχῶν

—φραξάμενοι (αὐτά.) Thus Mr. Bloomfield has, I think, rightly explained the passage. Φραξάμενοι occurs again with no case following it, VIII. 35. 4. ἀμεινον φραξαμένων αὐτῶν, "having barricaded their city better;" where τὴν πόλιν must be repeated from the words προσβαλόντες τῇ πόλει in the preceding clause.

10. οἱ Ἀθηναῖοι—ὡς ἑώρων] 'As postpositum, ut III. 5, 1. οἱ πρέσβεις ὡς οὐδὲν ἦλθον πρᾶξαντες. V. 28, 1. οἱ δὲ τῶν Ἀργείων ἄνδρες ἐπειδὴ ἀνήμεκαν. VII. 32, 1. οἱ δὲ πρέσβεις—ἐπειδὴ ἐπισαν κ. τ. λ. GÖLL. (from Poppo, Prolegom. vol. I. p. 107.)

LESBOS. A. C. 428. Olymp. 87. 4.

τῶν Ἀττικῶν κειῶν λόγους ἤδη προσέφερον τοῖς στρατηγοῖς, βουλόμενοι τὰς ναῦς τὸ παραντικά, εἰ δύναιτο, ὁμολογία τινὶ ἐπικεικὶ ἀποπέμψασθαι. καὶ οἱ στρατηγοὶ τῶν Ἀθηναίων 3 ἀπεδέξαντο καὶ αὐτοὶ φοβούμενοι μὴ οὐχ ἱκανοὶ ὥσι Λέσβῳ 5 πᾶσιν πολεμεῖν. καὶ ἀνακωχὴν ποιησάμενοι πέμπουσιν ἐς 4 τὰς Ἀθήνας οἱ Μυτιληναῖοι τῶν τε διαβαλλόντων ἓνα, ᾧ μετέμελεν ἤδη, καὶ ἄλλους, εἴ πως πείσειαν τὰς ναῦς ἀπελθεῖν ὥς σφῶν οὐδὲν νεωτεριούντων. ἐν τούτῳ δὲ ἀποστέλ- 5 λουσι καὶ ἐς τὴν Λακεδαίμονα πρέσβεις τριήρει, λαθόντες τὸ 10 τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμουν ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πόλεως· οὐ γὰρ ἐπίστευον τοῖς ἀπὸ τῶν Ἀθηναίων προχωρήσειν. καὶ οἱ μὲν ἐς τὴν Λακεδαίμονα ταλαι- 6 πώρως διὰ τοῦ πελάγους κομισθέντες αὐτοῖς ἔπρασσον ὅπως τις βοήθεια ἦξει. V. οἱ δ' ἐκ τῶν Ἀθηνῶν πρέσβεις ὥς

2. ὁμιλία Q. 4. μὴ—ποιησάμενοι] om. P. πᾶσιν λέσβῳ e. 5. ἀνακωχὴν V.
6. διαβαλλόντων σφᾶς ἓνα L.O.P.e.i. C. rec. man. μετέμελεν G. 7. ἄλλως H.
9. τῇ] om. c. 10. μαλέφ C.I. 11. "Ἀθηνῶν malim." Bekk. Ed. 1832.
12. προσχωρήσειν K.e. 13. ἔπραττον f. 14. ἀθηναίων e.

6. τῶν διαβαλλόντων] "The in-
formers." "Participium instar sub-
stantivi est. Add. II. 2, 5. τοῖς ἐπαγο-
μένοις οὐκ ἐπέιδοντο. II. 5, 9. πρὸς δὲ
ἔπραξαν οἱ προδιδόντες. Ne comme-
moremus φεύγοντας, quo nomine sæ-
pissime eos denotari qui in exilium
"ejecti sunt, satis constat." Poppo.
Prolegom. vol. I. p. 152.

7. μετέμελεν] Huc fortassis respexit
Auct. Lexici in Montfauc. Biblioth.
Coisl. p. 483. (Lex. Seg. 107, 12.)
Μεταμελεῖν, ἀντὶ τοῦ μετανοεῖν. Θουκ. γ.
DUK.

10. ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πό-
λεως] That there can be no error in the
words πρὸς βορέαν is evident from what
follows, ch. 6, 1. περιορμισάμενοι τὸ πρὸς
νότον τῆς πόλεως. Yet Strabo describes
Malea as the promontory which is now
called cape Zeitoun, that is, the south
eastern point of the island, distant se-
venty stadia from Mytilene, as in fact
that is about the distance of cape Zei-
toun from the present town of Metelin.

The only way of explaining this diffi-
culty is by supposing that the Malea of
Thucydides must be a different place
from the Malea of Strabo, lying much
nearer to Mytilene, and on the north
side of it. The expression ἔξω τῆς πό-
λεως, ch. 3, 3, agrees better with a place
one or two miles distant, than with one
which was distant more than seven :
and the shorter distance suits better
also with what is said in the sixth
chapter, that the Athenians had their
market at Malea while they were be-
sieging Mytilene. Do we suppose that
the soldiers and seamen had to go every
day more than seven miles to get their
provisions?

11. τοῖς ἀπὸ τῶν Ἀθηναίων προχωρή-
σειν] The infinitive mood seems to me
to be used by what grammarians call
Epexegesis ; that is, as a sort of expla-
nation of the preceding words. "They
"did not trust to the expected answer
"from the Athenians, that it would
"have a prosperous issue."

The embassy to Athens fails, and hostilities are renewed. All Lesbos, except Methymne, joins Mytilene. After an indecisive battle the Mytileneans lose courage, and shut themselves up in their walls, expecting the arrival of succour from Lacedæmon.

οὐδὲν ἦλθον πράξαντες, ἐς πόλεμον καθίστατο οἱ Μυτιληναῖοι καὶ ἡ ἄλλη Λέσβος πλην Μηθύμνης· οὗτοι δὲ τοῖς Ἀθηναίοις ἐβεβοθήκεσαν, καὶ Ἰμβριοι καὶ Λήμνιοι καὶ τῶν ἄλλων ὀλίγοι τινὲς ξυμμάχων. καὶ ἔξοδον μέν⁵ τινα πανδημεὶ ἐποίησαντο οἱ Μυτιληναῖοι ἐπὶ τὸ τῶν Ἀθηναίων στρατόπεδον, καὶ μάχη ἐγένετο, ἐν ᾗ οὐκ ἔλασσον ἔχοντες οἱ Μυτιληναῖοι οὔτε ἐπηυλίσαντο οὔτε ἐπίστευσαν σφίσιν αὐτοῖς, ἀλλ' ἀνεχώρησαν· ἔπειτα οἱ μὲν ἡσύχαζον, ἐκ Πελοποννήσου καὶ¹⁰ μετ' ἄλλης παρασκευῆς βουλόμενοι εἰ προσγένειτό τι κινδυνεύειν (καὶ γὰρ αὐτοῖς Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμαιώνδας Θηβαῖος, οἱ προαπεστάλησαν μὲν τῆς ἀποστάσεως, φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν κρύφα μετὰ τὴν μάχην ὕστερον ἐσπλέουσι τριήρει, καὶ παρήνουν¹⁵ πέμπειν τριήρη ἄλλην καὶ πρέσβεις μεθ' ἑαυτῶν· καὶ ἐκέμπουσιν), VI. οἱ δὲ Ἀθηναῖοι πολὺ ἐπιρρωσθέντες διὰ τὴν τῶν Μυτιληναίων ἡσυχίαν ξυμμάχους τε προσεκάλουν, οἳ πολὺ θάσσον παρήσαν ὀρώντες οὐδὲν ἰσχυρὸν ἀπὸ τῶν Λεσβίων, καὶ περιορμ-²⁰ σάμενοι τὸ πρὸς νότον τῆς πόλεως ἐτείχισαν

The Athenians blockade Mytilene completely by sea, but are unable to cut off its communications by land.

7. στρατεύματι d. 9. ἐπηυλήσαντο E.f. ἐπιβλήσαντο K. ἐπιυλίσαντο prim. man. C. σφίσιν] om. e. 10. ἡσυχάζοντες I. 11. προσγένειτο C.K.c.d.e.f. 12. μαλέας f.g. ἑρμειώνδας C.e. 16. ἐκέμπειν N.V. ἄλλην τριήρη f. ἐαυτῶν A. et vulgo. αὐτῶν B.C.E.F.G.h. Bekk. 17. δέ] om. P. 18. συμμάχους B.C.E.Q.c. 20. περιορμσάμενοι A.B.E.F.G.H.V.c.g.h. περιορμσάμενοι K. 21. ἐτείχισαν V.

20. περιορμσάμενοι τὸ πρὸς νότον] The sense of these words is clear; "bringing round their ships to a new station on the south of the town;" they having been before at Malea, to the north of it. But the omission of the preposition ἐς or ἐπὶ may seem to render the construction doubtful. There is however a similar passage, V. 2, 3. ναὺς δὲ ἐπερέπεμψε δέκα τὸν λιμένα περιπλεῖν, "he sent round ten ships to sail round into the harbour," which is expressed

immediately afterwards by the words αἱ νῆες ἅμα περιπλεον ἐς τὸν λιμένα περιπλεθείσαι. [The reading however of this last passage is doubtful, and Gölter takes τὸ πρὸς νότον with ἐτείχισαν. But this cannot be, because the two camps ἐκατέρωθεν τῆς πόλεως could not have been both on the south side of it.]

21. ἐτείχισαν στρατόπεδα δύο] Lib. I. cap. 116, 2. πολιδόρουν τρισὶ τείχεσι τὴν πόλιν. Vid. Casaubon. ad Polyb. I. 24. Duk.

WESTERN GREECE. A. C. 428. Olymp. 87. 4, 88. 1.

στρατόπεδα δύο ἐκατέρωθεν τῆς πόλεως, καὶ τοὺς ἐφόρους
ἐπ' ἀμφοτέροις τοῖς λιμέσιν ἐποιοῦντο. καὶ τῆς μὲν θαλάσσης
εἶργον μὴ χρῆσθαι τοὺς Μυτιληναίους, τῆς δὲ γῆς τῆς μὲν
ἄλλης ἐκράτουν οἱ Μυτιληναῖοι καὶ οἱ ἄλλοι Λέσβιοι προσ-
5 βεβοηθηκότες ἤδη, τὸ δὲ περὶ τὰ στρατόπεδα οὐ πολὺ
κατεῖχον οἱ Ἀθηναῖοι, ναύσταθμον δὲ μᾶλλον ἦν αὐτοῖς
πλοίων καὶ ἀγορᾶς ἡ Μαλέα. καὶ τὰ μὲν περὶ Μυτιλήνην 3.
οὕτως ἐπολεμεῖτο.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου
10 Ἀθηναῖοι καὶ ἐς Πελοπόννησον ναῦς ἀπέστειλαν τριάκοντα
καὶ Ἀσώπιον τὸν Φορμίωνος στρατηγὸν, κε-
λευσάντων Ἀκαρνάνων τῶν Φορμίωνός τινα
σφίσι πέμψαι ἢ υἱὸν ἢ ξυγγενὴ ἄρχοντα. καὶ 2
παραπλέουσai αἱ νῆες τῆς Λακωνικῆς τὰ ἐπι-
15 θαλάσσια χωρία ἐπόρθησαν. ἔπειτα τὰς μὲν 3
πλείους ἀποπέμπει τῶν νεῶν πάλιν ἐπ' οἴκου ὁ
Ἀσώπιος, αὐτὸς δ' ἔχων δώδεκα ἀφικνεῖται ἐς Ναύπακτον,
καὶ ὕστερον Ἀκαρνᾶνας ἀναστήσας πανδημεὶ στρατεύει ἐπ'

4. καὶ οἱ—ἀθηναῖοι] om. P. 5. περὶ] ἐπεὶ b. 6. ναύσταθμοι V. 7. μὲν]
om. d. 10. ἐς] περὶ G.I.K.N.V.c.d.e.f.g. τριάκοντα] om. g. 12. τῶν]
τὸν Q. 14. περιπλέουσai g. 16. ἐπ' οἴκου om. V.

1. τοὺς ἐφόρους—ἐποιοῦντο] "They
"established their blockades at both
"the harbours." For the meaning of
ἐφορμος and the other words of similar
origin see the note on II. 89, 13. It
occurs again, IV. 27, 1. 32, 1.

5. τὸ δὲ περὶ τὰ στρατόπεδα—ἡ Μαλέα]
He means, I think, to say, that al-
though they had a part of their force at
Malea, yet it gave them no command of
the country, as they merely occupied a
small space close to the water's edge,
where the market as usual was estab-
lished for the seamen and soldiers,
and where the smaller vessels which
brought their provisions might be haul-
ed up on the beach in safety. But if
Thucydides had meant to speak of the
promontory of Malea seven miles off,
with what security could the market

have been established at such a dis-
tance from the camps of the armament,
when the enemy had the entire com-
mand of the country? Ναύσταθμον
πλοίων καὶ ἀγορᾶς is an instance of a
common incorrectness in expression,
when a word that can properly apply to
one thing only is made to apply to two.
Ναύσταθμον ἀγορᾶς of course if literally
taken is absurd; but only the general
idea of "a place for any thing" is pre-
served; the particular one of "a place
"for ships" suiting only to πλοίων.
See Poppo, Prolegom. I. p. 202. 282.
Compare Aristot. Rhetoric. III. 5, 7.
ἔτι τὰδε ποιεῖ σολοικίζων, τὸ μὴ ἀποδιδο-
ναι, εἰαν μὴ ἐπιευνγῆς ἀμφοῖν, δ' ἀρμότ-
τει· οἷον ἢ "ψόφον, ἢ χρῶμα," τὸ μὲν
"ἰδὼν," οὐ κοινόν· τὸ δ' "αἰσθόμενος,"
κοινόν.

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

Οἰνιάδας, καὶ ταῖς τε ναυσὶ κατὰ τὸν Ἀχελῶν ἔπλευσε καὶ
 4 ὁ κατὰ γῆν στρατὸς ἐδῆου τὴν χώραν. ὥς δ' οὐ προσεχώ-
 ρουν, τὸν μὲν πεζὸν ἀφίησιν, αὐτὸς δὲ πλεύσας ἐς Λευκάδα
 καὶ ἀπόβασιν ἐς Νήρικον ποιησάμενος ἀναχωρῶν διαφθεί-
 5 ρεται αὐτὸς τε καὶ τῆς στρατιᾶς τι μέρος ὑπὸ τῶν αὐτόθεν
 τε ξυμβοηθησάντων καὶ φρουρῶν τινῶν ὀλίγων. καὶ ὕστερον
 ὑποσπόνδους τοὺς νεκροὺς ἀποπλεύσαντες οἱ Ἀθηναῖοι παρὰ
 τῶν Λευκαδίων ἐκομίσαντο.

VIII. Οἱ δὲ ἐπὶ τῆς πρώτης νέως ἐκπεμφθέντες Μυτιλη-
 ναῖον πρέσβεις, ὥς αὐτοῖς οἱ Λακεδαιμόνιοι 10
 εἶπον Ὀλυμπιάζε παρεῖναι, ὅπως καὶ οἱ ἄλλοι
 ξύμμαχοι ἀκούσαντες βουλευσάντωνται, ἀφικνοῦν-
 2 ται ἐς τὴν Ὀλυμπίαν· ἣν δὲ Ὀλυμπιάς ἦ
 Δωριεὺς Ῥόδιος τὸ δεύτερον ἐνίκα. καὶ
 ἐπειδὴ μετὰ τὴν ἐορτὴν κατέστησαν ἐς λόγους, 15
 εἶπον τοιάδε.

IX. “ΤΟ μὲν καθεστὸς τοῖς Ἑλλήσι νόμιμον, ὃ ἄνδρες

1. τε] om. N.V. 2. ἐδῆον G. 3. δ' ἐπλεύσας d.
 4. νηρικὸν E.F.V.g. 5. νήρικον P. 6. τε] om. f. 7. τι] om. K. 8. αὐτόθι G.I.
 K.L.N.O.P.c.d.e.i. 9. πρέσβεις μυτιληναίων f. 10. ὅπου c. 11. τὴν
 om. g.h. 12. Δωριεὺς B. 13. ὁ Ῥόδιος B. 14. τάδε G. 15. καθεστὸς E.K.
 Bekk. καθεστὸς A.B.F.G. 16. ἄνδρες] om. C.G.K.L.O.P.c.e.

1. κατὰ τὸν Ἀχελῶν] “On the side
 “of the Achelous,” opposed to κατὰ
 γῆν, “on the land side.”

5. τῶν αὐτόθεν ξυμβοηθησάντων] The
 ordinary inhabitants of the country, or
 people belonging to the spot, who as-
 sembled on the alarm of the descent.
 From these are distinguished the φρου-
 ροί, or regular soldiers stationed at dif-
 ferent places along the coast, to repel
 predatory invasions of this kind. Com-
 pare II. 252, 4. V. 52, 2. VIII. 22, 1.

14. Δωριεὺς Ῥόδι.] Diagoræ filius, cujus
 meminit Xenoph. Ἑλλην. I. 1, 2. 5, 19.
 Vide Aristot. Rhet. I. 2, 13. et Petr.
 Victorium in eandem, p. 60. HUDS. In
 ἀναγραφῇ Olympiadum Dorieus Rho-
 dius primum pancratio vicisse dicitur
 Olymp. LXXXVII. secundum Olymp.

LXXXVIII. tertium Olymp. LXXXIX.
 DUK. [I have retained this short note
 of Duker's because it contains an in-
 stance of the strange mistake, noticed
 by Mr. Fynes Clinton, of referring to
 Scaliger's compilation Ὀλυμπιάδων ἀνα-
 γραφή, published in his edition of the
 Chronicle of Eusebius, as though it
 were an authentic ancient work. And
 Götter adopts the mistake into his own
 note on this passage in Thucydides,
 even in his second edition.]

ἐνίκα] “Was the conqueror.” See
 the note on V. 49, 1.

17. καθεστὸς] Die besten und ältesten
 Handschriften haben überall das der
 Analogie widersprechende ἐστὸς. Es ist
 daher sehr wahrscheinlich dass die At-
 tische Sprache hier der scheinbaren

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

“ Λακεδαιμόνιοι καὶ ξύμμαχοι, ἴσμεν· τοὺς γὰρ ἀφιστα-

SPEECH OF
THE MYTILE-
NEANS.

The peculiar circum-
stances of our connec-
tion with Athens ought
to exculpate our pre-
sent revolt from the
charge of breach of
faith and unworthy
desertion of our friends.

“ μένους ἐν τοῖς πολέμοις καὶ ξυμμαχίαν τὴν

“ πρὶν ἀπολείποντας οἱ δεξάμενοι, καθ’ ὅσον

“ μὲν ὠφελοῦνται, ἐν ἡδονῇ ἔχουσι, νομίζοντες

“ δὲ εἶναι προδότας τῶν πρὸ τοῦ φίλων χείρους

“ ἡγοῦνται. καὶ οὐκ ἄδικος αὕτη ἡ ἀξίωσις 2

“ ἐστίν, εἰ τύχοιεν πρὸς ἀλλήλους οἳ τε ἀφι-

“ στάμενοι καὶ ἀφ’ ὧν διακρίνονται ἴσοι μὲν

“ τῇ γνώμῃ ὄντες καὶ εὐνοίᾳ, ἀντίπαλοι δὲ τῇ παρασκευῇ καὶ

10 “ δυνάμει, πρόφασίς τε ἐπικερὴς μηδεμία ὑπάρχει τῆς ἀπο-

“ στάσεως· ὃ ἡμῖν καὶ Ἀθηναίοις οὐκ ἦν. μηδὲ τῷ χείρους 3

“ δόξωμεν εἶναι εἰ ἐν τῇ εἰρήνῃ τιμώμενοι ὑπ’ αὐτῶν ἐν τοῖς

“ δεινοῖς ἀφιστάμεθαι. Χ. περὶ γὰρ τοῦ δικαίου καὶ ἀρετῆς

“ πρῶτον ἄλλως τε καὶ ξυμμαχίας δεόμενοι

15 “ τοὺς λόγους ποιησόμεθα, εἰδότες οὔτε φιλίαν

“ ἰδιώταις βέβαιον γιγνομένην οὔτε κοινωνίαν

“ πόλεσιν ἐς οὐδὲν, εἰ μὴ μετ’ ἀρετῆς δοκούσης

“ ἐς ἀλλήλους γίγνεται καὶ τὰλλα ὁμοιό-

“ τροποι εἶεν· ἐν γὰρ τῷ διαλλάσσονται τῆς

20 “ γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθί-

“ στανται. ἡμῖν δὲ καὶ Ἀθηναίοις ξυμμαχία 2

“ ἐγένετο πρῶτον ἀπολιπόντων μὲν ὑμῶν ἐκ

“ τοῦ Μηδικοῦ πολέμου, παραμεινάντων δὲ ἐκείνων πρὸς τὰ

“ ὑπόλοιπα τῶν ἔργων. ξύμμαχοι μέντοι ἐγενόμεθα οὐκ ἐπὶ 3

2. πολέμοις A.F.H.h. 9. δὲ i. 10. μὴ δὲ μία C.O. ὑπάρχει K.e.g.
11. ἡμῖν καὶ A.B.E.F.G.H.K.M.P.V.d.f.g. καὶ ἡμῖν καὶ C.L.O.e. vulgo ἡμῖν τε καὶ.
12. δόξωμεν K. τιμωρούμενοι Q. 13. γὰρ] om. L. 17. μὴ μετ’] μήτ’
A.B.F. 19. διαλλάσσονται G. γὰρ post διαλλάσσονται habet V. 20. καὶ δια-
φοραὶ L.O.P. et pr. G. καὶ αἱ διαφοραὶ b. 24. μέντοι corr. F. e voce brevior
et enclitica.

Analogie folgte und von ἐστὼς das
Neutrum ἐστὼς bildete. BUTTMANN. Gr.
Gr. II. p. 158. §. 114. Buttmann adds
in a note, Überall hat daher Bekker
itzt so herausgegeben und so auch
Hermann in Soph. Œd. Tyr. 632.

22. ἀπολιπόντων—ἐκ τοῦ Μηδικοῦ πο-
λέμου] Comp. V. 4, 4. ἀπολιπόντες ἐκ τῶν
Συρακουσῶν.

24. ξύμμαχοι—Ἑλλήνων] Corinthus,
p. 151. WASS. Vid. ad I. 137, 7. DUK.

- “ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, ἀλλ’ ἐπ’ ἐλευθε-
 4 “ ρώσει ἀπὸ τοῦ Μήδου τοῖς Ἑλλησι. καὶ μέχρι μὲν ἀπὸ
 “ τοῦ ἴσου ἡγούντο, προθύμως εἰπόμεθα· ἐπειδὴ δὲ ἐωρῶμεν
 “ αὐτοὺς τὴν μὲν τοῦ Μήδου ἔχθραν ἀνιέντας, τὴν δὲ τῶν
 “ ξυμμάχων δούλωσιν †ἐπαγομένους,† οὐκ ἀδεεῖς ἔτι ἦμεν. 5
 5 “ ἀδύνατοι δὲ ὄντες καθ’ ἐν γενόμενοι διὰ πολυψηφίαν ἀμύ-
 “ νεσθαι οἱ ξύμμαχοι ἐδουλώθησαν πλὴν ἡμῶν καὶ Χίων·
 “ ἡμεῖς δὲ αὐτόνομοι δὴ ὄντες καὶ ἐλεύθεροι τῷ ὀνόματι
 6 “ ξυνεστρατεύσαμεν. καὶ πιστοὺς οὐκέτι εἶχομεν ἡγεμόνας
 “ Ἀθηναίους, παραδείγμασι τοῖς προγιγνομένοις χρώμενοι· 10
 “ οὐ γὰρ εἰκὸς ἦν αὐτοὺς οὓς μὲν μεθ’ ἡμῶν ἐνσπόνδους
 “ ἐποιήσαντο καταστρέψασθαι, τοὺς δὲ ὑπολοίπους, εἴ ποτε
 “ ἄρα ἐδυνήθησαν, μὴ δρᾶσαι τοῦτο. XI. καὶ εἰ μὲν αὐτό-
 “ νομοι ἔτι ἦμεν ἅπαντες, βεβαιότεροι ἂν ἡμῶν
 “ ἦσαν μηδὲν νεωτεριεῖν· ὑποχειρίους δὲ ἔχον- 15
 “ τες τοὺς πλείους, ἡμῶν δὲ ἀπὸ τοῦ ἴσου ὁμι-
 “ λούντες, χαλεπώτερον εἰκότως ἔμελλον οὔσειν
 “ καὶ πρὸς τὸ πλεῖον ἤδη εἶκον τοῦ ἡμετέρου

In fact it was but their policy to reserve us for the last, till all the rest were enslaved, and we should have no confederates to aid us in our struggle against them.

- | | | | |
|--|---------------------|--|----------------------|
| 1. δουλώσει h. | τοῖς ἀθηναίοις K.c. | ἀλλ’—ἔλλησι om. pr. G. | 2. μηδι-
κού d.i. |
| 5. “ Ἀν ἐπειγομένους?” Bekker. ed. 1832. | ἀδεῶς c. | 6. ἀμύ-
νεσθαι B.E.F. et rec. G.H.V.g.h. Poppo. vulgo, Haack. Bekk. Goell. ἀμύνασθαι. | |
| 10. παραδείγματι g. | προγεγενημένους L. | προγεγενημένοις O.P. | προγιγνομένοις c. |
| 11. οὐκ εἰκὸς γὰρ ἦν V. | μεθ’ καθ’ I. | 13. ἡδυνήθησαν L. | 14. ἔτι om. V. |
| 15. δι’ om. Q. | 17. εἰκότος Q. | ἔμελλον] ἔμμελον Q. | ἐξοίσειν H. |
| ἔξειν Q. | 18. ἡκον d. | | |

2. τοῖς Ἑλλησι] These words, I think, are governed of ξύμμαχοι. “We became allies, not so much to the Athenians, for the enslaving of the Greeks, as to the Greeks for their deliverance from the Mede.” Comp. 62, 2, 6. 63, 4, 5.

5. †ἐπαγομένους†] If the text be right, I think Poppo’s interpretation of this word is the true one, “auspiciantes, sibi assumentes.” But as ἐπάγεσθαι does not seem to be a natural opposite to ἀνιέναι, there is every reason for preferring the correction proposed by Ross and Bekker, ἐπειγομένους.

6. διὰ πολυψηφίαν] Comp. I. 141, 6—9.

8. αὐτόνομοι δὴ ὄντες] See the note on III. 104, 1.

18. πρὸς τὸ πλεῖον—ἀντισυμμένον] “Comparing with the majority already submitting to them, our still singly conducting ourselves as on a footing of equality.” For this sense of πρὸς, as implying comparison, see Herod. II. 35, 1. III. 94, 4. VIII. 44, 1. and Matth. Gr. Gr. §. 591. γ’. Jelf, 638. III. 3. c. The construction is awkward, because the last clause καὶ πρὸς τὸ πλεῖον—ἀντισυμμένον follows the principal verb

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Besides our support in their enterprises, while we were nominally independent seemed to imply our approbation of their justice; and our naval power made them think it unsafe to risk a premature attack on us.

“ ἔτι μόνου ἀντισουμένου, ἄλλως τε καὶ ὅσῳ
 “ δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο καὶ ἡμεῖς
 “ ἐρημότεροι. τὸ δὲ ἀντίπαλον δέος μόνον α
 “ πιστὸν ἐς ξυμμαχίαν· ὁ γὰρ παραβαίνειν τι
 “ βουλόμενος τῷ μὴ προέχων ἂν ἐπελθεῖν
 “ ἀποτρέπεται. αὐτόνομοί τε ἐλείφθημεν οὐ δι’ 3
 “ ἄλλο τι ἢ ὅσον αὐτοῖς ἐς τὴν ἀρχὴν εὐπρε-
 “ πεία τε λόγου καὶ γνώμης μᾶλλον ἐφόδῳ ἢ ἰσχύος τὰ
 “ πράγματα ἐφαίνετο καταληπτὰ. ἅμα μὲν γὰρ μαρτυρῶ 4
 10 “ ἐχρῶντο μὴ ἂν τοὺς γε ἰσοψήφους ἄκοντας, εἰ μὴ τι ἡδί-

1. ἔτι] om. d.i.
 Goell. Bekk. vulgo τῷ.

3. μόνον δέος c.
 6. τε] δὲ L.P.

5. τῷ A.B.E.F.G.H.K.V.g. Poppo.
 ἐλείφθημεν E.e.

ἔμελλον οἶσεν, whereas it should naturally have preceded it, being merely a repetition of ὑποχειρίου δὲ—ὁμιλοῦντες, a little varied in point of form.

4. ὁ γὰρ παραβαίνειν—ἀποτρέπεται] “ For he who would fain break the covenant, is deterred, because he could not make the attempt with a superior force;” i. e. “because he could not do it from any vantage ground, and therefore would probably find his attempt fruitless.”

8. τὰ πράγματα ἐφαίνετο καταληπτὰ] “ And we were left independent for no other reason than because they thought their dominion would be most advanced by accomplishing their purposes with fair words, and winning their way by policy rather than by force.” Comp. c. 30, 3. ἐλπίζω—καταληφθῆναι ἂν τὰ πράγματα. Καταλαβεῖν τὰ πράγματα signifies, “To seize and get the mastery of the matters in agitation;” hence, “to accomplish one’s purposes.”

10. μὴ ἂν τοὺς γε ἰσοψήφους κ. τ. λ.] “ For we were an evidence in their favour, that enjoying as we did an equal right of voting in the councils of the confederacy, and compulsion being thus out of the question, we should not join their enterprises, unless the parties whom they attacked were in the wrong in the quarrel.” Such, I think, is undoubtedly the meaning of this passage, as Poppo ex-

plains it in his *Observationes Criticæ*, p. 203. Its obscurity arises from the condensed, or, to speak plainly, the confused manner in which it is expressed; a clause to this effect requiring to be supplied after ἄκοντας, “nor should we join them at all;” compare the note on I. 38, 3. and on IV. 86, 2. There is also something of a similar confusion in I. 40, 2. ὅστις μὴ τοῖς δεξαμένοις εἰ σωφρονούσι, κ. τ. λ. where see the note. In the words immediately following, the τε in ἐπὶ τε τοὺς ὑποδεεστέρους may be thus expressed in English, by preserving the order of the words and altering their construction: “And by this same system also the strongest powers were at once led in their train to crush the weaker ones first, and being reserved to the last would be more helpless when their own turn came, by having been previously stripped of all who might have aided them.” They were both useful instruments to subdue others, and were at the same time rendering their own future slavery more certain, by crushing those who might else have been their allies. Τοῦ ἄλλου περιηρημένου, “When all else was stripped from around them:” like the foliage stripped from off a tree.

The mouths, the tongues, the eyes, the hearts of men,
 * * * * *

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- “κουν οἷς ἐπήρσαν, ξυστρατεύειν ἐν τῷ αὐτῷ δὲ καὶ τὰ
 “κράτιστα ἐπὶ τε τοὺς ὑποδεεστέρους πρώτους ξυνεπῆγον
 “καὶ τὰ τελευταῖα λιπόντες τοῦ ἄλλου περιηρημένου ἀσθε-
 5 “νέστερα ἔμελλον ἔξειν. εἰ δὲ ἀφ’ ἡμῶν ἦρξαντο, ἐχόντων
 “ἔτι τῶν πάντων αὐτῶν τε ἰσχὺν καὶ πρὸς ὃ τι χρή στήναι, 5
 6 “οὐκ ἂν ὁμοίως ἐχειρώσαντο. τό τε ναυτικὸν ἡμῶν παρείχέ
 “τινα φόβον μή ποτε καθ’ ἐν γενόμενον ἢ ὑμῖν ἢ ἄλλῳ τῷ
 7 “προσθέμενον κίνδυνον σφίσιν παράσχη. τὰ δὲ καὶ ἀπὸ
 “θεραπείας τοῦ τε κοινοῦ αὐτῶν καὶ τῶν αἰὲ προεστώτων
 8 “περιεγινόμεθα. οὐ μέντοι ἐπὶ πολὺ γ’ ἂν ἐδοκοῦμεν δυνη- 10
 “θῆναι, εἰ μὴ ὁ πόλεμος ὅδε κατέστη, παραδείγμασι χρώ-
 “μενοι τοῖς ἐς τοὺς ἄλλους. XII. τίς οὖν αὕτη ††† φιλία
 Thus we lived in mutual suspicion, restrained only by mutual fear. And as we were inferior to them
 “ἐγίνετο ἡ ἐλευθερία πιστῇ, ἐν ᾗ παρὰ
 “γνώμην ἀλλήλους ὑπεδεχόμεθα, καὶ οἱ μὲν
 “ἡμᾶς ἐν τῷ πολέμῳ δεδιότες ἐθεράπευον, 15

1. ξυστρατεύειν E.F.H.c.i. C. prim. man.

5. ἀπάντων α.

8. προδέ-

μενον Q. παράσχοι Q.f.

ἀπὸ τῆς θεραπείας B.g.h.

11. ἔδε margo L.

12. ἡ φιλία Dindorf. Poppo. Bekker. ed. 1832. ἡ codices.

13. πιστὴ ἡ ἐλευ-

θερία f. 14. ἀλλήλοις A.B.F. ὑποδεχόμεθα F.K.V.

15. ἡμᾶς C.

That numberless upon me stuck, as
leavesDo on the oak; have with one winter's
brushFall'n from their boughs, and left me
open, bare

To every storm that blows.

Timon of Athens, Act iv.Compare Thucyd. II. 13, 4. περιαιρουμένων
ἀναι ἀπαν.

8. τὰ δὲ καὶ ἀπὸ θεραπείας] Four reasons are given to confirm what had been said in the earlier part of the chapter, that the Mytilenæans were left still independent only because it had hitherto suited the interest of Athens that they should remain so. 1st, The cooperation of the Mytilenæans gave a colour of justice to the enterprises of the Athenians against the other allies. 2nd, It was safest to reserve the stronger powers for the last victims, after all the inferior states should have been conquered. 3d, Some dread was enter-

tained of driving the Mytilenæans to unite their navy with that of the Peloponnesians. 4th, The Mytilenæans had been obliged to purchase their respite by paying the utmost court both to the Athenian people and to those individuals who had influence with the people. Περιεγινόμεθα, "We still survived," i. e. still remained free, whilst others were sunk in slavery.

12. τίς οὖν αὕτη ἡ φιλία] Dindorf. Poppo, and Gölter prefer ἡ φιλία, ἡ ἐλευθερία πιστή. Mr. Bloomfield compares Dionysius Halicarn. VI. 78. τίς οὖν ἡ τοιαύτη φιλία καὶ πίστις, ἐν ᾗ παρὰ γνώμην ἀλλήλους θεραπεύειν ἀναγκασιόσμεθα; But then it is said the order of the words would rather be ἡ πιστὴ ἐλευθερία. Dindorf's correction removes all difficulty; but if we retain the present text the sense can only be, "What sort of friendship then was this" "boasted friendship of our's, what sure" "liberty was that liberty of our's," &c.

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in power, our only hope consisted in being able to anticipate them, and in revolting before all revolt was become desperate. “*ἡμεῖς δὲ ἐκείνους ἐν τῇ ἡσυχίᾳ τὸ αὐτὸ ἐποιούμεν*” ὃ τε τοῖς ἄλλοις μάλιστα εὐνοια “*πίστω βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρείχε, δέει τε τὸ πλεόν ἢ φιλίᾳ κατεχόμενοι ξύμμαχοι ἦμεν*” καὶ ὁποτέρους θάσσον παράσχοι “*ἀσφάλεια θάρσος, οὗτοι πρότεροί τι καὶ παραβήσεσθαι ἐμελλον. ὥστε εἴ τῳ δοκοῦμεν ἀδικεῖν προαποστάντες διὰ τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν, αὐτοὶ οὐκ ἀνταναμείναντες σαφῶς εἰδέναι εἴ τι αὐτῶν ἔσται, οὐκ ὁρθῶς σκοπεῖ. εἰ γὰρ δυνατοὶ ἦμεν ἐκ τοῦ ἴσου καὶ 3*

2. ὁ δέ τε c. δτε K.L.O.V. 3. πιστὸν d. 4. τε] δέ g. τὸ πλεόν K. 5. ἦμεν] εἶναι C.G.L.P.e. 6. θάρσος A.B.E.F.H.Q.V.g.h. Porpo. Goell. Bekk. G. et vulgo θράσος. τι] om. N.V. καὶ ante πρότεροί ponit i. 8. μέλλησιν Q. δεινῶν] κινδύνων G.I.L.P.e. 9. ἀναμείναντες L.O.P. ἀν ἀναμείναντες F.H. οὐ καταναμείναντες K. 10. ἦμεν καὶ ἐκ c.

2. ὁ τε τοῖς ἄλλοις μάλιστα ἢ εὐνοια πίστῳ βεβαίῳ Recte dicitur πίστῳ βεβαίῳ. Sed est admodum implicita structura, quam interpres ita explicare conatus est, quasi scriptum esset, ὁ, τε τοῖς ἄλλοις μάλιστα πίστῳ βεβαίῳ, εὐνοια δηλονότι. Veniebat in mentem, εὐνοια πιστὸν βεβαίῳ, id est, βεβαίως πιστὸν παρέχει, ut δ, τε πιστὸν, et τοῦτο ἐχυρὸν inter se respondeant. Sed quia Thucydidis oratio ubique aspera et confragosa est, et omnes scripti editam lectionem tuentur, fortassis præstat nihil tentare. ΔΥΚΕΞ. The resemblance of this sentence to that in II. 40, 4. ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὅκον φέρει, is sufficiently evident; yet this passage is even more difficult to explain grammatically than that. Yet the solution is in the main the same, “That which in the case of “others takes this shape, namely that “faith is secured by love, that in our “case takes a different form, namely “that faith is secured by fear.” Grammar there is none in the sentence; the readiest way of making it grammatical would be by leaving out πίστῳ, ὁ τε τοῖς ἄλλοις μάλιστα εὐνοια βεβαίῳ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρείχεν. The insertion of a word like πίστῳ as if to make the sentence clearer, while in reality it confuses it, occurs again in

IV. 125, 1. ὅπερ φιλεῖ μεγάλη στρατόπεδα ἀσφαλῶς ἐκπλήγνυσθαι, where ἀσφαλῶς ἐκπλήγνυσθαι being added to explain the relative ὅπερ embarrasses the whole construction. So again in VII. 80, 3. οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις κ. τ. λ.

10. εἰ γὰρ δυνατοὶ κ. τ. λ.] The difficulty of this passage is well known; and the explanation of one of the Scholiasts, κινουμένων ἐκείνων κινήσθαι καὶ ἡμᾶς, seems to point to a reading different from that of our present text. Yet following the other Scholiast we can extract a sense, I think, from the words as they now stand. “If we were “able as well as they to contrive “against them, and to wait our time “for carrying our plans into effect, as “they do towards us (ἀντιμελλῆσαι), “what need was there for our being “dependent upon them as we are “now?” “If we were their equals in “power, why should we be, as we are, “their subjects?” ἐκ τοῦ ὁμοίου I suppose to be taken in the sense of ὁμοίως, “in like manner as we now are.” Perhaps ἢ ἐκείνοις would be better than ἐν ἐκείνοις, as the notion required seems to be rather that of *subjection* to Athens, than that of being at the mercy of Athens.

“ἀντεπιβουλεύσαι καὶ ἀντιμελλῆσαι, τί ἔδει ἡμᾶς ἐκ τοῦ
 “ὁμοίου ἐπ’ ἐκείνοις εἶναι; ἐπ’ ἐκείνοις δὲ οὗτος αἰεὶ τοῦ
 “ἐπιχειρεῖν καὶ ἐφ’ ἡμῶν εἶναι δεῖ τὸ προαμύνεσθαι.

XIII. “Τοιαύτας ἔχοντες προφάσεις καὶ αἰτίας, ὦ Λακε-
 “δαιμόνιοι καὶ ξύμμαχοι, ἀπέστημεν, σαφεῖς μὲν τοῖς 5
 “ἀκούουσι γινῶναι ὡς εἰκότως ἐδράσαμεν,
 “ἱκανὰς δὲ ἡμᾶς ἐκφοβῆσαι καὶ πρὸς ἀσφά-
 “λειάν τινα τρέψαι, βουλομένους μὲν καὶ
 “πάλαι, ὅτε ἔτι ἐν τῇ εἰρήνῃ ἐπέμψαμεν ὡς
 “ὑμᾶς περὶ ἀποστάσεως, ὑμῶν δὲ οὐ προσ- 10
 “δεξαμένων κωλυθέντας· νῦν δὲ ἐπειδὴ Βοιω-
 “τοὶ προὔκαλῶσαντο εὐθύς ὑπηκούσαμεν, καὶ
 “ἐνομίζομεν ἀποστήσεσθαι διπλὴν ἀπόστασιν,
 “ἀπὸ τε τῶν Ἑλλήνων μὴ ξὺν κακῶς ποιεῖν
 “αὐτοὺς μετ’ Ἀθηναίων ἀλλὰ ξυνελευθεροῦν, 15
 “ἀπὸ τε Ἀθηναίων μὴ αὐτοὶ διαφθαρῆναι ὑπ’ ἐκείνων ἐν
 “ὑστέρω ἀλλὰ προποιεῖσθαι. ἡ μέντοι ἀπόστασις ἡμῶν
 “θᾶσσον γεγένηται καὶ ἀπαράσκευος· ἥ καὶ μᾶλλον χρή
 “ξυμμάχους δεξαμένους ἡμᾶς διὰ ταχέων βοήθειαν ἀπο-
 “στέλλειν, ἵνα φαίνεσθε ἀμύνοντές τε οἷς δεῖ καὶ ἐν τῷ 20

1. ἀντεπιμελλῆσαι B.C.E.F.G.H.I.d.e.g.h.i. A. et vulgo ἀντεπιμελλῆσαι. Prae-
 stat, opinor, ἀντιμελλῆσαι. BEKK. ἀντιμελλῆσαι Poppo. Goell. Bekk. 3. εἶναι
 Goell. προαμύνεσθαι K. παραμύνεσθαι L.P. παραμύνεσθαι O. 4. ἔχοντα P.
 ὦ λακεδαιμόνιοι καὶ οἱ ξύμμαχοι καὶ αἰτίας f. 8. τινα] om. K. 9. ἔτι om. V.
 ὡς] πρὸς f. ὡς πρὸς c. 11. κωλυθέντες C.E.F.G.I.K.L.O.P.V.c.e.f.g. 12. προ-
 καλ. Bekk. 14. ξυγκακῶς ex correct. C. ξυγκακῶς L.O.d 15. μετὰ θηβαίων
 correctus L. συνελευθεροῦν e. 20. φαίνεσθε c.e.

13. ἐνομίζομεν ἀποστήσεσθαι κ. τ. λ.]
 “We thought to withdraw ourselves
 “from the Greeks whom we were in-
 “juring, and from the Athenians who
 “were meditating to injure us; that
 “so we might at once escape doing
 “wrong to others, and suffering it our-
 “selves.” Such seems the sense of
 the passage, as nearly as it can be given
 in English; for we cannot express the
 double meaning of ἀποστήσεσθαι, “to
 “stand aloof from and decline doing a

“thing,” and, “to revolt from the
 “leading state of a confederacy.” For
 the former meaning, compare IV. 118, 6.
 οὐδενὸς ἀποστήσονται, ὅσα ἂν δίκαια λί-
 γητε, and VII. 7, 2. For the expression
 ἐνομίζομεν ἀποστήσεσθαι, compare the
 note on II. 42, 5. τὸ ἀμύνεσθαι—μᾶλλον
 ἡγησάμενοι, and Lobbeck’s Phrynichus,
 Parerg. VI. p. 723.

14. μὴ ξὺν κακῶς ποιεῖν] See Lobbeck’s
 Phrynichus, Parerg. III. §. 13. p. 620.

αὐτῷ τοὺς πολεμίους βλάπτοντες. καιρὸς δὲ ὡς οὕτω 3
 “πρότερον. νόσφ τε γὰρ ἐφθάρηται Ἀθηναῖοι καὶ χρημά- 4
 “των δαπάνη, νῆες τε αὐτοῖς αἱ μὲν περὶ τὴν ὑμετέραν εἰσὶν
 “αἱ δ’ ἐφ’ ἡμῶν τετάχεται, ὥστε οὐκ εἰκὸς αὐτοὺς περιουσίαν
 5 “νεῶν ἔχειν, ἣν ὑμεῖς ἐν τῷ θέρει τῷδε ναυσί τε καὶ πεζῷ
 “ἅμα ἐπεσβάλητε τὸ δεύτερον, ἀλλ’ ἡ ὑμᾶς οὐκ ἀμυνοῦνται
 “ἐπιπλέοντας ἢ ἀπ’ ἀμφοτέρων ἀποχωρήσονται. νομίστη τε 5
 “μηδεὶς ἀλλοτρίας γῆς πέρι οἰκεῖον κίνδυνον ἔξειν. ᾧ γὰρ 6
 “δοκεῖ μακρὰν ἀπεῖναι ἢ Λέσβος, τὴν ὠφελίαν αὐτῷ ἐγγύθεν
 10 “παρέξει. οὐ γὰρ ἐν τῇ Ἀττικῇ ἔσται ὁ πόλεμος, ὥς τις 7
 “οἶεται, ἀλλὰ δι’ ἣν ἢ Ἀττικὴ ὠφελεῖται. ἔστι δὲ τῶν 8
 “χρημάτων ἀπὸ τῶν ξυμμάχων ἢ πρόσσδος, καὶ ἔτι μείζων
 “ἔσται, εἰ ἡμᾶς καταστρέψονται· οὔτε γὰρ ἀποστήσεται
 “ἄλλος τά τε ἡμέτερα προσγενήσεται, πάθουμιν τ’ ἂν δεινό-
 15 “τερα ἢ οἱ πρὶν δουλεύοντες. βοηθησάντων δὲ ὑμῶν προ- 9
 “θύμως πόλιν τε προσλήψεσθε ναυτικὸν ἔχουσιν μέγα,
 “οὐπερ ὑμῖν μάλιστα προσδεῖ, καὶ Ἀθηναίους ῥᾶον καθαι-
 “ρήσετε ὑφαιρουντες αὐτῶν τοὺς ξυμμάχους (θρασύτερον
 “γὰρ πᾶς τις προσχωρήσεται), τὴν τε αἰτίαν ἀποφεύξεσθε

1. ὡς] οἶος L.O.P.Q. καὶ I. 2. τε] om. L.P. γὰρ] om. O. ἐφθάρηται
 L.O. ἐφθάρηται K. 4. αἱ] om. L. ὑφ’ f. 6. ἅμα] om. d.i. ἐσβάλητε
 L.O.P. ὑμᾶς A.B.C.E.F.G.H.K.L.M.N.O.P.V.b.c.d.e.f.g. Poppo. Haack.
 Goell. Bekk. vulgo ἡμᾶς. 7. ἐπ’ g. νομίσαι V. τε] δὲ E. 10. ὡς]
 ὅς E. 11. ἣ] om. e. ἔτι K. δὲ] om. f. 12. συμμάχων g.
 μείζων G.L.O. 14. τά τε] καὶ τὰ L. προσγενήσονται P. 15. ἡμῶν G.
 17. ῥᾶον] μᾶλλον ὅ. 19. γὰρ] δὲ L. πᾶς] om. g. προχωρήσεται c.
 ἀποφεύξεσθε F.

10. οὐ γὰρ ἐν τῇ Ἀττικῇ κ. τ. λ.] “For
 “the war will not be decided in Attica,
 “but in that country by which the
 “strength of Attica is supported. Now
 “the revenue of Athens comes from its
 “allies,” &c. The sense of διὰ in δι’
 ἣν is not common with the accusative
 rather than the cause. But the two
 notions run so easily into one another,
 that it is not wonderful that they should
 sometimes be confused. Compare c. 39,
 10. προσόδου δι’ ἣν ἰσχύομεν, and VII.

68. πλείστα διὰ τὸ εὐτυχῆσαι ὠφελῶσιν.
 14. δεινότερα ἢ οἱ πρὶν δουλεύοντες]
 “Worse than they who were slaves
 “before they revolted;” because the
 Mytilenæans would seem to have re-
 volted on much less provocation. See
 Cleon’s speech, c. 39. 40. where he calls
 for an exemplary vengeance upon Myti-
 lenæ on this very ground.
 17. καθαιρήσετε] Suidas καθαιρήσεται
 interpretatur καθελείναι. apud He-
 sych. καθαιρεθήσονται, καταστραφήσου-
 νται. WASS.

PELOPONNESUS. A. C. 428. Olymp. 82. 1.

- 10 " ἦν εἶχετε μὴ βοηθεῖν τοῖς ἀφισταμένοις. ἦν δ' ἐλευθε-
 " ροῦντες φαίνεσθε, τὸ κράτος τοῦ πολέμου βεβαιότερον
 " ἔξετε. XIV. αἰσχυνθέντες οὖν τὰς τε τῶν Ἑλλήνων ἐς
 " ὑμᾶς ἐλπίδας καὶ Δία τὸν Ὀλύμπιον, ἐν οὗ
 " τῷ ἱερῷ ἴσα καὶ ἰκέται ἐσμέν, ἐπαμύνατες
 " Μυτιληναίοις ξύμμαχοι γενόμενοι, καὶ μὴ
 " πρόησθε ἡμᾶς ἴδιον μὲν τὸν κίνδυνον τῶν
 " σωμάτων παραβαλλομένους, κοινὴν δὲ τὴν
 " ἐκ τοῦ κατορθῶσαι ὠφελίαν ἅπασι δώσου-
 " τας, ἔτι δὲ κοινοτέραν τὴν βλάβην, εἰ μὴ 10
 2 " πεισθέντων ὑμῶν σφαλσόμεθα. γίνεσθε δὲ ἄνδρες
 " οἷουσπερ ὑμᾶς οἱ τε Ἕλληνες ἀξιοῦσι καὶ τὸ ἡμέτερον
 " δέος βούλεται."
 2 XV. Τοιαῦτα μὲν οἱ Μυτιληναῖοι εἶπον. οἱ δὲ Λακεδαι-
 μόνιοι καὶ οἱ ξύμμαχοι ἐπειδὴ ἤκουσαν, προσδεξάμενοι τοὺς 15
 λόγους ξυμμάχους τε τοὺς Λεσβίους ἐποιή-
 σαντο, καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν τοῖς
 τε ξυμμάχοις παροῦσι κατὰ τάχος ἔφραζον
 ἵεναι ἐς τὸν ἰσθμὸν τοῖς δύο μέρεσιν ὥς ποιη-
 σόμενοι, καὶ αὐτοὶ πρῶτοι ἀφίκοντο, καὶ ὅλκους παρεσκεύαζον 20

1. ἔχετε B.G.K.L.O. 3. τῶν Ἑλλήνων] om. e. 5. ἴσοι d. ἀμύνατε c.
 7. προῆσθε V. 8. περιβαλλομένους g. 9. ὠφελίαν] om. P. δώσαντας
 A.B.C.E.F.H.I.K.L.M.N.O.P.V.b.c.e.f.g.h.i. Porpo. Goell. Bekk. vulgo διδόντας.
 11. ἀσφαλσόμεθα K. δέ] οὖν N.V. 12. περ] περὶ e. 18. παροῦσι] om.
 G.L.O.P. 19. ἐς] om. g.h. ποιήσομενοι τὴν ἐσβολὴν. καὶ f. 20. παρεσκευά-
 ζοντο L.O.P.

5. ἴσα καὶ ἰκέται] "Like as sup-
 " pliants; we and suppliants are alike."
 This is the explanation of the Latin ex-
 pressions, "æque ac, simul ac," &c.

8. παραβαλλομένους] Homer. Αἰεὶ
 ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζων.
 Aristides, π. μέσσην τοῖς τοῦ πολέμου
 κινδύνους τὴν πόλιν. Joseph. III. 7, 7.
 B. Jud. πιστεύων τῷ Θεῷ τὴν σωτηρίαν
 παραβάλλεται: Salutis discrimen adit.
 D. Halic. Ant. XI. 31. παραβάλλεσθαι
 πράγμασι καλοῖς χαλεπόν. Sed hoc loco
 subaudiendum εἰς, vel κατὰ. Frustra

enallagen Grammaticorum, θεὸν ἐπὶ
 μηχανῆς, inducit Portus. Vid. Diodor.
 118. c. WASS. Xenophon, II. 3, 11.
 Cyrop. p. 53. Wech. παραβαλλόμενοι δὲ
 οὐκ ἴσα εἰς τὸν κίνδυνον ἴσμεν. ubi tamen
 vet. lib. ἴμεν habebat, probante Came-
 rario. DUKER.

17. καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολήν]
 This accusative case depends on the
 participle ὥς ποιησόμενοι, although I
 believe that it would have stood just as
 it does now, had Thucydides when he
 came to the end of the sentence cou-

ATTICA AND PELOPONNESUS. A. O. 428. Olymp. 88. 1.

τῶν νεῶν ἐν τῷ ἰσθμῷ, ὡς ὑπεροίσοντες ἐκ τῆς Κορίνθου ἐς τὴν πρὸς Ἀθήνας θάλασσαν καὶ ναυσὶ καὶ πεζῷ ἅμα ἐπιόντες. καὶ οἱ μὲν προθύμως ταῦτα ἔπρασσον· οἱ δὲ ἄλλοι³ ξύμμαχοι βραδέως τε ξυνελέγοντο καὶ ἐν καρποῦ ξυγκομιδῇ ἦσαν καὶ ἄρρωστία τοῦ στρατεύειν.

XVI. Αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατάγνωσιν ἀσθενείας σφῶν παρασκευαζομένους, δηλῶσαι βουλόμενοι ὅτι οὐκ ὀρθῶς ἐγνώκασιν ἀλλ' οἰοί τέ εἰσι μὴ κινῶντες τὸ ἐπὶ Λέσβῳ ναυτικὸν καὶ τὸ ἀπὸ Πελοποννήσου ἐπιὼν ῥαδίως ἀμύνεσθαι, ἐπλήρωσαν ναῦς ἑκατὸν ἐσβάντες αὐτοὶ τε πλήν ἱππέων καὶ πεντακοσιομεδίμνων καὶ οἱ μέτοι-

ATTICA AND PELOPONNESUS.
A sudden and vigorous display of the naval force of Athens breaks off the projected invasion of Attica; after which the Pelo-

2. ἀθηναίους Q. 3. τοιαῦτα N.V. 4. ἐν καρποῦ K. καρπῶν V.
ξυγκομιδῇ g. κομιδῇ e. 8. ἔγνωσαν c. 9. ἐπὶ τῇ λέσβῳ O. ἐπὶ λέσβον
Q.d.g. τῶν ἐπὶ λέσβῳ E. ἐπὶ λέσβων V. 10. ἀμύνεσθαι K. 11. αὐτοὶ τε
om. pr. G. τε] om. K.e. πλείν C. prim. manu. 12. πεντακοσίων μεδί-
μνων e.

cluded with a participle that would not govern it. He put it at the beginning of the sentence, because it was the principal subject which he was going to speak of, and the sentence has the good luck to end grammatically; but Thucydides does not always, when he comes to the end of one, recollect how he had begun it, nor in beginning it does he consider how he shall end it.

5. ἄρρωστία] Isocrates Panathen. Τὴν δὲ φύσιν εἰδὼς πρὸς μὲν τὰς πράξεις ΑΡΡΩΣΤΟΤΕΡΑΝ, καὶ μαλακωτέραν οὖσαν τοῦ δέοντος. Glossæ vertunt ægritudine, languitatem. Th. Magister: οὐ μόνον ἡ νόσος, ἀλλὰ καὶ ἡ ἀπλῶς ἀδυναμία· ἐπειδὴ καὶ οἱ νοσῶν ἀδυνάτως ἔχει χρῆσθαι ἑαυτοῦ. ἀτονίαν τῆς ψυχῆς vocat Chrysippus. Thomas legit, ἐν ΚΑΡΙΩΝ ξυγκομιδῇ Sed Suidas in συγκομιδῇ συγχομ. καρποῦ. WASS. Suidas h. v. ἄρρωστία τοῦ στρατεύειν, ἀντὶ τοῦ ἀπροθυμία. Θουκυδ. DUKER.

6. διὰ κατάγνωσιν ἀσθενείας σφῶν] Literally, "from imputing weakness to "them." Compare VIII. 8, 3. καταφρονήσαντες τῶν Ἀθηναίων ἀδυναμίαν, "Con- temptuously ascribing to the Athenians a want of power." In both these cases the absence of the article

shews that the construction is not "their weakness, the helplessness of "the Athenians," but that σφῶν and τῶν Ἀθηναίων are governed respectively by κατάγνωσιν and καταφρονήσαντες, as the objects of the imputation. Καταγνῶναι τινας being literally "to think "at a person," or, as we say, "to think "of a person." So Xenoph. Cyropæd. VI. 1, 36. αὐτὸς δ' ἑαυτοῦ κατέγνωεν μὴ ἂν καρτερῆσαι, "I think of myself, "that I should not control myself," &c. Add Thuc. III. 45, 1. It is true that generally it expresses thinking unfavorably, as is the case with καταφρονεῖν, but nowhere in Thucydides has it the meaning of "despising;" and it is not a correct translation to render the words, "through contempt of their "weakness." Compare the note on I. 25.

12. ἱππέων καὶ πεντακ. Vide Plutarchi Solonem. Sigonius de Rep. Atheniens. Meursii Attic. Lect. I. 5. c. 26. Ejusdem Solonem, cap. 14. Rutgersii Var. Lect. p. 316. et Marsham Chronic. p. 603. HUDS. Vid. Pollucem, Æsch. Agam. 1626. WASS. These were the two highest classes in the division of the Athenian people according to the

ponnesians prepare an expedition to send to Lesbos.

κοι, καὶ παρὰ τὸν ἰσθμὸν ἀναγαγόντες ἐπιδειξίν τε ἐποιοῦντο καὶ ἀποβάσεις τῆς Πελοποννήσου ἧ δοκοῖ αὐτοῖς. οἱ δὲ Λακεδαιμόνιοι ὀρῶντες πολὺν τὸν παράλογον τά τε ὑπὸ τῶν Λεσβίων ῥηθέντα ἡγούντο οὐκ ἀληθῆ, καὶ ἄπορα νομίζοντες ὥς αὐτοῖς καὶ οἱ ξύμμαχοι ἅμα οὐ παρήσαν καὶ ἡγγέλλοντο καὶ αἱ περὶ τὴν Πελοπόννησον τριάκοντα νῆες τῶν Ἀθηναίων τὴν περιοικίδα αὐτῶν πορθοῦσαι, ἀνεχώρησαν ἐπ' οἴκου. ὕστερον δὲ ναυτικὸν παρεσκεύαζον ὃ τι πέμψουσιν ἐς τὴν Λέσβον, καὶ κατὰ πόλεις ἐπήγγελλον τεσσαράκοντα νεῶν πλήθος· καὶ ναύαρχον προσέταξαν Ἀλκίδα, ὃς ἔμελλεν ἐπιπλεύσεισθαι. ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν ναυσὶν, ἑπειδὴ καὶ ἐκείνους εἶδον. XVII. καὶ κατὰ τὸν χρόνον

1. καὶ οἱ παρὰ c.d.e. παρὰ etiam A.B.C.E.F.G.H.K.L.N.P.Q.V.c.d.e.f.g. vulgo enim περί. παρὰ Haack. Poppo. Goell. Bekk. 3. ἧ] ei L.P. δοκεῖ H.K.P.d.i. 4. κατάλογον c. τοῦ λεσβίου K. λεσβίων, omisso articulo, g.h. 5. νομίσαντες καὶ αὐτοὶ καὶ οἱ K. 6. ἅμα om. G. 7. τὴν post Ἀθ. om. G.L.O.P. 9. ὃ τι] ὅπως L.O.P. 10. ἐπήγγελλον F. 11. ἐπιπλεύσασθαι V. 13. καὶ ante ἐκείνους om. d.

amount of their property, which was introduced by Solon to supersede the older division according to birth and occupation. The pentacosio-medimni were those citizens whose land brought them in yearly to the amount of five hundred medimni in corn, wine, or oil. The second class, called ἱππεῖς, or horsemen, because they were bound to serve in war on horseback, were those whose land brought in yearly three hundred medimni. The third class, or Zeugitæ, so called because they were supposed unable to maintain a war-horse, but able to keep a yoke of mules or oxen to plough their land, were those whose land brought in two hundred medimni. All who were worth less than this were called Thetes, and formed the fourth class. The medimnus is nearly a bushel and a half, or six Roman modii; so that five hundred medimni are equal to about ninety-four English quarters. It may be added that the price of corn at this time at Athens was about two drachmæ for the

medimnus: the qualification then in money for the highest class in the state was 1000 drachmæ, or ten minæ a year. See further Boeckh's Public Economy of Athens, vol. II. p. 29. (vol. II. p. 259, &c. Eng. Transl.) Col. Leake, Topogr. of Athens, p. 415. not. X. Aristot. Politic. II. 12, 6. Pollux, VIII. §. 129, 130. Plutarch. in Solon. 18.

5. ἄπορα νομίζοντες] For this plural adjective see the notes on II. 98, 1. 1. 7, 1. 13. ἑπειδὴ καὶ ἐκείνους εἶδον] i. e. ἐκείνους ἀναχωρήσαντας εἶδον. Compare VI. 88, 5. τοὺς μὲν προσπράγκαλον τοὺς δὲ καὶ —ἀπεκωλύοντο, i. e. προσαναγκάζον ἀπεκωλύοντο. Add VI. 102, 2. VII. 56, 2.

καὶ κατὰ τὸν χρόνον τούτων κ. τ. λ.] Before I proceed to notice the matter of this remarkable passage, it will be best to explain, if possible, some of its grammatical difficulties. Ἐν τοῖς πλείοσται δὴ νῆες is equivalent to the English expression "one of the largest naval forces." That ἐν τοῖς πλείοσται is not equivalent to πλείοσται, and much more, that it is not a still stronger expression,

PELOPONNESUS. A. C. 423. Olymp. 88. 1.

(Thucydides is reminded by the great number of ships employed

τοῦτον ὃν αἱ νῆες ἔπλεον ἐν τοῖς πλείστοις δι-
νῆες ἅμ' αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο, παρα-

1. ἐν τοῖς] αὐτοῖς O. ἐν αὐτοῖς K.e. ἐν αὐταῖς c. E post τοῖς lacunam habet
quattuor litterarum. 2. ἐγένοντο. e.

or, in Matthiæ's language, "merely a phrase which served to strengthen the superlative," is to me clear from this single passage, and confirmed by many others. If ἐν τοῖς πλείστοις be even more than the ordinary superlative degree, what shall we say to *ἐν πλείστοις* following immediately after it? It seems to me that ἐν τοῖς added to the superlative qualifies instead of strengthening its proper force; that ἐν τοῖς πρώτων signifies "one of the first," and ἐν τοῖς πρώτοις, ἐν τοῖς πλείστοις signify "some" "ὁ" the first, some of the most numerous." And the adjective always agrees with the substantive to which it is applied, and is not put in the same case with the article τοῖς, because the whole phrase ἐν τοῖς πλείστοις came to be considered but as one word, the grammatical construction of ἐν τοῖς being as completely lost as that of the verb *ἔστιν* in the expressions *ἔστιν οἱ*, *ἔστιν οὗς*, *ἔστιν ἄς*, or of the pronoun *ὁ* *τι* in the expressions *ὁ* *τι* *πλείστοις*, *ὁ* *τι* *πλείστοις*, *ὁ* *τι* *πλείστους*. Perhaps the original expression was ἐν τοῖς πλείστοις, and then when the combination of words became in a manner inseparable from usage, they were treated as one single word, and formed a declinable adjective, which like any other took the gender, number, and case of its substantive. On the same principle it is a very common vulgarism in English to say, "nobody else's, no one else's," &c. instead of "nobody's else, no one's else," because we insensibly consider the two words as one, and use them accordingly. A second grammatical difficulty is in the dative case *κάλλει*. Gölle connects it with *ἅμα*, *ἐνεργοὶ ἅμα κάλλει*, others take it with *ἐνεργοί*, "fully efficient on account of their good condition." This is not satisfactory, but I do not see how the present text can be explained better. The whole sentence then will signify, "At this period, when the ships sailed, the Athenians had one of the largest naval forces which they ever had at one time of ships in

"a state of effectiveness from their good condition." I have endeavoured to shew in the margin that the object of the whole chapter is merely to bring in what Thucydides had forgotten to mention in its proper place, namely, the greatest naval force, and the greatest war expenditure, which Athens had ever been able to employ and support; just as he had mentioned, II. 31, 3. the largest land army which she had ever sent out on one service. And this omission, which a modern writer would supply in an appendix or in a note, is supplied by Thucydides in the body of his narrative, with no other connection than that while speaking of *one of the largest* forces ever employed by the Athenians, he takes the opportunity of mentioning what was absolutely *the largest*. In the matter of the statement, however, there seems something inconsistent with what had been said before, II. 13, 10. 24, 2. where, out of three hundred ships, we were told that one hundred were regularly laid up in reserve every year, and consequently not more than two hundred could have been employed on active service. The solution probably is, that as those hundred ships were not laid up till late in the summer, after the retreat of the Peloponnesian army, a larger force had at first been employed as a floating defence near home; and that this being considered unnecessary was exceedingly reduced, and a hundred ships were thus enabled to be annually kept in reserve or in ordinary. That a hundred ships were not afterwards employed to guard the coasts of Attica and Salamis, is evident from the account of the attempt made on Piræus by Cnemus and Brasidas, II. 93. on which occasion they met with no force ready to oppose them; nor are any Athenian ships spoken of as employed in the Saronic gulf, except three that formed a sort of blockade of the harbour of Megara.

1. ἐν τοῖς] Vide Reiz. de accentus inclin. p. 17. ed. Wolf. ББК.

LESBOS. A. C. 428. Olymp. 82. 1.

by the Athenians at one time on this occasion, to mention the greatest number which they had ever had on service at one time; and also to give some notion of the expense which their navy entailed upon them.)

πλήσιαι δὲ καὶ ἔτι πλείους ἀρχομένου τοῦ πολέμου. τὴν τε γὰρ Ἀττικὴν καὶ Εὐβοίαν καὶ Σαλαμῖνα ἑκατὸν ἐφύλασσον, καὶ περὶ Πελοπόννησον ἕτεραι ἑκατὸν ἦσαν, χωρὶς δὲ αἱ περὶ Ποτίδαιαν καὶ ἐν τοῖς ἄλλοις χωρίοις, ὥστε αἱ πᾶσαι ἅμα ἐγίνοντο ἐν ἐνὶ θέρει 3 διακόσια καὶ πεντήκοντα. καὶ τὰ χρήματα τοῦτο μάλιστα ὑπανάλωσε μετὰ Ποτιδαίας. τὴν τε γὰρ Ποτίδαιαν δίδραχμοι ὀπλῆται ἐφρούρουν (αὐτῷ γὰρ καὶ ὑπηρέτῃ δραχμὴν ἐλάμβανε τῆς ἡμέρας) τρισχίλιοι μὲν οἱ πρῶτοι, ὧν οὐκ ἐλάσσους διεπολιόρκησαν, ἑξακόσιοι δὲ καὶ χίλιοι μετὰ Φορμίωνος, οἱ προαπῆλθον νῆες τε αἱ πᾶσαι 5 τὸν αὐτὸν μισθὸν ἔφερον. τὰ μὲν οὖν χρήματα οὕτως ὑπαναλώθη τὸ πρῶτον, καὶ νῆες τοσαῦται δὴ πλείους ἐπληρώθησαν.

XVIII. Μυτιληναῖοι δὲ κατὰ τὸν αὐτὸν χρόνον ὃν οἱ Λακεδαιμόνιοι περὶ τὸν ἰσθμὸν ἦσαν ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν κατὰ γῆν αὐτοῖ τε καὶ οἱ ἐπικούροι. καὶ προσβαλόντες τῇ πόλει, ἐπειδὴ οὐ προὐχώρει ἢ προσεδέχοντο, ἀπῆλθον ἐπ' Ἀντίσσης καὶ Πύρρας καὶ Ἐρέσου, καὶ καταστησάμενοι τὰ ἐν ταῖς πόλεσι ταύταις

1. ἀρχομένου ἅμα τοῦ ε.

2. καὶ ἐς εὐβοίαν C.K.

3. καὶ περὶ—ἦσαν

om. pr. G.

6. ἐγίνοντο ἅμα g.

ἐν] om. G.K.P.

7. καὶ ante πεντήκοντα

om. E.

8. ὑπανάλωσε ε.

12. τε ἀπᾶσαι F.

14. ὑπαναλώθη γρ. ε.

16. οἱ] om. O.P.

18. προδιδομένην K.

19. προσβαλόντες L.O.P.

20. προχώρει E.F. προυχ. Bekk.

21. Πύρρας Porpo. Goell. Bekk. "Sic

"et Straboni, Scylaci aliusque." HUDS. vulgo, Πύρας. ἐρέσου F. ἐρίσσον

A.B. Bekk. Goell. ἐρεσσού g.h.

ἐρεσσού E.I. Infra III. 35, 1. ἐρεσσον A.

B.L.O. ἐρεσσόν Q.g. VIII. 23, 2, 4. ἐρεσσον A.

ἐρεσσόν B. ἐρεσσον C.L.O.

e.g.k. et mox ἐρεσιών C.F.H.K.L.O.e.f.g.k. VIII. 100, 3. ἐρεσσός L.O. ἐρε-

σος A. qui paullo post ἐρεσσόν.

10. ὑπηρέτῃ μισθὸν δραχμὴν Ulpian. ad Demosth. adv. Leptin. BEKK.

21. Ἀντίσσης] Vid. Harpocrat. Aristot. Pol. 134. 2. [V. 3, 12.] olim insula. Ovid. M. XV. *Fluctibus ambigē fuerant*

Antissa Pharoisque. Fatum ejus enarrant Liv. XLV. 31. Plin. V. 31. WASS.

Ἐρίσσου] Vid. VIII. 100, 3, 5. et 103, 2. Ἐρεσσού καὶ Μηθίμνης Cantacuzenus 290. 292. WASS.

LESBOI. A.C. 488. Olymp. 88. 1.

under the command
of PACHES : and the
town is completely
blockaded by land as
well as by sea.

βεβαιότερα καὶ τείχη κρατύναντες διὰ τάχους
ἀπῆλθον ἐπ' οἴκου. ἐστράτευσαν δὲ καὶ οἱ²

Μηθυμναῖοι ἀναχωρησάντων αὐτῶν ἐπ' Ἀν-
τισσαν³ καὶ ἐκβοηθείας τινὸς γενομένης πληγέντες ὑπὸ τε

δ⁴ τῶν Ἀντισσαίων καὶ τῶν ἐπικούρων ἀπέθανόν τε πολλοὶ
καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος. οἱ δὲ Ἀθηναῖοι⁵

πυνθανόμενοι ταῦτα, τοὺς τε Μυτιληναίους τῆς γῆς κρα-
τοῦντας καὶ τοὺς σφετέρους στρατιώτας οὐχ ἱκανοὺς ὄντας

εἶργειν, πέμπουσι περὶ τὸ φθινόπωρον ἤδη ἀρχόμενον
¹⁰ Πάχητα τὸν Ἐπικούρου στρατηγὸν καὶ χιλίους ὀπλίτας

ἐαυτῶν. οἱ δὲ αὐτερέται πλεύσαντες τῶν νεῶν ἀφικνούνται⁴
καὶ περιτειχίζουσι Μυτιλήνην ἐν κύκλῳ ἀπλῶ τείχει· φρούρια

δὲ ἔστω ἥ ἐπὶ τῶν καρτερῶν † ἐγκατεφοδόμηται †. καὶ ἡ μὲν⁵
Μυτιλήνη κατὰ κράτος ἤδη ἀμφοτέρωθεν καὶ ἐκ γῆς καὶ ἐκ

¹⁵ θαλάσσης εἶργετο, καὶ ὁ χειμὼν ἤρχετο γίνεσθαι.

XIX. Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐς τὴν
πολιορκίαν, καὶ αὐτοὶ ἐσπενγκόντες τότε πρῶτον ἐσφορὰν

Measures of the Athe-
nians to provide money
for the exigencies of
the war. First extra-

διακόσια τάλαντα, ἐξέπεμψαν καὶ ἐπὶ τοὺς
ξυμμάχους ἀργυρολόγους ναῦς δώδεκα καὶ

Λυσικλέα πέμπτον αὐτὸν στρατηγόν. ὁ δὲ²

1. διὰ τάχους om. V. 2. ἐπῆλθον e. 3. ἀντίσσαν E. 5. τε οἱ πολλοὶ L.O.
6. λοιποὶ] πολλοὶ d.g.i. 9. τὸ] om. L.O.P.i. 11. αὐτῶν K. 13. ἥ]
K.L.O.P.d. Bekk. ed. 1832. οἷα c. A.B.E.F.G. et vulgo οἷ. κρατερῶν d.
† ἐγκατεφοδόμηται †] ἐκδοσφ ante lacunam K. 14. ἐκ om. V. 17. ἐνεγκόντες g.h.
ἐσφορὰν B.E.c.f.g.h. Haack. Poppo. Goell. Bekk. εἰς φορὰν L.O.

13. † ἐγκατεφοδόμηται †] "Tempus
"perfectum," says Poppo, "ferri vix
"potest." And Bekker, in the preface
to his smaller edition, proposes to read
ἐγκατεφοδόμηθη. Compare Cæsar's de-
scription of the lines with which he en-
deavoured to surround Pompey at Dy-
rrhachium. "Erant enim circum castra
"Pompei permulti editi atque asperi
"colles; hos primum præsiidiis tenuit,
"castellaque ibi communiit; inde ut
"loci cuiusque natura ferebat, ex cas-
"tello in castellum producta munitione,

"circumvallare Pompeium instituit."
Civil War, III. 37. ed. Maistre.

17. καὶ αὐτοὶ ἐσπενγκόντες τότε] Ari-
stoph. Lysistr. 655. Εἰτ' ἀναλώσαντες
οὐκ ἀντεισφένετ' τὰς εἰσφορὰς. Rectius
etiam alii MSS. et Edd. ἐσπενγκόντες,
quam ἐνεγκόντες Reg. Est enim usita-
tissimum, et quasi proprium de talibus
εἰσφέρειν. Sunt autem εἰσφοραὶ civium,
φόροι sociorum et provincialium. Am-
mon. et Perizon. ad Ælian. II. V. H.
10. DUKE.

PLATÆA. A. C. 428. Olymp. 88. 1.

ordinary contribution made by the richer citizens. An expedition sent to raise money from the allies in Asia is defeated in Caria by the natives.

ἄλλα τε ἡργυρολόγει καὶ περιέπλει, καὶ τῆς Καρίας ἐκ Μυοῦντος ἀναβάς διὰ τοῦ Μαιάνδρου πεδίου μέχρι τοῦ Σανδίου λόφου, ἐπιθεμένων τῶν Καρῶν καὶ Ἀναυτῶν αὐτὸς τε διαφθείρεται καὶ τῆς ἄλλης στρατιᾶς πολλοί. 5

XX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Πλαταῖς (ἔτι γὰρ ἐπολιορκούντο ὑπὸ τῶν Πελοποννησίων καὶ Βοιωτῶν) ἐπειδὴ τῷ τε σίτῳ ἐπιλεπόντι ἐπιέζοντο καὶ ἀπὸ τῶν Ἀθηνῶν οὐδεμία ἐλπὶς ἦν τιμωρίας οὐδὲ ἄλλη σωτηρία ἐφαίνετο, ἐπιβουλεύουσιν αὐτοὶ τε καὶ 10 Ἀθηναίων οἱ ξυμπολιορκούμενοι πρῶτον μὲν πάντες ἐξελθεῖν καὶ ὑπερβῆναι τὰ τεῖχη τῶν πολεμίων, ἣν δύνωνται βιάσασθαι, ἐσηγησα-

PLATÆA.

(See II. 78.)

The Platæans despairing of relief, resolve to attempt to force their way through the lines of the besiegers, and so effect their escape.

1. ἡργυρολόγῃ V. 3. σαρδίου L.O.P.c.f. παιδίου K. 4. ἀναῖτων L.O.
5. ἄλλης] om. F.H.N.V. πολύ f. 6. γὰρ] om. e. 7. καὶ βοιωτῶν
A.B.E.F.G.H.K.L.N.O.P.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. τῶν
βοιωτῶν C. vulgo καὶ τῶν βοιωτῶν. 9. ἀθηναίων K.i. ἐλπὶς ἦν A.B.C.E.F.
G.H.L.O.P.V.c.e.f.g.i. Poppo. Goell. Bekk. ceteri ἦν ἐλπὶς. 11. οἱ] om. B.g.i.
12. πάντας A. ὑπεξελθεῖν L.O.P. 13. ἐσηγησαμένου A.B.E.F.H. Poppo.
Goeller. Bekk. G. vulgo, et Haack. ἐσηγησαμένων.

4. Ἀναυτῶν] De civitate Ἀναία vid. Eustath. ad Dionys. 828. ab hac diversa est Ἀναίτικα Armeniæ, a nomine Deæ Ἀναΐτιδος, de qua Strabo, XI. XII. et XV. Scylax, p. 37. Ἄννα (Ἀναία) Πανιώνιον, Ἐρασίστρατος. De Sandio non memini me legisse: Sandionis cujusdam meminit Pausan. 103. WASS. Infra c. 32, 2. h. lib. Σαμίων τῶν ἐξ Ἀναίων. IV. 75, 1. τὰ Ἀναία ἐπὶ τῇ Σάμῳ, et VIII. 19, 1. ἐπλευσαν ἐς Ἀναίαν, ubi vid. Var. Lect. DUKER.

9. οὐδεμία ἐλπὶς ἦν τιμωρίας] It may not be superfluous to take this opportunity of stating the origin and various senses of the words τιμωρία and τιμωρέω. Τιμώρος, from τιμῇ and ἄρω or αἶρω, has the twofold meaning of "one who honours," and "one who revenges," from the double meanings of τιμῇ and τίω. Τίω is, "to prize," and hence, "to give the price of a thing." Thus, to take some of the numerous passages quoted in Damm's

Lexicon, οὐδ' ἔτι τίει ἀνέρας οὐδὲ θεοὺς, "He prizes (values) neither men nor yet gods." Τὸν δὲ δωδεκάβοιον ἐτίσφισι τῖον, "It (the tripod) they prized at twelve oxen." Πάντες τίσετε φόνον Πατρόκλου, "Ye all shall pay the price of the blood of Patroclus." And as the notion of a man paying a sort of price to the relations for the blood of any of their house whom he had slain, was almost universal in ancient times, the price or value of the blood τιμῇ was the penalty paid by the slayer, and the recompense and satisfaction obtained by the avenger. Thus τιμῇ acquires the sense of "recompense for wrong," "satisfaction, vengeance." Its derivatives, τιμώρος or τιμῶρος, and τιμωρέω, most commonly follow this second meaning of their primitive; and τιμωρέω is, "to get satisfaction or vengeance." Here it corresponds with the construction and senses of ἀμύνω, already explained in the note on I. 42, 1.

PLATÆA. A. C. 428. Olymp. 88. 1.

μένου τὴν πείραν αὐτοῖς Θεαινέτου τε τοῦ Τολμίδου ἀνδρὸς
 μάντεως καὶ Εὐπομπίδου τοῦ Δαϊμάχου, ὃς καὶ ἐστρατήγει
 ἔπειτα οἱ μὲν ἡμίσεις ἀπώκνησάν πως τὸν κίνδυνον μέγαν
 ἡγησάμενοι, ἐς δὲ ἄνδρας διακοσίους καὶ ἑικοσι μάλιστα
 βένεμιναν τῇ ἐξόδῳ ἐβελονταὶ τρόπῳ τοιῶδε. κλίμακας ἐποι-
 ῆσαντο ἴσας τῷ τείχει τῶν πολεμίων· ξυνεμετρήσαντο δὲ
 ταῖς ἐπιβολαῖς τῶν πλίνθων, ἧ ἔτυχε πρὸς σφᾶς οὐκ ἐξαλη-
 λιμμένον τὸ τεῖχος αὐτῶν. ἡριθμοῦντο δὲ πολλοὶ ἅμα τὰς 3
 ἐπιβολὰς, καὶ ἔμελλον οἱ μὲν τινες ἀμαρτήσεσθαι οἱ δὲ
 10 πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ, ἄλλως τε καὶ

1. θανέτου E. 7e] om. d.e.g. 2. εὐπομπίδου E.g. Bekk. 3. εὐμολπίδου I.L.N.O.P.c.d.e.f.i. Haack. Poppo. 4. εὐμολπίδου V. A.B.F.G. et vulgo εὐπολπίδου. 5. αἰμάχου e. 6. αἰμάχου I. χαίμαχου I. χαίμι- 7. οὐκ om. pr. G. 8. ἅμα πολλοὶ c. 9. ἐπιβολὰς K.

Τιμωρεῖν τινι, "To get satisfaction or
 "vengeance for another; to revenge
 "another:" as Herodot. I. 103, 4. ἐστρα-
 τεύετο ἐπὶ τὴν Νίον, τιμωρέων τῷ πατρὶ,
 i. e. "in revenge for his father." Τιμω-
 ρεῖσθαι, "To get satisfaction for one-
 "self;" and therefore τιμωρεῖσθαι τινα,
 "To take vengeance upon another, to
 "punish another." But as ἀμύνω,
 which properly signifies "to ward off,"
 comes to have the sense of "retaliating
 "and avenging," so τιμωρέω, which
 properly signifies "to get satisfaction
 "or vengeance," comes to have the
 sense of "aiding and assisting;" and
 τιμωρεῖν τινι is simply "to aid or assist
 "another," because he who stood up
 to get satisfaction for his wrongs, be-
 came naturally at the same time his
 helper and defender. And in point of
 usage this second sense has prevailed
 over the first; and τιμωρεῖν τινι more
 often signifies simply "to help and aid
 "another," than "to revenge him."
 This sense, however, cannot pass to the
 middle voice τιμωρεῖσθαι, which always
 signifies "to take vengeance;" and
 with an accusative case following, "to
 "take vengeance on another," or, "to
 "punish him." Τιμωρία, being formed
 from τιμωρέω, has both its meanings

equally, "vengeance and aid," to be
 determined only by the context.

4. ἐς δὲ ἄνδρας διακοσίους] "Up to
 "two hundred; as many as two hun-
 "dred." And such is the meaning of
 ἐς in all the other instances collected
 by Matthiæ, Gr. Gr. §. 578, from He-
 rodotus, Thucydides, and Xenophon;
 and not, as Matthiæ interprets it,
 "about." The meaning "about" is
 contained not in ἐς, but in μάλιστα. A
 little below, ἐξαληλιμμένον is translated
 by Mr. Bloomfield, "whitewashed."
 "The word occurs," he says, "in Pro-
 copius de Ædific. p. 4. 22. and 27.
 "31. also Levitic. xiv. 42, 43. 1 Para-
 "lipom. XXIX. 4. Eustathius explains
 "ἀλείφειν τοῖχον by τὸ κονία χρίειν."
 Ἐξαληλιμμένον seems to signify, "tho-
 "roughly whitewashed;" as if Thucy-
 dides meant to say that the work had
 not been done so effectually, but that
 the rows of bricks might still be count-
 ed distinctly.

7. ἐξαληλιμμένον] Mæria hoc e Thucy-
 cydide laudans interdem, ut Scholiastes,
 κεχρισμένον interpretatur. Est inter
 propria hujus rei verba. Pollux, VII.
 124. τιτάνη δὲ χρίειν, εἶτα ἀλείφειν,
 ἐπαλείφειν, καταλείφειν, ἐξαλείφειν.—
 DUKER.

PLATÆA. A. C. 438, 7. Olymp. 88. I.

πολλάκις ἀριθμοῦντες καὶ ἅμα οὐ πολὺ ἀπέχοντες, ἀλλὰ
 4 ῥαδίως καθορωμένου ἐς ὃ ἐβούλοντο τοῦ τείχους. τὴν μὲν
 οὖν ξυμμέτρησιν τῶν κλιμάκων οὕτως ἔλαβον, ἐκ τοῦ πάχους
 τῆς πλίνθου εἰκάσαντες τὸ μέτρον. XXI. τὸ δὲ τεῖχος ἦν
 τῶν Πελοποννησίων τοιόνδε τῇ οἰκοδομήσει. 5
 2 εἶχε μὲν δύο τοὺς περιβόλους, πρὸς τε Πλα-
 ταιῶν καὶ εἴ τις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοιο, διείχον δὲ οἱ
 3 περιβόλοι ἐκκαίδεκα πόδας μάλιστα ἀπ' ἀλλήλων. τὸ οὖν
 μεταξὺ τοῦτο, οἱ ἐκκαίδεκα πόδες, τοῖς φύλαξι οἰκήματα
 διανενημεμένα ῥκοδόμητο, καὶ ἦν ξυνεχὴ ὥστε ἐν φαίνεσθαι 10
 4 τεῖχος παχὺ ἐπάλξεις ἔχον ἀμφοτέρωθεν. διὰ δέκα δὲ
 ἐπάλξεων πύργοι ἦσαν μεγάλοι καὶ ἰσοπλατεῖς τῷ τείχει,
 διήκοντες ἔς τε τὸ ἔσω μέτωπον αὐτοῦ καὶ οἱ αὐτοὶ καὶ ἐς τὸ
 ἔξω, ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν

1. πολλοὶ d. 4. τὸ μέτρον εἰκάσαντες V. 6. πλαταιάς O. 7. ἔξωθεν]
 δίωξις Q. ἀθηναίων K. ἐπῆει g.h. 8. ἐκκαίδεκα E. qui sic et postea.
 μάλιστα] om. B.h. 10. ξυνοχή e. ξυνοχὰ I. ξυνοχή C. ἐν] ὃν P. φαι-
 νεσθαι τὸ τεῖχος H.L.O.d.i. 11. δὲ om. V. 13. διήκοντες δὲ ἐς K. τε]
 om. d.i. ἔσω] μέσον d.i. αὐτοῦ] om. L.O. καὶ τὸ ἔξω A.B.C.E.F.G.K.
 L.N.O.P.V.c.d.e.f.g.h.i. Poppo. præpositionem uncis inclusit Haack. τὸ] τὰ g.
 om. B. 14. περὶ g.

2. ἐς ὃ ἐβούλοντο] "For the purpose
 "that they wished." "They had easily
 "a view of the wall for what they
 "wanted to see it for." Gøller has
 quoted Livy, XXV. 23. where a Roman
 soldier is described as taking the height
 of one of the towers of Syracuse in a
 similar manner.

5. τῇ οἰκοδομήσει] Pro οἰκοδομία
 agnoscit Pollux, VII. 117. Vid. Thom.
 Mag. et Phrynichum in οἰκοδομή.—
 WASS.

6. δύο τοὺς περιβόλους] Ut solebant,
 quum ab hoste exteriori metus erat.
 Aliiter de circumvallatione Mitylenarum,
 cap. 18, 4. περιτειχίζουσι Μιτυλήνην ἐν
 κύκλῳ ἀπλῇ τείχει. Vid. Lips. II. Po-
 liorctic. I. et Casaubon. ad Polyb.
 pag. 181. apud quos multa sunt, quibus
 Thucydidea Platearum circumvallatio-
 nis descriptio pulchre illustratur.—
 DUKER.

8. τὸ οὖν μεταξὺ τοῦτο κ. τ. λ.] Can
 it be good Greek to say τὸ μεταξὺ τοῦτο
 οἰκήματα ῥκοδόμητο, meaning, "this in-
 terval had been built upon to make
 "quarters," or "had been built upon
 "for quarters?" And if this were the
 construction, must we not have had in
 the following clause ταῦτα δὲ ἦν ξυνεχὴ,
 instead of καὶ ἦν ξυνεχὴ? It seems then
 more correct to say that the nominative
 τὸ μεταξὺ τοῦτο has no grammatical
 construction, whether it be that Thu-
 cydides intended at first to give the
 sentence a different form from what it
 now has, or whether it is merely an
 awkwardness of expression. And the
 passage in Herodotus, I. 180, 3, is an
 undoubted instance of a similar confu-
 sion or carelessness. τὸ δὲ ἀπὸ ταύτων,
 αἱ ἐπικαμπαὶ παρὰ χειλὸς ἐκάτερον τοῦ
 ποταμοῦ, αἰμασίη πλίνθων ὁπότεν παρ-
 τεῖναι.

PLATÆA. A. C. 438, 7. Olymp. 68. 1.

μέσων διήεσαν. τὰς οὖν νύκτας, ὅποτε χειμῶν εἴη νοτερός, 5
 τὰς μὲν ἐπάλξεις ἀπέλειπον, ἐκ δὲ τῶν πύργων ὄντων δι'
 ὀλίγου καὶ ἄνωθεν στεγανῶν τὴν φυλακὴν ἐποιοῦντο. τὸ μὲν 6
 οὖν τεῖχος ᾧ περιεφρουροῦντο οἱ Πλαταιῆς τοιοῦτον ἦν.
 5 XXII. οἱ δ', ἐπεὶ παρεσκεύαστο αὐτοῖς, τηρήσαντες νύκτα
 χειμέριον ὕδατι καὶ ἀνέμῳ καὶ ἅμα ἀσέληνον ἐξήεσαν·
 ἡγούντο δὲ οὔπερ καὶ τῆς πείρας αἴτιοι ἦσαν.
 καὶ πρῶτον μὲν τὴν τάφρον διέβησαν ἥ περι- 2
 εἶχεν αὐτοὺς, ἔπειτα προσέμιξαν τῷ τείχει τῶν
 πολεμίων, λαθόντες τοὺς φύλακας, ἀνὰ τὸ
 σκοτεινὸν μὲν οὐ προῖδόντων αὐτῶν, ψόφῳ δὲ
 τῷ ἐκ τοῦ προσιέναι αὐτοὺς ἀντιπαταγοῦντος
 τοῦ ἀνέμου οὐ κατακουσάντων· ἅμα δὲ καὶ
 διέχοντες πολὺ ῥῆσαν, ὅπως τὰ ὄπλα μὴ κρούμενα πρὸς
 15 ἄλληλα αἰσθῆσιν παρέχοι. ἦσαν δὲ εὐσταλεῖς τε τῇ ὀπλίσει 3
 καὶ τὸν ἀριστερὸν πόδα μόνον ὑποδεδεμένοι ἀσφαλείας ἔνεκα

1. μέσων] om. e. διέσαν B.E.F. 2. ἀπέλειπον B.E.Q.e.f.g.h. κατέ-
 λειπον d.i. ὄντων] om. b. 8. ἥπερ εἶχεν L.O.P. 11. ψόφου d.
 12. προσιέναι—τοῦ] om. E. 13. ἅμα—ῥῆσαν] om. E. 14. διαδέχοντες P.
 πολλοὶ A.B.F.H.g.h. 15. ἀλλήλων C.L.O. παρέχῃ Q. 16. μόνον ante
 πόδα ponunt C.G.K.L.P.b.c.d.e.f.i. om. O. εἵνεκα C.c.

1. χειμῶν νοτερός—νύκτα χειμέριον] Χειμῶν is applied to any rough or hard weather, and corresponds to our word "storm," in the sense in which it is used by the common people in some parts of England, e.g. in Nottinghamshire, to express not only wind, thunder and lightning, violent rain, or snow when falling, but the continuance of snow on the ground, as in long frosts, even when the weather in other respects is fair and calm. Χειμῶν νοτερός, then, is a storm of wind and rain, such as we have with a gale from the south-west, and which is emphatically called "dirty weather" by seamen: exactly the same thing as is called a few lines afterwards χειμέριον ὕδατι καὶ ἀνέμῳ, "Stormy, with rain and wind."
 10. ἀνὰ τὸ σκοτεινὸν μὲν—οὐ κατακουσάντων] "The darkness preventing

"them from seeing them, and the clatter of the storm, which drowned the noise of their approach, making it impossible to hear them." Ἀνὰ τὸ σκοτεινὸν is, "amid the darkness," or, "in the dark." Διὰ τοῦ σκότους would signify, the looking at an object "through the darkness;" that is, knowing where it was, and trying to discern what it was. Ἀνὰ τὸ σκοτεινὸν denotes more "the looking about amidst darkness," without knowing what to expect, or where to seek for it.

16. τὸν ἀριστερὸν πόδα μόνον κ. τ. λ.] The stress, I believe, is to be laid on the word μόνον, as Thucydides means to say that every man had his right foot bare, that he might be less liable to slip in the mud: in other words, he had only his left or weaker leg shod as usual, the other being prepared to meet

4 τῆς πρὸς τὸν πηλόν. κατὰ οὖν μεταπύργιον προσέμισγον
 πρὸς τὰς ἐπάλξεις, εἰδότες ὅτι ἔρημοί εἰσι, πρῶτον μὲν οἱ
 τὰς κλίμακας φέροντες, καὶ προσέθεσαν· ἔπειτα ψιλοὶ
 δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι ἀνέβαινον, ὧν ἡγείτο Ἀμμάς
 ὁ Κοροΐβου καὶ πρῶτος ἀνέβη, μετὰ δὲ αὐτὸν οἱ ἐπόμενοι ἐξ
 ἐφ' ἐκάτερον τῶν πύργων ἀνέβαινον· ἔπειτα ψιλοὶ ἄλλοι
 μετὰ τούτους ξὺν δορατίοις ἐχώρουν, οἷς ἕτεροι κατόπιον τὰς
 ἀσπίδας ἔφερον, ὅπως ἐκείνοι ῥᾶον προσβαίνουσιν, καὶ ἔμελλον
 5 δώσειν ὅποτε πρὸς τοῖς πολεμίοις εἴησαν. ὥς δὲ ἄνω πλείους
 ἐγένοντο ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες· κατέβαλε γάρ¹⁰
 τις τῶν Πλαταιῶν ἀντιλαμβανόμενος ἀπὸ τῶν ἐπάλξεων
 6 κεραμίδα, ἣ πεσοῦσα ψόφον ἐποίησε. καὶ αὐτίκα βοή ἦν, τὸ
 δὲ στρατόπεδον ἐπὶ τὸ τεῖχος ὥρμησεν· οὐ γὰρ ἦδει ὅ τι ἦν
 τὸ δεινὸν σκοτεινῆς νυκτὸς καὶ χειμῶνος ὄντος, καὶ ἅμα οἱ ἐν
 τῇ πόλει τῶν Πλαταιῶν ὑπολελειμμένοι ἐξελθόντες προσέ-¹⁵
 βαλον τῷ τείχει τῶν Πελοποννησίων ἐκ τοῦμπαλιν ἣ οἱ
 ἄνδρες αὐτῶν ὑπερέβαινον, ὅπως ἤκιστα πρὸς αὐτοὺς τὸν

1. προσέμισγον i. 2. πρὸς] om. A. ἔρημοί Bekk. 3. καὶ] om. e.
 4. καὶ τῷ θώρακι f. ἀμμάας d.l. 5. Κοροΐβου—ἐν οὖν τῷ ποτίῳ cap. 34, 2.]
 Hæc. in F. a recentiore manu scripta sunt. καὶ πρῶτος ἀνέβη] om. H. 6. ἐκα-
 τέρων F. rec. H.L.N.O.Q. ἀφ' ἐκατέρων V. 7. μετὰ τούτους] om. c. 8. προσ-
 ἔφερον e. προσβαίνουσιν Q.d.e. 9. τοὺς πολεμίους Q. 10. οἱ] om. A.P.
 κατέλαβε d.F.rec. 11. τις ἐκ τῶν G.L.O.P. 12. ψόφον B.E.G. et recens F.
 δοῦπον A. Bekk. Goell. βοήν F.H.K.N.V.d.e.i. Poppo. ἦν] om. G.
 rec. F.L.O.P. Cf. Hermogen. de ideis I. 12. 15. προσέβαλον A.B.E.Q.V.
 e.g.h. Poppo. Goell. rec. F. et vulgo προσέβαλλον. 16. ἣ A.F.G.H.K.P.V.
 Bekk. οἱ e. B.E. vulgo, et Haack. ἣ uhi. οἱ] om. P.

the emergency of the case. Compare Sir W. Scott's description of the German mercenaries :

Each better knee was bared, to aid
 The warriors in the escalade.

LAY OF THE LAST MINSTREL,
 Canto IV. st. xviii.

4. ἀνέβαινον] "Proceeded to mount
 "the wall." Ἀνέβη, "mounted." I
 have placed only a comma after ἀνέβη,
 with Poppo, because the words ὧν
 ἡγείτο—ἀνέβη are a sort of interruption

to the course of the narrative, after which Thucydides repeats again with some slight alteration what he had said before. The transition from painting a scene to stating a fact is marked by the variation of tense from ἀνέβαινον to ἀνέβη, the first represents the party in the very act of mounting the wall, the second records the fact that their commander was the first man who did mount it.

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νοῦν ἔχοιεν. ἐθορυβοῦντο μὲν οὖν κατὰ χώραν μένοντες, ἡ βοηθεῖν δὲ οὐδεὶς ἐτόλμα ἐκ τῆς αὐτῶν φυλακῆς, ἀλλ' ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον. καὶ οἱ τριακόσιοι αὐτῶν, οἷς ἐτέτακτο παραβοηθεῖν εἴ τι δέοι, ἐχώρουν †ἔξω† τοῦ στείχους πρὸς τὴν βοήν. φρυκτοὶ τε ἤρουντο ἐς τὰς Θήβας

1. οὖν] om. e. 2. αὐτῶν A.B.E.g.h. Bekk. ed. 1832. G. rec. F. et vulgo
ἐαυτῶν. 4. περιβοηθεῖν g. βοηθεῖν i. ἔξωθεν C.H.K.N.Q.V.c.d. rec. F.
Haack. 5. ἐς] πρὸς G.L.O.P. τὰς] om. Q.

1. ἐθορυβοῦντο μὲν οὖν κ. τ. λ.] "They caught the alarm it is true, and were ready to act in their several stations; but in their ignorance of what was the matter, none ventured to stir from their own posts."

3. οἱ τριακόσιοι, οἷς ἐτέτακτο κ. τ. λ.] The article in this passage has been objected to, because nothing had been said before of the existence of the body of men here spoken of. And a similar objection has been made to the article in the words τὰς τῶν Μυτιληναίων δέκα τριήρεις, III. 3. 4. no such particular number of ships having been before alluded to. But in both these cases, and in others to be noticed presently, the article is explained by the words immediately following: "The three hundred, who were appointed to act on any sudden emergency;" "The ten ships of the Mytileneans, which happened to be with them as the contingent of Mytilene according to the alliance." The subsequent clause explains the article as completely as if the sentence had run, καὶ οἱ τριακόσιοι, ἦσαν γὰρ οἷς ἐτέτακτο—τριακόσιοι λογάδες. Or, τὰς δὲ δέκα τριήρεις, τοσαῦται γὰρ ἔτυχον—παρούσαι. So also in VIII. 15, 1. τὰς μὲν ὅκτ' ἡδὴ πέμπειν, αἱ ἀπολιπούσαι τὴν φυλακὴν—ἀνακεχωρήκεσαν. Not a word of these eight ships had been mentioned before, but the clause αἱ ἀπολιπούσαι—ἀνακεχωρήκεσαν is equivalent to τοσαῦται γὰρ ἀπολιπούσαι—ἀνακεχωρήκεσαν. Add VIII. 26, 1. and on this same principle the article in VIII. 13. αἱ ἀπὸ τῆς Σικελίας—ἐκκαὶ δέκα νῆες is perfectly defensible in itself, even if we choose to omit it on account of the authority of the best MSS. in which it is in this place wanting.

4. ἐχώρουν †ἔξω† τοῦ στείχους πρὸς

τὴν βοήν] I am inclined to agree with Haack that ἔξωθεν is right, as given by all the best MSS. although I have yielded to the united authority of Bekker, Poppe, and Gölter, in retaining ἔξω in the text. Ἐχώρουν ἔξωθεν could not indeed signify, "they issued out of the wall," but the order of the words is ἐχώρουν πρὸς τὴν βοήν, ἔξωθεν τοῦ στείχους, that is, "they moved in the direction of the alarm, on the outside of the wall," supposing them to have already sallied out by a gate in another quarter of the lines, and describing them as advancing towards the sound of the action, not on the walls, but on the outside of them. And ἔξωθεν expresses this exactly, as ἀνωθεν, II. 102, 3. signifies, not "from above," but "at the upper part, above." See the note there.

5. φρυκτοὶ πολέμοι] From what is here said, and also from ch. 80. of this book, it appears evident that the art of signals in the age of Thucydides was not so entirely in its infancy as the Scholiast and Polybius (X. 40.) represent it. Had the φρυκτοὶ πολέμοι announced nothing but that the enemy were making an attack, and had the signal consisted merely, according to the Scholiast, of lights moved up and down, whereas those which announced the coming of a friend were stationary, it is difficult to conceive that the Thebans could have supposed that all was right, when they saw the signals of alarm and of assurance of safety exhibited together. But if the number or position of the lights indicated the numbers of the enemy, as seems probable from chap. 80, 3. or the direction in which he was moving; then other lights put up so as to interfere with

πολέμοι· παρανίσχον δὲ καὶ οἱ ἐκ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτοὺς πολλοὺς πρότερον παρεσκευασμένους ἐς αὐτὸ τοῦτο, ὅπως ἀσαφῆ τὰ σημεῖα τῆς φρυκτωρίας τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν, ἄλλο τι νομίσαντες τὸ γιγνόμενον εἶναι ἢ τὸ ὄν, πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιώντες· διαφύγοιεν καὶ τοῦ ἀσφαλοῦς ἀντιλάβουτο. XXIII. οἱ δ' ὑπερβαίνοντες τῶν Πλαταιῶν ἐν τούτῳ, ὡς οἱ πρῶτοι αὐτῶν ἀναβεβήκεσαν καὶ τοῦ πύργου ἐκατέρου τοὺς φύλακας δια-

1. ἐκ] ἀπὸ H.N.V.
8. ἀναβεβήκεσαν E.

4. ἦ] ἐῖη corr. rec. F.

7. ὅς οἱ] δοῦν A.B.E.g.

them, and make their communication unintelligible, would naturally have the effect of keeping the Thebans in suspense, for they would only know that something was the matter, but would neither know what the particular danger was, nor in what direction their efforts would be most available.

1. παρανίσχον—ὅπως ἀσαφῆ ἢ καὶ μὴ βοηθοῖεν] “Observandum, etiam antiquos et diligentes scriptores optativum præsentibus jungere, ubi finem indicant hunc esse, non ut quid fiat, sed ut quid possit fieri. Vide Seidlerum ad Euripid. Elect. 59. Eadem differentia conjunctivi et optativi in oratione historica etiam post præteritum est, ut apud Herodot. VIII. 76, “2. τῶνδε δὲ εἵνεκα ἀνῆγον τὰς νῆας, ἵνα δὴ τοῖσιν Ἑλλήσι μὴδὲ φυγέειν ἐξῆ, ἀλλ’ ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τίσιν τῶν ἐν Ἀρτεμισίᾳ ἀγωνισμάτων. IX. 51, 3. ἐς τοῦτον δὴ τὸν χρόνον ἐβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχῳσι χρῆσθαι ἀφθόνη, καὶ οἱ ἡπείες σφέας μὴ σινεοῖατο.” Hermann, Notes on Viger, n. 350. Compare the passages here quoted with the one in the text, with VII. 17, 4. ναῦς—ἐπλήρου, ὅπως ναυμαχίας τε ἀποπειράσῃσι,—καὶ ἦσαν οἱ Ἀθηναῖοι καλῶναι ἀπαίρειν. with VIII. 87, 3. παρήλθεν—ἵνα διατρίβῃ—ἵνα ἐκρηματισταῖο. and with a passage in Euripides, Hecuba 1120, quoted by Mr. Tate in his Comment on Dawes’ Canons, and which he calls “singularly awkward:”

Ἔδεια, μὴ σοι πολέμος λειφθεῖς ὁ παῖς
Τροίαν ἀβροίστη καὶ θυνοκίστη πάλιν
γνόντες δ’ Ἀχαιοὶ (ᾧ)τα Πριαμίδων τινὰ
Φρυγῶν ἐς αἶαν αἰθεῖν ἀφρονὲς στόλον, κ. τ. λ.

Now it seems to me that in all these cases the transition from the subjunctive to the optative mood is meant to shew that the several consequences are not contemporaneous, but that the subjunctive mood indicates the immediate, and the optative the remote consequence of the action contained in the principal verb; the second being a consequence upon the first: and that to mark this gradation different moods are employed, and the subjunctive is thus used even where the principal verb is in the past tense, because otherwise the distinction intended could not be marked. Thus in the text the immediate consequence of putting up the additional lights was that the enemy’s signals were rendered unintelligible: the remote consequence, or the consequence of the first consequence, was, that the Thebans did not come to join their friends, because they could not understand the signals. And it will be found that this solution will apply to all the other passages quoted in the beginning of this note.

6. οἱ δ’ ὑπερβαίνοντες τῶν Πλαταιῶν, —ἐφύλασσόν τε καὶ—οἱ μὲν εἰργον—οἱ δ’ ἐν τούτῳ, οἱ πλείους—ὑπερέβαινον] This is another instance of the subject being first stated universally, and then divided into its several parts, and of the nominative case being used to express both the whole subject and its parts. See Poppo, Prolegom. I. p. 107. κάτωθεν καὶ ἀνωθεν. From the passage which was carried through the towers, and from the summit of them, whither some of the Plataeans had mounted by ladders.

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φθείραντες ἐκεκράτηκεσαν, τὰς τε δαόδους τῶν πύργων ἐν-
 στάντες αὐτοὶ ἐφύλασσον μηδένα δι' αὐτῶν ἐπιβοθηεῖν, καὶ
 κλίμακας προσθέντες ἀπὸ τοῦ τείχους τοῖς πύργοις καὶ
 ἐπαναβιβάσαντες ἄνδρας πλείους, οἱ μὲν ἀπὸ τῶν πύργων
 ἐτοὺς ἐπιβοθοῦντας καὶ κάτωθεν καὶ ἄνωθεν εἶργον βάλ-
 λοντες, οἱ δ' ἐν τούτῳ οἱ πλείους πολλὰς προσθέντες κλί-
 μακας ἅμα καὶ τὰς ἐπάλξεις ἀπώσαντες διὰ τοῦ μεταπυργίου
 ὑπερέβαινον· ὁ δὲ διακομιζόμενος αἰεὶ ἵστατο ἐπὶ τοῦ χείλους,
 τῆς τάφρου, καὶ ἐντεῦθεν ἐτόξευόν τε καὶ ἠκόντιζον, εἴ τις
 10 παραβοθηῶν παρὰ τὸ τεῖχος κωλυτῆς γίγνοιτο τῆς διαβά-
 σεως. ἐπεὶ δὲ πάντες διεπεπεραίωντο, οἱ ἀπὸ τῶν πύργων, 3
 χαλεπῶς οἱ τελευταῖοι, καταβαίνοντες ἐχώρουν ἐπὶ τὴν
 τάφρον, καὶ ἐν τούτῳ οἱ τριακόσιοι αὐτοῖς ἐπέφέροντο λαμ-
 πάδας ἔχοντες. οἱ μὲν οὖν Πλαταιῆς ἐκείνους ἑώρων μᾶλλον 4
 15 ἐκ τοῦ σκοτούς ἐστῶτες ἐπὶ τοῦ χείλους τῆς τάφρου, καὶ
 ἐτόξευόν τε καὶ ἐσηκόντιζον ἐς τὰ γυμνὰ, αὐτοὶ δὲ ἐν τῷ
 ἀφανεῖ ὄντες ἦσσαν διὰ τὰς λαμπάδας καθεωρῶντο, ὥστε
 φθάνουσι τῶν Πλαταιῶν καὶ οἱ ὕστατοι διαβάντες τὴν
 τάφρον, χαλεπῶς δὲ καὶ βιαίως· κρύσταλλός τε γὰρ ἐπεπήγει
 20 οὐ βέβαιος ἐν αὐτῇ ὥστ' ἐπελθεῖν, ἀλλ' οἷος ἀπηλιώτου ἥ

1. ἐστάντες αὐτοὶ A.B.C.E.G.H.K.L.O.P.Q.V.c.d.e.f.g.h.i. Haack. Porpo.
 Goell. Bekk. vulgo αὐτοὶ ἐστάντες. 5. βοθοῦντας L.O.P. καὶ ante kat.
 om. H. et rec. F. 6. προθέντες g.h. 7. πυργίου G. μετὰ πυργίου V.
 8. χείλους] τείχους C.K. 9. ἠκόντιζον τε καὶ ἐτόξευον L.O. 10. τείχος]
 χείλος E. 15. τείχους K. καὶ ἐντεῦθεν ἐτόξευον G.I.L.O.P. 16. ἐπηκόντιζον
 H. et rec. F. 18. ὕστερον H.d.i. rec. F. 20. βεβαίως G. ἐπανελθεῖν E.
 ελθεῖν e.

12. χαλεπῶς οἱ τελευταῖοι] I have placed a comma before and after these words, because the translation of the sentence seems to me to be this. "The party from the towers descended and advanced to the ditch, those of their number who came last making their way with difficulty." And thus Mr. Bloomfield has understood it.

20. οἷος ἀπηλιώτου ἢ βορέου] "Such as usually is found when the wind is east instead of north." So the Scholiast understands these words, as does

also Mr. Bloomfield; and I have no doubt that this is the true interpretation. The Scholiasts of Constantinople, however ignorant on many points, must at least have been acquainted with the weather in their own country; and the scholium βορέας γὰρ βέβαιον ποιεῖ κρύσταλλον, ἀπηλιώτης δὲ ὑδατώδης, may therefore be reasonably listened to. The east wind of Greece is indeed very different from the east wind of England and Germany; and instead of saying as we do that "the wind in the east is

βορέου ὑδατώδης μᾶλλον, καὶ ἡ νύξ τοιούτῳ ἀνέμῳ ὑπονει-
φομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, ὃ μόλις ὑπερ-
5 ἔχοντες ἐπεραιώθησαν. ἐγένετο δὲ καὶ ἡ διάφευξις αὐτοῖς
μᾶλλον διὰ τοῦ χειμῶνος τὸ μέγεθος. XXIV. ὀρμήσαντες
δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς ἐχώρουν ἀθρόοι τὴν ἐς
Θήβας φέρουσαν ὁδὸν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ Ἀνδροκρά-
τους ἡρῶν, νομίζοντες ἥκιστα σφᾶς ταύτην αὐτοὺς ὑποτο-
πῆσαι τραπέσθαι τὴν ἐς τοὺς πολεμίους· καὶ ἅμα ἐώρων
τοὺς Πελοποννησίους τὴν πρὸς Κιθαιρῶνα καὶ Δρυνὸς κεφα-
λὰς τὴν ἐπ' Ἀθηνῶν φέρουσαν μετὰ λαμπάδων διώκοντας. 10
2 καὶ ἐπὶ μὲν ἕξ· ἡ ἑπτὰ σταδίους οἱ Πλαταιῆς τὴν ἐπὶ τῶν
Θηβῶν ἐχώρησαν, ἔπειθ' ὑποστρέψαντες ἦσαν τὴν πρὸς τὸ
ὄρος φέρουσαν ὁδὸν ἐς Ἐρυθρὰς καὶ Ὑσιὰς, καὶ λαβόμενοι

1. ὑδατώδους d.i. ὑπονειφομένη A.B.C.E.H.K.d.g.h.i. Poppo. Goell. Bekk.
G. et vulgo ὑπονειφομένη. 3. καὶ ἐγένετο L.O.P. 6. δεξιᾷ K. ἀνδροκράτους B.
10. ἀπ' Q. 11. τῶν om. f. 13. ἐρυθρὰς B.H.L.O.g. Poppo. ἐρυθρὰ V.
vulgo et Bekk. ἐρυθράs. ὑσιὰς A.B.H.V.g. Poppo. Goell. Bekk. vulgo ὑσιὰs.

“good neither for man nor beast,” the
Turks call it “a divine wind wafting to
“them the blessing of Mecca.” And
Stuart says that it brings pleasant rains,
and favours vegetation. See Kruse,
Hellas, vol. I. p. 323. For the omission
of μᾶλλον before ἡ, compare Sophocles,
Ajax, 966.

ἐμοὶ πικρὸς τέθηκεν, ἡ κείνοις γλυκύς.
Compare note on VII. 49, 1.

[Dobree proposes to strike out the
words ἡ βορέου as a mere gloss, added
to explain the meaning of μᾶλλον.
Göller in his second edition imagines
that both the north and east winds
were moist winds, so that the ice
would not be firm when either of them
blew. But if ever there was firm ice at
all, under what wind could it take
place, if it could be neither with an
east wind, nor yet with a north? Surely
Göller does not suppose that it would
freeze harder when the wind was in the
south or west. Either then we must
follow Dobree in striking out the words
ἡ βορέου, or it seems impossible to in-
terpret them in any other way than
that which has been followed in the

former part of this note.]

6. Ἀνδροκράτους] Herodotus, IX.
25, 5. Ἐτάσσοντο κατὰ ἔθνη, πλησίον τῆς
τε κρήνης τῆς Γαργαφίδης, καὶ τοῦ Τε-
μέλειος τοῦ Ἀνδροκράτους τοῦ Ἡρώος.
Plutarch. Aristid. 325. Respondit
Apollo, laturos ex Medis victoriam
Athenienses, si vota Νύμφαις Σφρα-
γίτισι &c. nuncupassent, καὶ θύοντας
Ἡρώσιw ἈΝΔΡΟΚΡΑΤΕΙ, Λεύκωσι, Πει-
σάνδρῳ, Δαμοκράτει, Ὑψίωσι, Ἀκταίωσι,
Πολυίδῳ—Ἀρχηγέται Πλαταίων ἦσαν.
—αὐτοῦ δ' ἦν καὶ τὸ τοῦ Ἀνδροκράτους
ἡρῶν, ἐγγὺς ἄσκει πικρῶν καὶ συστίων
δένδρων περιχώμενον. ibi pro Νύσσιw
lege Ὑσιών cum MS. et διαμαρτεῖν. Hos
opinor contestatus est Archidamus, II.
74, 2. WASS.

9. τὴν πρὸς Κιθαιρῶνα καὶ Δρυνὸς
κεφαλὰς] For the geography of the
passes of Cithæron, of Platæa, Hyziæ,
and Erythræ, the reader is referred to
Sir W. Gell's map at the end of the
volume, and to the memoir which ac-
companies it.

13. Ὑσιὰς] Ita MSS. et Steph. Vid.
Nostrum, Lib. V. 83, 2. Pausan. Bæot.
IX. 2. ἐν τῷ Κιθαίρῳσι ὀλίγον τῆς ἐν-

out the article.

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τῶν ὁρῶν διαφεύγουσιν ἐς τὰς Ἀθήνας, ἄνδρες δώδεκα καὶ
 διακόσιοι ἀπὸ πλειόνων· εἰσὶ γάρ τινες αὐτῶν οἱ ἀπετρά-
 ποντο ἐς τὴν πόλιν πρὶν ὑπερβαίνειν, εἰς δ' ἐπὶ τῇ ἔξω
 τάφρῳ τοξότης ἐλήφθη. οἱ μὲν οὖν Πελοποννήσιοι κατὰ 3
 5 χώραν ἐγένοντο τῆς βοήθειας παυσάμενοι· οἱ δ' ἐκ τῆς
 πόλεως Πλαταιῆς τῶν μὲν γεγενημένων εἰδότες οὐδὲν, τῶν
 δὲ ἀποτραπομένων σφίσιν ἀπαγγειλάντων ὥς οὐδεὶς περί-
 εστι κήρυκα ἐκπέμψαντες, ἐπεὶ ἡμέρα ἐγένετο, ἐσπένδοντο
 ἀναίρεσιν τοῖς νεκροῖς, μαθόντες δὲ τὸ ἀληθὲς ἐπαύσαντο.
 10 οἱ μὲν δὴ τῶν Πλαταιῶν ἄνδρες οὕτως ὑπερβάντες ἐσώ- 4
 θησαν.

XXV. Ἐκ δὲ τῆς Λακεδαιμόνος τοῦ αὐτοῦ χειμῶνος
 τελευτῶντος ἐκπέμπεται Σάλαιθος ὁ Λακεδαιμόνιος ἐς Μυτι-

LESBOS. λήνην τριήρει. καὶ πλεύσας ἐς Πύρραν καὶ 2
 Salæthus, a Lacedæ-
 15 monian, finds means ἐξ αὐτῆς περὶ κατὰ χαράδραν τινα, ἣ ὑπερ-

1. τὰς] om. e. 7. ἀποτραπομένων K. 9. τῶν νεκρῶν G. 10. τῶν]
 om. C.G.H.L.N.O.P.V.e. 14. πύραν K.L.O.P. 15. οἱ H.N. V. et rec. F.

θείας—ῥυσίων καὶ Ἐρυθρῶν ἐρείπια ἐστί.
 Confer II. 24. VIII. 6. Herodot. VI.
 108, 9. IX. 15, 5. V. 74, 2. Κρίσμα erat
 Νυκτεῶς τοῦ Ἀντιόπης πατρός. Vid. Cl.
 Whelerum Itinerar. p. 474. et Strabonem,
 IX. p. 620. et Suidam in h. v. WASS.

13. Σάλαιθος ὁ Λακεδαιμόνιος] The use
 of the article here gives, I suppose, a
 certain distinction to the individual
 named, and implies that he was or
 ought to be known in and for himself.
 Σάλαιθος Λακεδαιμόνιος would be, “a
 certain Lacedæmonian named Salæ-
 thus,” as if the individual man was
 not very distinctly present to the re-
 ader’s mind. In VIII. 39, 1. where we
 read of some ships procured for Phar-
 nabazus ὑπὸ Καλλιγείτου τοῦ Μεγαρέως
 καὶ Τιμαγόρου τοῦ Κυζικηνοῦ, the article
 merely intimates that they had been
 already mentioned as the agents of
 Pharnabazus for this very purpose,
 VIII. 6, 1. and there, where they are
 spoken of for the first time, they are
 called simply Μεγαρεὺς and Κυζικηνός,
 without the article.

Μυτιλήνη] Μυτιλήνη habent Ste-
 phanus et Epit. Strabon. XIII. In aliis
 fere tam Græcis, quam Latinis Scripto-
 ribus editum est Mitylene et Mitylenæ.
 Harduinus in Plinio utramque scriptu-
 ram exhibet: fortassis, quia ita in libris
 scriptis, vel vetustis editionibus invenit:
 nam recentiores constanter in prima
 syllaba habent i. Sed in nummis anti-
 quis esse Μυτι, adnotat Idem ad Plini-
 um, et in Nummis ant. Populor. et
 Urb. illustr. nec non Holsten. ad
 Stephan. et Spanhem. de Præst. et
 Usu Numism. Dissert. IX. pag. 645.
 Dissert. XI. p. 279. et XII. p. 489. Et
 sic apud Gruter. Inscript. MCVIII. 7.
 ΕΥΔΑΙΜΩΝ ΜΥΤΙΑΗΝΑ. Tamen ibid.
 CCCCLXXIV. 8. QUI MYTILENIS
 NEGOTIANTUR. Sed hujus auctori-
 tatem elevat Cellarius Geograph. Ant.
 III. 2. DUKER.

15. κατὰ χαράδραν τινα] A deep tor-
 rent bed, with rocky and precipitous
 sides, which interrupted the line of the
 Athenian works.

LESBOS. ATTICA. A. C. 428, 7. Olymp. 88. 1, 2.

of entering into Mytilene, and encourages the Mytileneans with promises of aid, and of a diversion in their favour by an invasion of Attica.

βατόν ἦν τὸ περιτείχισμα, διαλαθὼν ἐσέρχεται ἐς τὴν Μυτιλήνην, καὶ ἔλεγε τοῖς προέδροις ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται ὥς ἔδει βοηθῆσαι αὐτοῖς, προαποπεμφθῆναι τε αὐτοὺς τούτων ἕνεκα καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος. καὶ οἱ μὲν Μυτιληναῖοι ἐθάρσυνον τε καὶ πρὸς τοὺς Ἀθηναίους ἦσσαν εἰχον τὴν γνώμην ὥστε ξυμβαίνειν. ὃ τε χειμῶν ἐτελεύτα οὗτος, καὶ τέταρτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

19

XXVI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι ἐπειδὴ τὰς ἐς τὴν Μυτιλήνην δύο καὶ τεσσαράκοντα ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδα, ὃς ἦν αὐτοῖς ναύαρχος, προστάξαντες, αὐτοὶ ἐς τὴν Ἀττικὴν καὶ οἱ ξύμμαχοι ἐσέβαλον, ὅπως οἱ Ἀθηναῖοι ἀμφοτέρωθεν θορυβούμενοι ἦσσαν ταῖς ναυσὶν ἐς τὴν Μυτιλήνην καταπλεύσας ἐπιβοηθῆσωσιν. ἡγεῖτο δὲ τῆς ἐσβολῆς ταύτης Κλεομένης ὑπὲρ Πausanίου τοῦ Πλειστοάνακτος νιέος βασιλέως οὗτος καὶ νεωτέρου ἔτι, πατρὸς δὲ ἀδελφὸς ὢν. ἐδήωσαν δὲ 20

1. τείχισμα c. διαλαθὼν] om. i. 2. τὴν] om. G.L.O.P.e. 3. ἅμα] om. N.V. 4. παρέπονται F. rec. 5. προαποπεμφθῆναι rec. F. προαποπεμφθῆναι πρὸ αὐτὸς τε ἕνεκα τούτων καὶ i. 6. μὲν οὖν μυτιληναῖοι g. 8. ξυμβαίνειν] om. H. rec. F. 9. ἐτελεύτα] om. A.B.g.h. ante τῷ πολέμῳ ponunt H.V.d. et rec. F. 10. συνέγραψε g. 11. ἐπιγιγνομένου c. 12. ἐς (vel εἰς) τὴν μ. A.B.C.E.G.H.K.L.N.O.P.V.c.d.e. h.i. et rec. F. vulgo omittunt articulum. τὴν Μυτ. Haack. Poppo. Goell. Bekk. 13. ἐχούσας c. ἀρχοντας Stephanus Thes. v. προστάξασθαι. 17. ἐπιβοηθήσουσιν I. Bekk. 19. νιέος H. rec. F. om. pr. G. 20. πατρὸς δὲ ἀδελφός A.B.C.E. G.H.K.L.N.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri πατρὸς ἀδελφός.

12. τὰς—δύο καὶ τεσσαράκοντα ναῦς] They had been spoken of before as only forty, c. 16, 3. and 25, 2. These forty however had been collected from the allied states; the additional two here spoken of were possibly from Lacedæmon itself, whose contingent to the fleets of her confederacy was never considerable. See VIII. 6, 5. In the words

that follow, ναῦς ἀπέστειλαν—προστάξαντες, there is again a confusion of two different modes of expression; for, as Göller observes, either ἔχοντα or προστάξαντες is superfluous.

20. νεωτέρου ἔτι] "Still too young," i. e. to command; as it is expressed at length, VI. 12, 2. νεώτερος ἐς τὸ ἀρχεῖν. Poppo, Prolegom. I. p. 171.

LESBOS. A. C. 427. Olymp. 88 1, 2.

τῆς Ἀττικῆς τὰ τε πρότερον τετμημένα [καὶ] εἴ τι ἐβε-
βλαστήκει, καὶ ὅσα ἐν ταῖς πρὶν ἐσβολαῖς παρελέλειπτο·
καὶ ἡ ἐσβολὴ αὕτη χαλεπωτάτῃ ἐγένετο τοῖς Ἀθηναίοις
μετὰ τὴν δευτέραν. ἐπιμένοντες γὰρ αἰεὶ ἀπὸ τῆς Λέσβου 114
5 πεύσεσθαι τῶν νεῶν ἔργον ὡς ἤδη πεπεραιωμένων, ἐπεξήλθον
τὰ πολλὰ τέμνοντες. ὡς δ' οὐδὲν ἀπέβαιναν αὐτοῖς ὧν 5
προσεδέχοντο καὶ ἐπελελοίπει ὁ σῖτος, ἀνεχώρησαν καὶ
διελύθησαν κατὰ πόλεις.

XXVII. Οἱ δὲ Μυτιληναῖοι ἐν τούτῳ, ὡς αἶ τε νῆες
10 αὐτοῖς οὐχ ἦκον ἀπὸ τῆς Πελοποννήσου ἀλλὰ ἐνεχρόνιζον
καὶ ὁ σῖτος ἐπελελοίπει, ἀναγκάζονται συμ-
βαίνειν πρὸς τοὺς Ἀθηναίους διὰ τάδε. ὁ 2
Σάλαυθος καὶ αὐτὸς οὐ προσδεχόμενος ἔτι τὰς
ναῦς, ὀπλίζει τὸν δῆμον πρότερον ψιλὸν ὄντα
15 ὡς ἐπεξιών τοῖς Ἀθηναίοις· οἱ δὲ ἐπειδὴ ἔλα-
βον ὄπλα, οὔτε ἠκροῶντο ἔτι τῶν ἀρχόντων, κατὰ ξυλλόγους
τε γιγνόμενοι ἢ τὸν σῖτον ἐκέλευον τοὺς δυνατοὺς φέρειν
ἐς τὸ φανερόν καὶ διανέμειν ἅπασιν, ἢ αὐτοὶ ξυγχωρή-

LESBOS.

Meanwhile, before the
fleet arrived, the com-
mons of Mytilene force
the aristocratical party
to surrender the city
to Paches.

15

1. ἐπιβεβλαστήκει L.O. ἐβλαστήκει i.

3. χαλεπωτάτῃ τῶν ἄλλων ἐγένετο g.

ὑπεξήλθον L.P.

A.B.E.g. 3τα] om. H. rec. F.

2. προσβολαῖς g. παρελέλειπτο P.f.

5. περαιωμένων g. πεπεραιωμένων rec. F.

10. τῆς] om. N.V.

14. ψιλὸν] φίλον

1. [καὶ] εἴ τι ἐβεβλαστήκει] Dindorf, Poppo, Göller, Dobree, and Bekker in his edition of 1832, all agree in striking out the conjunction in this place. If we suppose that the Athenians expecting the enemy's invasions as a matter of course left their lands round Athens and in the Thriasian plain wholly uncultivated, then the conjunction is needless; because then there would be nothing to destroy in the parts ravaged before unless εἴ τι ἐβεβλαστήκει, that is, unless some of the trees that had been cut down had thrown out fresh shoots, or some corn had grown up of itself here and there from seed accidentally. But if the Athenians went on sowing their land, on the chance that some-thing might prevent or delay the

enemy's invasion, so that they might secure a part at least of the produce; then the conjunction is not needless, because then the enemy might ravage, "both the parts of Attica which they "had ravaged before, (i. e. the new "year's crops sown since their last in- "vasion,) and any thing which might "have sprung up of itself, (such as "shoots of cut down trees,) and also "those parts of the country which they "had not ravaged before." But in this case I should have expected a double conjunction, καὶ εἴ τι καὶ ἐβεβλαστήκει, so that it is simpler perhaps to strike out the conjunction as it now stands, and to read merely τὰ τε πρότερον τετμημένα εἴ τι ἐβεβλαστήκει, καὶ ὅσα—παρελέλειπτο.

LESBOS, COAST OF ASIA MINOR. A. C. 427. Olymp. 68. 1, 2.

σαντες πρὸς Ἀθηναίους ἔφασαν παραδώσειν τὴν πόλιν.

XXVIII. γνόντες δὲ οἱ ἐν τοῖς πράγμασιν οὗτ' ἀποκωλύσειν

The fate of the Mytileneans is submitted to the pleasure of the Athenian people: till that is known, no executions or punishments of any kind are inflicted.

δυνατοὶ ὄντες, εἴ τ' ἀπομονωθήσονται τῆς ξυμβάσεως κινδυνεύοντες, ποιοῦνται κοινῇ ὁμολογίαν πρὸς τε Πάχητα καὶ τὸ στρατόπεδον, ὥστε Ἀθηναίοις μὲν ἐξεῖναι βουλευσάμενοι περὶ Μυτιληναίων ὁποῖον ἂν τι βούλωνται καὶ τὴν

στρατιὰν ἐς τὴν πόλιν δέχεσθαι αὐτοὺς, πρεσβείαν δὲ ἀποστέλλειν ἐς τὰς Ἀθήνας Μυτιληναίους περὶ ἑαυτῶν· ἐν ὅσῳ δ' ἂν πάλιν ἔλθωσι, Πάχητα μήτε δῆσαι Μυτιληναίων μηδένα μήτε ἀνδραποδίσαι μήτε ἀποκτεῖναι. ἡ μὲν ξύμβασις αὕτη ἐγένετο, οἱ δὲ πράξαντες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων περιδεεῖς ὄντες, ὥς ἡ στρατιὰ ἐσθλῆθεν, οὐκ ἠνέσχοντο ἀλλ' ἐπὶ τοὺς βωμοὺς ὁμῶς καθίζουσι· Πάχης δ' ἀναστήσας αὐτοὺς ὥστε μὴ ἀδικῆσαι, κατατίθεται ἐς Τένεδον μέχρι οὗ τοῖς Ἀθηναίοις τι δόξη. πέμψας δὲ καὶ ἐς τὴν Ἀντισσαν τριήρεις προσεκτήσατο, καὶ τὰλλα τὰ περὶ τὸ στρατόπεδον καθίστατο ἢ αὐτῷ ἐδόκει.

XXIX. Οἱ δ' ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι, οὓς ἔδει ἐν τάχει παραγενέσθαι, πλείοντες περὶ τε

COAST OF ASIA MINOR.

The Peloponnesian fleet arrive on the coast of Asia seven days after the fall of

αὐτὴν τὴν Πελοπόννησον ἐνδιέτριψαν, καὶ κατὰ τὸν ἄλλον πλοῦν σχολαῖοι κομισθέντες τοὺς μὲν ἐκ τῆς πόλεως Ἀθηναίους λανθάνουσι, πρὶν δὴ τῇ Δήλῳ ἔσχον, προσμίξαντες

3. ξυμβάσεως i. 4. κινδυνεύοντες A.E.b.g.h. ἀπολογίαν d.i. 5. τε] om. d. 7. τε] om. c. 9. μυτιληναίους ἐς τὰς ἀθήνας L.O.P. ἐς τὰς ἀθήνας, omisso μυτ. G.d. αὐτῶν O.V. αὐτῶν L.e. 10. ἔλθωσι πάλιν c. μηδὲ A.B.E. rec. F. μηδὲ πεδῆσαι K. 11. μήτε] μηδὲ A.B.C.E.G.V.d.e.g.h.i. 12. τοὺς] om. g.h. 14. ὁμῶς] om. L.O. 16. ἐς] om. K. δόξαι H. rec. F. δόξει Q. 17. καὶ] om. d. 18. πρὸς e. 19. ταῖς] om. g.h. τέσσαρσι g. 20. γενέσθαι g. 21. πελοποννησίων d.i. 24. ἔσχον A.B.E.G.K.N.V.c.g.h. Poppo. Goell. Bekk. rec. F. et vulgo προσέσχον.

14. ἐπὶ τοὺς βωμοὺς ὁμῶς καθίζουσι] columitatis donec legati rediissent. Conf. III. 80, 2. IV. 96, 8. VII. 1, 2. GOELLER.

COAST OF ASIA MINOR. A. C. 427. Olym. 88. 1, 2.

Mytilene: the leaders
consult on the mea-
sures to be adopted.

δὲ ἀπ' αὐτῆς τῇ Ἰκάρῳ καὶ Μυκόνῳ πυνθά-
νουνται πρῶτον ὅτι ἡ Μυτιλήνη ἐάλωκε. βου- 2

λόμενοι δὲ τὸ σαφὲς εἰδέναι κατέπλευσαν ἐς Ἐμβάτον τῆς
Ἐρυθραίας· ἡμέραι δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐαλωκυία
5 ἐπτα ὅτε ἐς τὸ Ἐμβάτον κατέπλευσαν. πυθόμενοι δὲ τὸ 3
σαφὲς ἐβουλευόντο ἐκ τῶν παρόντων, καὶ ἔλεξεν αὐτοῖς
Τευτιάπλος ἀνὴρ Ἡλείος τάδε. XXX. “ Ἀλκίδα καὶ

Tentiaplus of Ellis ad-
vices that they should
endeavour by a sud-
den attack to recover
Mytilene.

“ Πελοποννησίων ὅσοι πάρεσμεν ἄρχοντες τῆς
στρατιᾶς, ἐμοὶ δοκεῖ πλεῖν ἡμᾶς ἐπὶ Μυτι-

10 “ λήνῃ πρὶν ἐκπύστους γενέσθαι, ὥσπερ ἔχο-
μεν. κατὰ γὰρ τὸ εἰκὸς ἀνδρῶν νεωστὶ 2

“ πόλιν ἐχόντων πολὺ τὸ ἀφύλακτον εὐρήσομεν, κατὰ μὲν

“ θάλασσαν καὶ πάνν, ἥ ἐκεῖνοί τε ἀνέλπιστοι ἐπιγενέσθαι

“ ἂν τινα σφίσι πολέμον καὶ ἡμῶν ἡ ἀλκὴ τυγχάνει μά-

15 “ λιστα οὐσα· εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν κατ' οἰκίας

“ ἀμελέστερον ὥς κεκρατηκότων διεσπάρθαι. εἰ οὖν προσ- 3

“ πέσοιμεν ἄφνω τε καὶ νυκτὸς, ἐλπίζω μετὰ τῶν ἔνδον, εἴ

“ τις ἄρα ἡμῖν ἐστὶν ὑπόλοιπος εὖνους, καταληφθῆναι ἂν τὰ

“ πράγματα. καὶ μὴ ἀποκνήσωμεν τὸν κίνδυνον, νομίσαντες 4

20 “ οὐκ ἄλλο τι εἶναι τὸ καινὸν τοῦ πολέμου ἢ τὸ τοιοῦτον, ὃ

1. δὲ C.E.H.K.L.O.c.d.e.g. Vulgo, Poppo. Haack. Bekk. δ'. ἐπ' L.O.
Ἰκάρῳ I. κλάρῳ O.P. μυκόνῳ I.e. μηκόνῳ N.V.d.g.h.i. μυκόνῳ L.O.P.

2. ἐαλωκυία εἰη I.L.O.P.d.e.i. 3. τὸ] τι g. σαφὲς d.i. ἐμβάτον E. qui
sic et infra. 4. ἦσαν ante μάλιστα ponunt c.e. om. d. μάλιστα post μυτιλήνῃ V.

5. ὅτε C.E.H.K.c.d.g. ὅτι L.O. vulgo, Haack. Bekk. δ' τὸν c.d. 7. τευ-
τιάπλος B. rec. F. τευτιάπλος Schol. Hermogen. ἀνὴρ Ἡλείος] om. d.i. τοιάδε i.

8. πάρεστε d. 10. ἐκπύστους E. 11. τῶν ἀνδρῶν Q. 13. τε] om. H.d.
rec. F. 14. ἂν] om. E. 15. αὐτοῖς G.L.O.P. 18. καὶ εὖνους N.V.

20. κενὸν K.c.f. κενόν C. τὸ τοιοῦτον] τοῦτο e.

12. κατὰ μὲν θάλασσαν κ. τ. λ.] The
words εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν answer
to κατὰ μὲν θάλασσαν καὶ πάνν. “By sea
“they will be wholly off their guard,
“and probably even their land force is
“dispersed too carelessly,” &c. Com-
pare Aristot. Ethic. IX. 10, 2. τοῖς μὲν
δὴ πρὸς χρῆσιν (sc. φίλοις) καὶ πάνν
δόξειεν ἂν ἀρμόζειν τὸ λεχθέν.

20. τὸ καινὸν τοῦ πολέμου] “Such an
“enterprise would afford an excellent
“instance of what is meant by ‘the
“surprises of war.’ And it is by
“avoiding to lay ourselves open to
“them, and by discerning and taking
“advantage of them in the enemy, that
“we become the most successful ge-
“nerals.” Compare I. 122, 2. ἡκιστα γὰρ

COAST OF ASIA MINOR. A. C. 427. Olymp. 88. 1, 2.

“εἴ τις στρατηγὸς ἐν τε αὐτῷ φυλάσσοιτο καὶ τοῖς πολεμίοις
 “ἐνορῶν ἐπιχειροίη, πλείστ’ ἂν ὀρθοῖτο.” XXXI. Ὁ μὲν
 Some Ionian exiles propose a descent on
 Ionia: but Alcidas, the Spartan commander, resolves to
 return to Peloponnesus.
 τοσαῦτα εἰπὼν οὐκ ἔπειθε τὸν Ἀλκίδα· ἄλλοι
 δέ τινες τῶν ἀπ’ Ἰωνίας φυγάδων καὶ οἱ
 Λέσβιοι ξυμπλέοντες παρήνουν, ἐπειδὴ τοῦτον
 τὸν κίνδυνον φοβεῖται, τῶν ἐν Ἰωνίᾳ πόλεων
 καταλαβεῖν τινὰ ἢ Κύμην τὴν Αἰολίδα, ὅπως ἐκ πόλεως
 ὁρμώμενοι τὴν Ἰωνίαν ἀποστήσωσιν (ἐλπίδα δ’ εἶναι οὐδενὶ
 γὰρ ἀκουσίως ἀφίχθαι) καὶ τὴν πρόσδοτον ταύτην μεγίστην

1. ἐν τε αὐτῷ H.K.N. ἐν τῷ αὐτῷ O.d.i. καὶ ἐν τοῖς Q. 2. ἐπιχειροίη]
 om. Q. 4. φυγάδες N.V. 6. τῶν μὲν ἐν G.e. alia manu C. 47. 7. κόμη
 rec. F. 8. δ’] om. K. οὐδενὶ A.B.E. (rec. F.G.) I.K.N.Q.V.c.f.g.h. Parm. 47.
 cum Valla. Poppo. Bekk. Vulgo, et Goell. οὐδέν. 9. ἀκουσίως h. οδσαν
 μεγίστην B.g.h.

πόλεμος ἐπὶ ῥητοῖς χωρεῖ, αὐτὸς δὲ ἀφ’
 αὐτοῦ τὰ πολλὰ τεχνᾷται πρὸς τὸ παρα-
 τυγχάνον. But we are to read τὸ καὶνόν
 or τὸ κενόν? Either would be sense,
 and nearly the same sense, the word
 παράλογον expressing the meaning of
 each. For τὰ κενὰ τοῦ πολέμου are
 accidents which baffle all reasonable
 calculation, and give to the weaker side
 a strength which but for this chance it
 would not have had; such as false
 alarms, mistakes of time, place, num-
 bers, &c. See Diodorus XX. 30 and 67.
 where the expression τὰ κενὰ τοῦ πολέ-
 μου twice occurs, and its meaning is
 exemplified in the context. And Bekker
 reads πολλὰ κενὰ τοῦ πολέμου in Aristot.
 Ethic. III. 11 (8), 6. where the old edi-
 tions used to read καὶνὰ. The actual
 case spoken of by Teutiplus would be
 a κενόν τοῦ πολέμου, because he trusted
 to the effects of surprize and darkness
 to alarm the Athenians, and give to the
 Peloponnesians an advantage which
 their real strength would not have
 given them. It would also be a καὶνόν
 τοῦ πολέμου, a surprize properly so
 called; and as the two words are con-
 tinually confounded, and the authority
 of the MSS. of Thucydides is not very
 great, the text in this place cannot I
 think be fixed with certainty.

7. ὅπως ἐκ πόλεως ὁρμώμενοι—ἀπο-
 στησώσιν] “That having some city to
 “set out from,” (in military language,

as the base of their operations,) “they
 “might excite Ionia to revolt.”

8. οὐδενὶ γὰρ ἀκουσίως ἀφίχθαι κ. τ. λ.]
 The exceeding difficulty of this passage
 is well known. In the early part of it,
 however, the reading, οὐδενὶ, and the
 translation of οὐδενὶ ἀκουσίως ἀφίχθαι,
 “To no one was his arrival unwel-
 “come,” are sufficiently confirmed by
 Herodot. II. 162, 2. καὶ τῷ οὐ κως ἀκού-
 σιον ἐγένετο τὸ ποιεῖν. But the
 clause καὶ ἅμα—γίγνηται has not yet
 been fully and certainly explained. The
 text is far from being determined; for
 the MSS. vary between αὐτοῖς and
 αὐτοῦς, and as to the position of σφίσι,
 whether it should stand before or after
 δαπάνη; and two of the Paris MSS.
 together with that one which I collated
 partially at Parma, read δαπάνη γίγνε-
 σθαι. Schömann (Observatt. ad Thuc.
 locos quosd. difficil. p. 10. quoted by
 Göller, Index II. under the word
 “Thucydides,” p. 509.) interprets ἦν
 as synonymous with ὅπως, “in the hope
 “that,” and joins ὅπως ἀποστήσωσι—
 καὶ ἦν ὑφέλωσι, καὶ ἅμα—δαπάνη γίγνη-
 ται. He also interprets the words ἦν
 ἐφορμῶσιν—γίγνηται, “simulque ut sibi
 “ipsis, illos bello persequentibus, pe-
 “cunia ad sumtus tolerandos suppe-
 “teret.” But I do not think that the
 two passages of Aristophanes which he
 appeals to (Acharn. 1030. Frogs, 176.)
 justify his interpretation of ἦν in Thu-

οὔσαν Ἀθηναίων ἣν ὑφέλωσι, καὶ ἅμα τὴν ἐφορμοῦσιν αὐτοῖς δαπάνη σφίσι† γίγνηται, πείσειν τε οἶεσθαι καὶ Πισαούθνην ὥστε ξυμπολεμεῖν. ὁ δὲ οὐδὲ ταῦτα ἐνεδέχετο, ἀλλὰ τὸ πλείστον τῆς γνώμης εἶχεν, ἐπειδὴ τῆς Μυτιλήνης ἑξωτερήκει, ὅτι τάχιστα τῇ Πελοποννήσῳ πάλιν προσμίζα. XXXII. ἄρας δὲ ἐκ τοῦ Ἐμβάτου παρέπλει, καὶ προσσχὼν Μυοννήσῳ τῇ Τητῶν τοὺς αἰχμαλώτους οὕς κατὰ πλοῦν

1. ἀθηνῶν H. ὑφέλωσι E.G. rec. F. ἀφέλωσι A.B.g. Bekk. ed. 1832. καὶ ἅμα ἦν ἐφορμῶσι, σφίσι αὐτοῖς δαπάνη γίγνεσθαι. Parm. ἐφορμοῦσιν Bekk. ed. 1832. Libri omnes ἐφορμῶσιν. 2. αὐτοῖς A.B.G.K.L.N.V.c.f.g.h. 47. 48. et, qui anteposunt σφίσι, d.i. αὐτοῖς E. rec. F. δαπάνη σφίσι A.B.C.E.H. K.O.P.V.c.e.h. δαπάνη καὶ σφίσι L. G. et vulgo σφίσι δαπάνη. γίγνεται B.V. γίγνεσθαι d.i. Parm. qui antea δαπάνην. 5. προσμίζα E. Bekk. 6. τοῦ] τῆς G.L. O.P. ἐμβάτου A.E. προσσχὼν A.B. Bekk. E.G. rec. F. et vulgo προσσχὼν. 7. μυονήσῳ B.g. Poppo. Goell. Bekk. μυονήσῳ E.G.I.O. μωγήσῳ b. vulgo μωγήσῳ. τῇ] τῶν Q. τητῶν I.

cydides, and still less in the present instance; nor do I think that his translation of δαπάνη γίγνηται is at all admissible. Others, as Poppo, Göller, and Mr. Bloomfield, propose to read ἐφορμοῦσιν from ἐφορμῆ, instead of ἐφορμῶσιν, and Heilmann, Coray, and Mr. Bloomfield also conjecture αὐτοῦ instead of αὐτοῖς or αὐτοῖς. The first of these conjectures seems to me necessary, unless we adopt the reading δαπάνην γίγνεσθαι, which has little, I think, to recommend it, either in external or internal authority. But αὐτοῦ is in my opinion neither required, nor would it improve the sense of the passage. Mr. Bloomfield also, with Haack, supposes an aposiopesis, or suppression of a word, after γίγνηται, as in the words, III. 3. 3. ἦν μὲν ξυμβῇ ἡ πείρα, and he inserts accordingly in his translation the word "well." "If they could do this, —well." He does this because the τε in the following clause makes him conclude that the apodosis of the whole sentence cannot lie in the words πείσειν τε οἶεσθαι κ. τ. λ. But for the use of τε in the apodosis, see the note on I. 133. and such a suppression of the apodosis as Mr. Bloomfield supposes, may take place where two opposites are mentioned, and the consequence of one being perfectly obvious, only that

of the other is expressly stated. But I think we cannot suppose such an omission here any more than in any other passage of Thucydides where a condition is stated; the reader might be left to guess the consequence of it. Dobree proposes to read ἢ ὑφέλωσι—ἢ ἐφορμοῦσιν αὐτοῖς σφίσι δαπάνη γίγνηται, or else to strike out ἦν, and to connect ὅπως ἀποστήσωσιν, καὶ ὑφέλωσι, καί—γίγνηται. Bekker in his edition of 1832 reads ἀφέλωσι, and ἐφορμοῦσιν. Thus Dobree and Bekker both agree in reading ἐφορμοῦσιν instead of ἐφορμῶσιν, and Bekker I imagine must suppose the apodosis of the whole sentence to be in the words πείσειν τε οἶεσθαι κ. τ. λ. Either the passage is altogether corrupt, possibly from the loss of some words in the middle of it which completed the sense, or if the text be allowed to be sound the apodosis must be in πείσειν τε οἶεσθαι κ. τ. λ. Harsh as this may be, it is less so, I am satisfied, than any of the attempts which have been made to find the apodosis elsewhere, according to the present reading of the passage. But as I can see no satisfactory interpretation of the sentence in its present form, and as I cannot pretend to restore the true reading, I must be content to leave it without any farther explanation.

ÆGEAN SEA. A. C. 427. Olymp. 88. 1, 2.

2 Alcidas gives great of- εἰλήφει ἀπέσφαξε τοὺς πολλοὺς. καὶ ἐς τὴν
fence by putting to death all the prisoners of the Athenian allies whom he took in the course of his voyage. Ἐφεσον καθορμισαμένου αὐτοῦ Σαμίων τῶν ἐξ Ἀναίων ἀφικόμενοι πρέσβεις ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἰ ἄνδρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους οὔτε πολεμίους, 5 Ἀθηναίων δὲ ὑπ' ἀνάγκης ξυμμάχους· εἴ τε μὴ παύσεται, ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἐς φιλίαν προσάξασθαι, πολὺ 3 δὲ πλείους τῶν φίλων πολεμίους ἔξειν. καὶ ὁ μὲν ἐπέισθη τε καὶ Χίων ἄνδρας ὅσους εἶχεν ἔτι ἀφῆκε, καὶ τῶν ἄλλων τινάς· ὁρῶντες γὰρ τὰς ναῦς οἱ ἄνθρωποι οὐκ ἔφευγον ἀλλὰ 10 προσεχώρουν μᾶλλον ὥς Ἀττικαῖς, καὶ ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον μὴ ποτε Ἀθηναίων τῆς θαλάσσης κρατούντων ναῦς Πελοποννησίων ἐς Ἰωνίαν παραβαλεῖν. XXXIII. ἀπὸ δὲ τῆς Ἐφέσου ὁ Ἀλκίδας ἔπλει κατὰ τάχος καὶ φυγὴν ἐποιεῖτο· ὤφθη γὰρ ὑπὸ τῆς Σαλαμνίας καὶ 15

ÆGEAN SEA.

He then returns home with all speed, being chased by Paches as far as the island of Patmos.

Παράλου ἔτι περὶ Κλάρων ὁρμῶν (αἱ δ' ἀπ' Ἀθηνῶν ἔτυχον πλέουσai,) καὶ δεδιὼς τὴν διώξιν ἔπλει διὰ τοῦ πελάγους ὥς γῆ ἐκούσιος οὐ σχήσων ἄλλη ἢ Πελοποννήσῳ. Τῷ δὲ Πάχητι καὶ τοῖς Ἀθηναίοις ἦλθε μὲν καὶ ἀπὸ 20

2. καθορμισαμένου E. τῶν] om. b. 4. αὐτὸν] om. d.e. 5. ἀνταιρομένους K. et edd. ante Haack.

6. τε B.C.H.K.L.N.O.Q.V.c.d.e. Poppo.

Goell. Bekk. τ. P. A.E. et vulgo δέ. 7. αὐτῶν V. προσάξασθαι I.

8. πλείους ἔξειν ἐχθροὺς N.V. πλείους ἔξειν C.H.e. et rec. F.

10. γὰρ] δέ L.O.P.Q. ἔφυγον P.d. 13. παραβαλεῖν b.

14. δ'] om. O. 15. τῆς] om. K.

16. κλάρων P. κλάρων ceteri codices. 18. ἐκούσιως H. rec. F.

sed κλάρων restituit Poppo ed. 1845.

3. ἐξ Ἀναίων] Stephanus et Eustathius ἢ Ἀναία dicunt, Thucydides τὰ Ἀναία. vid. ad cap. 19, 2. hujus libri.—

DUKER.

15. Σαλαμνίας καὶ Παρ.] Scholiastes Aristoph. in Avibus, ad illa, v. 147, κληστῆρ' ἄγουσ' ἔσωθεν ἡ Σαλαμνία, notat,

δύο εἰσὶ νῆες ὑπηρετίδες παρ' Ἀθηναίοις, ἡ Παράλος καὶ ἡ Σαλαμνία. ὧν ἡ μὲν Σαλαμνία τοὺς ἐκκαλουμένους εἰς κρίσιν ἤγεν. ἡ δὲ Παράλος τὰς θεωρίας ἀπῆγεν, τούτῳσι τὰ ἐς θυσίας πεμπόμενα. Sed et τῇ Παράλῳ ad abducendos reos ute-

bantur, eamque misere, ut Alcibiadem arcesserent ad causam Athenis dicendam, ut constat ex Thucyd. et Suida in voce Παράλος. Vide Sigonium, l. 4. de Rep. Athen. et Meursii Attic. Lect. l. 2. c. 8. HUDS.

16. ἐτι περὶ Κλάρων ὁρμῶν] In these words, and again a few lines below, Poppo some years since gave it as his opinion that Ἰκαρον and Ἰκάροφ should be substituted for Κλάρων and Κλάρῳ. (Observatt. in Thucyd. c. 14. p. 229.) His conjecture has since been adopted

ÆGEAN SEA. A. C. 427. Olymp. 88. 2.

τῆς Ἐρυθραίας ἀγγελία, ἀφικνεῖτο δὲ καὶ πανταχόθεν· ἀτει-
χίστου γὰρ οὔσης τῆς Ἰωνίας μέγα τὸ δέος ἐγένετο μὴ
παραπλέοντες οἱ Πελοποννήσιοι, εἰ καὶ ὥς μὴ διευοοῦντο
μένειν, πορθῶσιν ἅμα προσπίπτοντες τὰς πόλεις. αὐτάγ- 3
5 γελοὶ δ' αὐτὸν ἰδοῦσαι ἐν τῇ Κλάρῳ ἥ τε Πάραλος καὶ ἡ
Σαλαμινία ἔφρασαν. ὁ δὲ ὑπὸ σπουδῆς ἐποιεῖτο τὴν δίωξιν· 4
καὶ μέχρι μὲν Πάτμου τῆς νήσου ἐπεδίωξεν, ὥς δ' οὐκέτι ἐν

3. παραλείποντες ε. ὥς μὴ] οὐ δ. 4. τὰς] οἱ. Q. αὐταγγελτὶ ε.
5. αὐτὰ L.O.P. αὐτοὺς E. αὐτοὶ δ. τῇ] τῷ ε. ἱκάρῳ Poppo. Bekk. Goell.
κλάρῳ codices et Poppo ed. 1845. 7. πάτμου L.I. Poppo. Goell. Bekk. λάγμου K.
A.B.E.G. rec. F. et ceteri λάτμου. ἀπεδίωξεν P. ἐγκαταλήψει C. prima manu.

by Bekker, and has been followed by Mr. Bloomfield in his translation. It is certainly ingenious and plausible, but as every MS. agrees in reading Κλάρῳ and Κλάρῳ, the only question is, whether there are such insurmountable objections to this reading, as to render it necessary to have recourse to conjecture. Now by the words in ch. 29, 1. τοὺς ἐκ τῆς πόλεως Ἀθηναίους, Thucydides does not, I think, mean the seamen of the Salaminian ship and of the Paralus, but the Athenians at Athens, who might be expected to receive intelligence of an enemy's fleet so long as it was off Peloponnesus, or close to the mouth of the Saronic gulf; but who would be less likely to be aware of its movements after it had passed Delos, and was proceeding to the coast of Asia. Again, if Alcidas had been seen at Icarus by the Salaminian ship and the Paralus, two of the fastest sailing vessels in the Athenian navy, they would have reached Lesbos within so short a time of his arriving at Embatus, that Paches would probably have heard of his arrival from them, before the Erythræans could have acquainted him with it. Besides, the words of Thucydides appear to imply that Alcidas hastened his flight from Ephesus in consequence of some recent alarm: as, if he had been aware as long ago as when he was at Icarus that his voyage was no secret to the Athenians, there seems no reason why he should have gone out of his way to Ephesus, and exposed himself to the

chance of being overtaken, instead of returning home at once by Icarus, and Delus. But had he been first seen by the Athenians at Claros, that is, just before he reached Ephesus, there would be a reason for his flying from this point onwards with increased earnestness. And occasions enough can be imagined which might have brought the Salaminian and the Paralus ships to the neighbourhood of Claros, either as carrying some despatches to Ionia, or to collect the tribute from the allies, or bearing honorary offerings to the temples of Apollo at Claros, or Diana at Ephesus. It does not therefore seem to me so certain that Κλάρῳ and Κλάρῳ cannot be the true reading, and therefore I have not thought it right to admit Poppo's conjecture, destitute as it is of any external authority.

7. ἐν καταλήψει ἐφαίνετο]. Poppo says that the subject of the verb ἐφαίνετο cannot be Alcidas, because he is not mentioned either in this or in the preceding paragraph, and because the Peloponnesian ships are spoken of in the next sentence in the plural number. He therefore would either take ἐφαίνετο impersonally, or suppose that τὰ πράγματα was meant to be the subject, as in such expressions as ἐπειδὴ αὐτῷ ἐτοίμα ἦν. II. 98, 2. But Alcidas had been mentioned in the preceding sentence, αὐτάγγελοι αὐτὸν ἰδοῦσαι, although the Peloponnesians had been just before spoken of in the plural number; so that he is probably the subject to ἐφαίνετο. And then the passage agrees with

5 καταλήψει ἐφαίνετο, ἐπανεχώρει. κέρδος δὲ ἐνόμισεν, ἐπειδὴ οὐ μετεώροις περιέτυχεν, ὅτι οὐδαμοῦ ἐγκαταληφθεῖσα ἡναγκάσθησαν στρατόπεδόν [τε] ποιεῖσθαι καὶ φυλακὴν σφίσι καὶ ἐφόρμησιν παρασχέιν. XXXIV. παραπλέων δὲ πάλιν ἔσχε καὶ ἐς Νότιον τὸ Κολοφωνίαν, οὗ κατῴκητο Κολοφώνιοι τῆς ἄνω πόλεως ἑάλω- κυίας ὑπὸ Ἰταμάνους καὶ τῶν βαρβάρων κατὰ στάσιν ἰδίᾳ ἐπαχθέντων· ἑάλω δὲ μάλιστα

2. ἐγκαταληφθῆναι I. ἐν ἐγκαταλείφθαι K. G.g.h. Bekk. Goell. τε habent E. et rec. F. 7. ἰταμάνους d.i. ἰταβάνους h. ἰταμένους I. Bekk. ἰδιάν. αὐτὴν μάλιστα K.

3. στρατόπεδον ποιεῖσθαι A.B. 4. ἐφόρμωσιν e. περιπλέων g. 8. ἰδίᾳ Krüger. Goell. Vulgo et

one which Poppo quotes from Dion Cassius, LI. 1. ἐπεδίωξαν μὲν αὐτοὺς, ἐπεὶ δ' οὐκ ἐν καταλήψει ἐφαίνοντο ἀνεχώρησαν.

1. κέρδος δὲ ἐνόμισεν κ. τ. λ.] 'Εγκαταληφθεῖσαι refers to the Peloponnesian fleet, σφίσι to the Athenians. Paches congratulates himself that he had not overtaken the enemy in any harbour or island, where they would have been forced to fortify themselves on shore, and so to give him the trouble of remaining to blockade them. Compare VIII. 10. 15. 20, 1.

5. Κολοφωνίαν] Id oppidum Colophonium mari imminens, abest a vetere Colophone duo ferme millia passuum, inquit Livius, XXXVIII. 26. Vel portum habuit, vel certe litus navibus opportunum. alterum innuere videtur Lucanus: "Et placidi Colophona maris." Cl. Whelerus in Itin. numum exhibet Diadumeniani cum hac inscriptione: ΚΩΛΟΦΩΝΙΩΝ, operarum opinor incuria. Nam de modulo certiores faciunt Theognis, Nicander, Ovidius, et Virgilius in Ciri. Tabulæ Peutinger. Colophon: Notit. Episcop. Κολοφών, et Ptolemæus Κολοφών, scribunt pinguntque pro Κολοφών, quomodo Coislin. et Herodotus. Urbs autem hæc, quam cum Notit. passim confundunt antiqui, veterrima erat. Conditor ejus Mopsus juxta Melam, Pausan. et Apollonii Schol. I. 308. post Rachium Cretensem. Atque ita fere Conon. Unde nomen traxerit, incertum est. Est enim apud Herodot. Colophon, qui et Smyrnam fundasse dicitur: est et piscis

ejusdem nominis apud Hesychium. Capta est a Gyge, et diu bellum cum Halyatte gessit ante Christum 619. Is autem stratagemate usus equitatum omnem, quo plurimum valere Colophonii, ad internecionem usque delevit. Vide Polyæn. VII. 2. Theognidem, 1099. Aristot. Polit. IV. 4, 5. Olymp. CXIX. ante Christum 302. a Lyaimacho eversa est civitas, et postea commodiore loco rursus instaurata. Consul Diodorum, et Livium loco supra laudato. Nec perfunctorie tunc munita esse videtur, quia Antiochum repulit anno ante Christum CXI. Paulo antea, Attalo, et Romanis in clientelam concesserat, a quibus tributum immunitatem obtinuit pace cum Rege conventa. De qua re adeatur Polybius. Post paulo in libertatem, Tyranno amoto, vindicabat Lucullus, anno ante Christum LXXIV. A Scythis vel Tartaris ruinam huic aliisque Asiæ urbibus canunt Auctores Sibyllinorum, ignemque et facies alibi minantur. Colophoniorum denique Episcopus in Concilio Ephesino memoratur. Oraculi Apollinis meminere Nicander, Alex. Strabo, Tacitus, Eusebius, Tertullianus, et Theodoretus Orat. XXVII. De reliqua ejus Historia, nonnihil addunt Pausan. 535. Numismata et Paræmiographi. WASS.

7. κατὰ στάσιν ἰδίᾳ ἐπαχθέντων] "Introduced without any public authority" for the purposes of a party quarrel. ἰδίᾳ is a necessary correction of Krüger's, which Gölter has adopted; for στάσις ἰδία must be nonsense, there being no such thing as στάσις κοινή.

COAST OF ASIA MINOR. A. C. 427. Olymp. 68. 2.

sons, who had called
in the Persians to their
aid.

αὕτη ὅτε ἡ δευτέρα Πελοποννησίων ἐσβολὴ ἐς
τὴν Ἀττικὴν ἐγίγνετο. ἐν οὖν τῷ Νοτίῳ οἱ 3
καταφυγόντες καὶ κατοικήσαντες αὐτόθι αὖθις στασιάσαντες,
οἱ μὲν παρὰ Πισσοῦθνου ἐπικούρους Ἀρκάδων τε καὶ τῶν
5 βαρβάρων ἐπαγόμενοι ἐν διατειχίσματι εἶχον, καὶ τῶν ἐκ τῆς
ἄνω πόλεως Κολοφωνίων οἱ μηδίσαντες ξυνεσελθόντες ἐπο-
λίτευον, οἱ δὲ ὑπεξελθόντες τούτους καὶ ὄντες φυγάδες τὸν
Πάχητα ἐπάγουνται. ὁ δὲ προκαλεσάμενος ἐς λόγους Ἰππίαν 3
τὸν ἐν τῷ διατειχίσματι Ἀρκάδων ἄρχοντα, ὥστε, ἣν μηδὲν
10 ἄρεσκον λέγει, πάλιν αὐτὸν καταστήσειν ἐς τὸ τεῖχος σῶν
καὶ ὑγιά, ὁ μὲν ἐξῆλθε παρ' αὐτὸν, ὁ δ' ἐκείνων μὲν ἐν
φυλακῇ ἀδέσμῳ εἶχεν, αὐτὸς δὲ προσβαλὼν τῷ τειχίσματι
ἐξαπινάϊως καὶ οὐ προσδεχομένων αἰρεῖ, τοὺς τε Ἀρκάδας
καὶ τῶν βαρβάρων ὅσοι ἐνήσαν διαφθείρει· καὶ τὸν Ἰππίαν
15 ὕστερον ἐσαγαγὼν ὥσπερ ἐσπείσατο, ἐπειδὴ ἔνδον ἦν, ξυλ-
λαμβάνει καὶ κατατοξεύει. Κολοφωνίοις δὲ Νότιον παρα- 4

3. κατοικίσαντες N. αὖθι C.m. 4. περὶ b. πισσοῦθνον A. πισοῦθνον Q.
καὶ τῶν βαρβάρων A.B.C.E.F.G.H.K.L.N.O.P.V.f.g. Haack. Poppo. Goell. Bekk.
ceteri omittunt articulum. 6. ξυνεσελθόντες e. ἐννεληθόντες F.N.O.V.d.i.
7. ἐπεξελθόντες d. 8. προκαλεσάμενος B.C.E.F.H.c.f.g.h.i. Poppo. Haack.
Goell. Bekk. A.G. et vulgo προσκαλεσάμενος. 9. τῷ] om. g. τειχίσματι V.
10. ἀρέσκων G.I.K.e.i. 11. μὲν ἐξῆλθε] δ' ἐξῆλθε A.B.C.E.F.f.g.

4. οἱ μὲν παρὰ Πισσοῦθνου κ. τ. λ.]
First of all the ultra-aristocratical party
at Colophon had called in the Persians,
and the bulk of the Colophonian people
had left Colophon, and settled at No-
tium. Then an aristocratical party de-
clared itself among the refugees at No-
tium; and this party, again obtaining
aid from the Persians, and from the
aristocratical possessors of Colophon,
expelled the popular party from their
homes once more. To secure their
ascendency, they kept in a part of the
town fortified off from the rest, like an
entrenched camp or citadel, a garrison
of Arcadian mercenaries and barbarian
auxiliaries. For the sense of διατει-
χισμα, compare VII. 60, 2. and Poly-
bius, VIII. 36.

11. ἐν φυλακῇ ἀδέσμῳ] Ἀδέσμῳ
φρουρᾷ perperam Pollux, VIII. 72. at
Hesych. recte ut in contextu. De σῶν
confer Suidam et Etymol. ubi fortasse
pro σῶ, μονοσύλλαβον, legendum σῶν.
Vide Sallust. Fr. IV. Epist. Mithrida-
tis, quia pacto vitam dederant insomniis
occidere. Plutarch. Æmil. Polyænus,
III. 2. συνθέμενος ἀβλαβῇ καὶ ζῶντα
ἀποπέμψειν—καὶ μετὰ τοῦτο κατηκόν-
τισεν. Ita Adelbertum Comitem Hatto
ludit apud Luitprand. II. 3. WASS.
De σῶς add. Eustath. ad Homer. Iliad
v. p. 959. et Thom. Mag. Ἀδεσμον φυ-
λακὴν sæpe dicunt Græci, quæ Latinis
est custodia libera. Vid. Briasson. V.
Formul. p. 474. et Lips. ad Tacit. VI.
Annal. 2. DUKER.

LESBOS. ATHENS. A. C. 427. Olymp. 88. 2.

5 δίδωσι πλὴν τῶν μηδισάντων. καὶ ὕστερον Ἀθηναῖοι οἰκιστὰς πέμψαντες κατὰ τοὺς ἑαυτῶν νόμους κατῴκησαν τὸ Νότιον, ξυναγαγόντες πάντας ἐκ τῶν πόλεων, εἴ ποῦ τις ἦν Κολοφωνίων.

XXXV. Ὁ δὲ Πάχης ἀφικόμενος ἐς τὴν Μυτιλήνην τήν 5 τε Πύρραν καὶ Ἑρεσον παρεστήσατο, καὶ Σάλαιθον λαβὼν

LESBOS.
He then returns to Lesbos, settles matters there, and sends Ealæthus, and the Mytileneans most concerned in the late revolt, prisoners to Athens.

ἐν τῇ πόλει τὸν Λακεδαιμόνιον κεκρυμμένον ἀποπέμπει ἐς τὰς Ἀθήνας, καὶ τοὺς ἐκ τῆς Τενέδου Μυτιληναίων ἄνδρας ἅμα οὓς κατέθετο, καὶ εἴ τις ἄλλος αὐτῷ αἴτιος ἐδόκει εἶναι 10 τῆς ἀποστάσεως· ἀποπέμπει δὲ καὶ τῆς στρατιᾶς τὸ πλεόν. τοῖς δὲ λοιποῖς ὑπομένων καθίστατο τὰ περὶ τὴν Μυτιλήνην καὶ τὴν ἄλλην Λέσβον ἣ αὐτῷ ἐδόκει.

XXXVI. ἀφικομένων δὲ τῶν ἀνδρῶν καὶ τοῦ Σαλαίθου οἱ Ἀθηναῖοι τὸν μὲν Σάλαιθον εὐθὺς ἀπέκτειναν, ἔστιν ἂν 15

ATHENS.
The Athenians decree that the whole Mytilenean people should be put to death, and a ship is despatched to Pachas with orders to this effect. Feelings of remorse, however, immediately arise, and a second assembly is held to consider the question again.

παρεχόμενον, τὰ τ' ἄλλα καὶ ἀπὸ Πλαταιῶν (ἔτι γὰρ ἐπολιορκοῦντο) ἀπάξειν Πελοποννησίου· περὶ δὲ τῶν ἀνδρῶν γνώμας ἐποιοῦντο, καὶ ὑπὸ ὀργῆς ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτείνειν ἀλλὰ καὶ τοὺς ἅπαντας 20 Μυτιληναίους ὅσοι ἠβῶσι, παῖδας δὲ καὶ γυναῖκας ἀνδραποδίσαι, ἐπικαλοῦντες τὴν τε ἄλλην ἀπόστασιν ὅτι οὐκ ἀρχόμενοι ὥσπερ οἱ

2. κατέκταναν B.E.F.g.h. 3. εἴ τις που K. 6. ἔρεσσον V. 7. τῶν
λακεδαιμονίων κεκρυμμένον K. 9. μυτιληναίων vel μυτιληναίων A.B.C.E.F.G.
H.K.L.N.O.P.V.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo μυτιληναίους. 11. δὲ
ante καὶ om. b. 13. τὴν post περὶ om. G.P.V.e. 15. ἔστιν δ] om. K.
ἐστία E. ἀπερ σχόμενον P. 16. ἀπὸ τῶν πλαταιῶν C.G.H.L.P.Q.i.

2. κατὰ τοὺς ἑαυτῶν νόμους] Ex more, quo Metropoles Coloniae jura ac leges dabant. Spanhem. Dissertat. IX. de Usu et Præstant. Numism. p. 580. DUKE.

19. ἔδοξεν αὐτοῖς—ἐπικαλοῦντες κ.τ.λ.] The nominative ἐπικαλοῦντες is used,

because ἔδοξεν αὐτοῖς is in point of sense equivalent to ἐβουλεύσατο, or some word of that sort. Compare VII. 42, 2. τοῖς μὲν Συρακοσίοις κατάπληξιν οὐκ ὀλίγη ἐγένετο—ὀρώντες κ.τ.λ. Add Herodot. III. 16, 4.

ἄλλοι ἐποίησαντο, καὶ προσξυνεβάλετο οὐκ ἐλάχιστον τῆς
 ὀρμῆς αἱ Πελοποννησιῶν νῆες ἐς Ἰωνίαν ἐκείνοις βοηθοὶ
 τολμήσασαι παρακινδυνεύσαι· οὐ γὰρ ἀπὸ βραχείας δια-
 νοίας ἐδόκουν τὴν ἀπόστασιν ποιήσασθαι. πέμπουσιν οὖν 2
 5 τριήρη ὡς Πάχητα ἄγγελον τῶν δεδογμένων, κατὰ τάχος
 κελεύοντες διαχρήσασθαι Μυτιληναίους. καὶ τῇ ὑστεραίᾳ 3
 μετάνοιά τις εὐθὺς ἦν αὐτοῖς καὶ ἀναλογισμὸς ὦμόν τὸ
 βούλευμα καὶ μέγα ἐγνώσθαι, πόλιν ὅλην διαφθεῖραι μᾶλλον
 ἢ οὐ τοὺς αἰτίους. ὥς δ' ᾔσθοντο τοῦτο τῶν Μυτιληναίων οἱ 4
 10 παρόντες πρέσβεις καὶ οἱ αὐτοῖς τῶν Ἀθηναίων ξυμπράσ-
 σοντες, παρεσκεύασαν τοὺς ἐν τέλει ὥστε αὐθις γυνώμας

1. προσξυνεβάλετο A. B. E. F. G. H. K. h. Bekk. Poppo. Goell. προσξυνεβά-
 λετο c. προσεξεβάλετο vel προσεξελάβετο g. προσξυνεβάλοντο Q. V. προσξυνεβά-
 λοντο f. γρ. B. et vulgo προσξυνελάβοντο. προσξυνελάβετο Parm. i. 2. ἐς]
 om. Q. ἐκείνοις] om. O. i. 3. τολμήσασθαι g. 4. οὖν] om. K. 5. τριήρει f.
 6. κελύοντα d. διαχρήσθαι H. 7. εὐθὺς post αὐτοῖς ponit g. om. i.
 αὐτοῖς] om. B. O. h. 8. πόλιν] πλὴν A. 9. οὐ] om. I. τοῦτο om. V.
 10. οἱ] om. Q. συμπράσσοντες B. E. Q. g. ξυμπράζοντες O. 11. παρε-
 σκεύασαντο g.

1. προσξυνεβάλετο οὐκ ἐλάχιστον
 κ. τ. λ.] And the Peloponnesian fleet
 having dared to adventure over to Ionia,
 to help the Mytilenæans, not a
 little contributed to their vehemence.
 This is a fair counterpart in English of
 the Greek of this passage. The use of
 the participle, as in English, instead of
 the infinitive mood, has been already
 noticed, I. 36, 1. and here the feminine
 nominatives αἱ νῆες τολμήσασαι are
 used as a single term, "Quod naves
 "ausæ essent," equivalent to τὸ τὰς
 ναὺς τολμήσαι. Προσξυνεβάλετο has
 been received by Bekker, Poppo, and
 Göller, on the authority of all the best
 MSS. Compare Herodotus, VIII. 90, 7.
 προσεβάλετο τούτου τοῦ Φοινικίου πά-
 θεος, and Euripides, Medea, 279. ξυμ-
 βάλλεται δὲ πολλὰ τοῦδε δειματος, on
 which place Matthiæ observes, "ξυμ-
 "βάλλεται τοῦδε δειματος dictum esse
 "existimo, quia poeta cogitaret de συλ-
 "λαμβάνεσθαι, συνάρασθαι τινος, adju-
 "vare, cujus vis in συμβάλλεσθαι, con-
 "ferre ad aliquid, quodammodo latet."

ξυμβάλλεσθαι τινος is, "to aid with re-
 spect to anything;" and the passage
 in Euripides, where the metre decides
 the reading, and will not allow us to
 substitute ξυλλαμβάνεται, is a strong
 confirmation that προσξυνεβάλετο is
 right also in Thucydides. It shews
 farther that τῆς ὀρμῆς depends on προσ-
 ξυνεβάλετο, and not, as Poppo and Göl-
 ler suppose, on ἐλάχιστον.

7. ἀναλογισμὸς] Pollux, II. 120.
 WASS. Μετάνοια, μετάμελος. Θουκυδ.
 Lexicon Biblioth. Coisl. Montfaucon.
 p. 413. (Lex. Seg. p. 107, 11.) DUKER.
 8. μᾶλλον ἢ οὐ] Compare note on
 II. 62, 3.

11. τοὺς ἐν τέλει] That is, the pry-
 tanes, or the ten generals of the com-
 monwealth, στρατηγοί. By the former
 the assemblies were summoned in time
 of peace, or on ordinary occasions; but
 the latter had also the power of calling
 them together in war, and under ex-
 traordinary circumstances. See Thu-
 cyd. II. 59, 4. IV. 118, 7. and Schömann
 de Comitibus Atheniensium, p. 61. Schö-

προθεῖναι· καὶ ἔπεισαν ῥᾶον, διότι καὶ ἐκείνοις ἔνδηλον ἦν βουλόμενον τὸ πλεόν τῶν πολιτῶν αὐθὶς τινὰς σφίσιν ἀποδοῦναι βουλευσασθαι. καταστάσης δ' εὐθὺς ἐκκλησίας ἄλλαι τε γινώμει ἀφ' ἐκάστων ἐλέγοντο, καὶ Κλέων ὁ Κλεωνέτου, ὅσπερ καὶ τὴν πρότεραν ἐνενηκῆκει ὥστε ἀποκτεῖναι, ὧν καὶ ἐς τὰ ἄλλα βιαίωτατος τῶν πολιτῶν τῷ τε δήμῳ παρὰ πολὺ ἐν τῷ τότε πιθανώτατος, παρελθὼν αὐθὶς ἔλεγε τοιάδε.

XXXVII. “ΠΟΛΛΑΚΙΣ μὲν ἤδη ἔγωγε καὶ ἄλλοτε ἔγνων δημοκρατίαν ὅτι ἀδύνατόν ἐστιν ἐτέρων ἄρχειν,¹⁰

SPEECH OF
CLEON.

² He reproaches the Athenians with being too easy and unsuspicious for the times and circumstances in which they were placed :

“μάλιστα δ' ἐν τῇ νῦν ὑμετέρα περὶ Μυτιληναίων μεταμελεία. διὰ γὰρ τὸ καθ' ἡμέραν ἀδεῆς καὶ ἀνεπιβούλευτον πρὸς ἀλλήλους καὶ ἐς τοὺς συμμαχοὺς τὸ αὐτὸ ἔχετε, καὶ ὃ τι ἂν ἡ λόγῳ πεισθέντες ὑπ' αὐτῶν ἀμάρτητε¹⁵

1. προσθεῖναι A.B.C.E.F.G.H.K.L.N.O.P.b.c.d.e.f.g. Vide Hemsterhus. ad Luciani Necyom. 3. καὶ καταστάσης C.G.L.O.P.e. δ'] om. G. 4. ἐφ' L.O.P. 5. ὁ κλέων Q. ὅστε καὶ L.O.P.e. 7. πολιτῶν] πολλῶν A.B. 8. καὶ παρελθὼν Q. αὐθὶς] αὐτοῖς K. om. e. 9. ἄλλοι τε Q. 10. ἀδύνατον A.B.C.E.G.H.I.K.L.M.N.O.P.V.b.c.e.f.g.h. Haack. Poppo. Goell. Bekk. vulgo ἀδύνατος. 11. ὑμετέρα A.E.F. ἡμέρα B. περὶ] om. c. 12. ἀμελεία A.B.h.

mann concludes from the language of Nicias, VI. 14. that it was illegal for the prytanes or generals to propose any question for a second consideration after it had been determined in a prior assembly. It is not, however, clear to me that a prosecution for having committed some illegal act in the execution of his office, *γραφὴ παρανόμων*, could properly have been brought against a prytanis for such a proceeding. The language of Cleon would, I think, have been far more violent and menacing, had the prytanis or general been absolutely violating the law of the commonwealth in holding a second assembly to discuss the fate of the Mytilenæans. His wish seems rather to be to confound *ψηφίσματα* and *νόμοι* together, and to excite against the repeal of one

of the former the same strong feeling which was entertained in Greece against any alteration of the latter. For the distinction between *νόμοι*, or the constitutional laws of the state, and *ψηφίσματα*, or the decrees of the people on particular questions, see Aristotle, *Polit.* IV. 4, 25—31.

4. γινώμει ἀφ' ἐκάστων ἐλέγοντο] For this use of *ἀπὸ*, compare I. 17, 1. *ἐπράχθη οὐδὲν ἀπ' αὐτῶν*, and the note there.

5. Κλέων ὁ ΚΛ.] De hoc Cleone (quem Cicero in Bruto, *turbulentum quidem civem, sed tamen eloquentem fuisse*, ait) lege Aristophanis *Equites*. HUDS.

8. πιθανώτατος] Aristophan. *Ἰπ.* 136. *βυρσοπώλης Πασφάγων, Ἀρπας, κεκράκτης, ΚΥΚΛΟΒΟΡΟΥ φωνὴν ἔχων.*—WASS.

ATHENS. A. C. 437. Olymp. 88. 2.

and still more with
listening too readily
to those orators who
either from vanity or
worse motives were al-
ways finding fault with
things as they were,
5 and proposing some
innovation.

“ ἡ οἰκτῶ ἐνδῶτε, οὐκ ἐπικινδύνως ἡγείσθε ἐς
“ ὑμᾶς καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάριν
“ μαλακίζεσθαι, οὐ σκοποῦντες ὅτι τυραννίδα
“ ἔχετε τὴν ἀρχὴν καὶ πρὸς ἐπιβουλευόντας
“ αὐτοὺς καὶ ἄκοντας ἀρχομένους, τοῖτ' οὐκ ἐξ
“ ὧν ἂν χαρίζεσθε βλαπτόμενοι αὐτοὶ ἀκρο-

1. ἐς ὑμᾶς] ὡς ὑμᾶς e. 3. μαλακίζεσθε A.B. οὐ] καὶ O.P. 4. πρὸς
ἐπιβουλευόντας E.F.G.H.V. Poppo. Goell. Bekk. A.B. et vulgo προσεπιβουλευ-
όντας. 5. †οἱ†] om. A.B.C.E.F.G.K.L.M.N.O.P.V.c.d.e.f. Parm. οἱ—ὑμῶν
om. H. 6. χαρίζεσθε Q. ἀκρώντο B.F.

1. οὐκ ἐπικινδύνως ἡγείσθε κ. τ. λ.]
The sense of these words would be
clearer, if they had been written οὐκ
ἡγείσθε ἐπικινδύνως μὲν ἐς ὑμᾶς κ. τ. λ.
“ You do not consider that your weak-
ness is perilous to yourselves, and at
“ the same time confers no obligation
“ on your allies.”

3. οὐ σκοποῦντες ὅτι κ. τ. λ.] The
omission of οἱ in the latter clause of
this sentence by almost every good
MS. and by all the Scholiasts in their
comments on the passage, is very per-
plexing: for the sentence is not intelli-
gible, according to any fair rules of
language, without it. For although it
may be excusable to pass from the par-
ticiples to the finite verb, from ἀρχομέ-
νους to ἀκρώνται instead of ἀκρωμέ-
νους, yet in this case the conjunction
καὶ is absolutely necessary; for al-
though ἀρχομένους, καὶ ἀκρώνται may
be sense, yet ἀρχομένους—ἀκρώνται is
not. One of the Scholiasts says that
σκοποῦντες is to be repeated, and his
paraphrase is, οὐδὲ ὅτι ἀκρώνται ὑμῶν.
Is it then possible that in his MS. the
reading was ὅτι οὐκ ἐξ ὧν instead of οἱ
οὐκ ἐξ ὧν? This would be indeed in-
telligible and grammatical, but the
omission of ὅτι in the majority of the
MSS. is as difficult to account for as
the omission of οἱ. Nor is the omission
of the relative by the best MSS. IV. 10,
3, where the common reading is δ με-
νόντων ἡμῶν, exactly a similar case; for
there Dionysius quotes the words with
the relative; nor would its omission,
however harsh, be in my judgment
quite so unwarrantable as in the pre-
sent instance. Either then we must

retain οἱ, with Bekker and Göl-
ler, and consider that its omission was merely a
carelessness of the copyists; or the
passage can only be construed by omit-
ting ἀκρώνται ὑμῶν, as Hermann sug-
gests, supposing these words to have
been added as an interpretation. Can
it be that some words have been lost
between ἀρχομένους and οὐκ ἐξ ὧν, and
that the gap was attempted to be con-
cealed by bringing together the words
which immediately preceded and fol-
lowed it, so that the copy might ex-
hibit no mark of imperfection? This
has been a fruitful source of the cor-
ruptions of the text in many of the
Latin MSS., for as the words thus
violently brought together formed of
course no intelligible sentence, correc-
tions were presently tried, which dis-
guised the original reading more com-
pletely, as they made a meaning out of
words which were never intended to be
connected with each other. The Bam-
berg MS. of Pliny lately discovered has
preserved many such gaps, of which no
trace is preserved in the other MSS.,
and has thus enabled us to discover the
origin of the corruption of many pas-
sages which had been only made more
faulty by every attempt at correction;
inasmuch as the corrections had all
proceeded on a wrong supposition, that
the unintelligible words were meant to
be in juxtaposition with each other,
and to form one complete sentence.
And thus in the present passage of
Thucydides, we could account for the
omission of the relative οἱ in all the
best MSS., and for its insertion in a
very few as a necessary correction, if

ATHENS. A. C. 427. Olymp. 88. 2.

“ὦνται ὑμῶν, ἀλλ’ ἐξ ὧν ἂν ἰσχυῖ μᾶλλον ἢ τῇ ἐκείνων
 3 “εὐνοία περιγένησθε. πάντων δὲ δεινότατον εἰ βέβαιον ἡμῖν
 “μηδὲν καθεστήξει ὧν ἂν δόξῃ πέρι, μηδὲ γνωσόμεθα ὅτι
 “χείροσι νόμοις ἀκινήτοις χρωμένη πόλις κρείσσων ἐστὶν ἢ
 “καλῶς ἔχουσιν ἀκύροις, ἀμαθία τε μετὰ σωφροσύνης 5
 “ὠφελιμώτερον ἢ δεξιότης μετὰ ἀκολασίας, οἳ τε φαυλό-
 “τεροι τῶν ἀνθρώπων πρὸς τοὺς ξυнетωτέρους ὥς ἐπὶ τὸ

3. ὧν] δι. A.E.F. μὴ δὲ V. 4. χρωμένη ἢ πόλις L.O.P. κρείσσων
 om. V. 7. τῶν ξυнетωτέρων d. ἐπὶ τὸ πλεῖον A.C.E.F.G.H.I.K.L.N.O.P.V.
 Poppo. Goell. Bekk. ἐπὶ πλείον c.f. B. et vulgo ἐπιτοπλείστον.

the words οὐκ ἐξ ὧν κ. τ. λ. were supposed to follow immediately after ἀρχομένους. Similar tricks have been played with the MSS. of Diodorus; the latter half of the eighteenth book being lost, and the defect having been concealed by tampering with the concluding part of the present eighteenth book, so as to make it appear that the nineteenth book followed it immediately. The object of these tricks was to prevent a manuscript from exhibiting any visible marks of incompleteness, which might have interfered with its value in the market. See Niebuhr, Rom. Hist. vol. III. note 297. The clause, retaining οἱ, may be thus translated, “Men whose obedience” is not ensured by kindnesses which “you may shew them to your own hurt; but by a superiority on your part built upon actual force, rather than upon their good affection towards you.” Βλασπτόμενοι αὐτοὶ should be taken together, “being hurt yourselves thereby.”

4. χείροσι νόμοις ἀκινήτοις χρωμένη κ. τ. λ.] I have observed already that Diodotus and his friends were not proposing κινεῖν τοὺς νόμους, but merely κινεῖν ψήφισμα, which in the estimation of the Greeks was a very different matter. Cleon’s principle then was inapplicable to the present question, but it was by no means so foolish as it may appear to us, judging it according to our own notions, and the different circumstances of our society. The Greeks had, as we have, their ἀγραφος νόμος,

or unwritten law of reason and conscience: but they had no other *written* law, νόμος γεγραμμένος, than the civil law of each particular state; and by this law not only their civil but their moral and religious duties also were in ordinary cases regulated. It was the sole authority by which the several virtues could be enforced on the mass of mankind; and to weaken this sanction in public opinion, by representing the law as a thing mutable and subject to the popular judgment, instead of being its guide and standard, was to leave men with no other law than their own reason and conscience; a state for which even Christians are not yet sufficiently advanced with all the lights and helps that their reason and conscience ought to have derived from the truths and motives of the gospel. In short the νόμος γεγραμμένος with the Greeks corresponded at once to the law of the land, and to the revealed law of God in Christian countries: and if both these laws amongst us had only the same authority of human institution and custom; if the one could not be altered without lessening our veneration for the other; who would not say with Cleon that it was far better to endure bad political institutions than to destroy the only generally understood sanction of moral duty, and to leave the mass of mankind with no law but that of their own minds, or, as it would too often be, their own prejudices and passions?

ATHENS. A. C. 427. Olymp. 88. 2.

“ πλείον ἄμεινον οἰκοῦσι τὰς πόλεις. οἱ μὲν γὰρ τῶν τε⁴
 “ νόμων σοφώτεροι βούλονται φαίνεσθαι τῶν τε αἰὲ λεγο-
 “ μένων ἐς τὸ κοινὸν περιγίγνεσθαι, ὥς ἐν ἄλλοις μείζουσιν
 “ οὐκ ἂν δηλώσαντες τὴν γνώμην, καὶ ἐκ τοῦ τοιούτου τὰ
 5 “ πολλὰ σφάλλουσι τὰς πόλεις· οἱ δ’ ἀπιστοῦντες τῇ ἐξ
 “ ἐαυτῶν ξυνέσει ἀμαθέστεροι μὲν τῶν νόμων ἀξιούσιν εἶναι,
 “ ἀδυνατώτεροι δὲ τοῦ καλῶς εἰπόντος μέμψασθαι λόγον,
 “ κριταὶ δὲ ὄντες ἀπὸ τοῦ ἴσου μᾶλλον ἢ ἀγωνισταὶ ὀρθοῦνται
 “ τὰ πλείω. ὥς οὖν χρὴ καὶ ἡμᾶς ποιοῦντας, μὴ δεινότητι⁵
 10 “ καὶ ξυνέσεως ἀγωνι ἐπαιρομένους παρὰ δόξαν τῷ ὑμετέρῳ
 “ πλήθει παραινεῖν. XXXVIII. ἐγὼ μὲν οὖν ὁ αὐτός εἰμι

I, he continues, uphold things as they are; and your orators, who wish again to stir this question of the

“ τῇ γνώμῃ καὶ θαυμάζω μὲν τῶν προθέντων
 “ αὐθις περὶ Μυτιληναίων λέγειν καὶ χρόνου
 “ διατριβὴν ἐμποιησάντων, ὃ ἐστὶ πρὸς τῶν

1. οἰοῦσι i. ιουσι d. 2. τε] τότε K. 4. δουλώσαντες L.O. δηλώσαντες Stobæus. 5. τῇ ἐαυτῶν ξυνέσει Q.V.c.d.f. Bekk. Poppo. hic tamen in ed. 1845. τῇ [ἐξ] ἐαυτῶν ξ. τῇ ἐξ αὐτῶν ξ. G. 7. δὲ τὸν τοῦ Stobæus, et mox μέμψεσθαι. 8. ἐπὶ L.O.P. διορθοῦνται Stobæus. 9. ὡς A. “ceteri ὡς” Bekk. ὡδ’ O. γρ. ὁ χρὴ F.G.H. 12. παρχθέντων A.

1. οἱ μὲν γὰρ τῶν τε νόμων κ. τ. λ.] Compare I. 84, 5. III. 83. and Aristotle’s Rhetoric, I. 15, 12. εἰ δὲ ὁ γεγραμμένος νόμος ἢ πρὸς τὸ πρᾶγμα,—τότε λεκτέον ἐστίν,—ὅτι τὸ τῶν νόμων σοφώτερον ζητεῖν εἶναι, τοῦτ’ ἐστίν, ὃ ἐν τοῖς ἐπαινομένοις νόμοις ἀπαγορεύεται.

2. τῶν τε αἰὲ λεγομένων κ. τ. λ.] “And “to outdo whatever is said or proposed “for the public good;” that is to say, to find fault with, and procure the rejection of, all other measures than their own, being willing rather that good should not be done, than that they should not be the doers of it. Compare the character of Cornelius Laco, the commander of the Prætorian guards, under Galba. “Consilii quamvis egredi, gii, quod non ipse adferret, inimicus, “et adversus peritos pervicax.” Tacitus, Histor. I. 26.

5. τῇ ἐξ ἐαυτῶν ξυνέσει] Compare the passages quoted by Poppo, [Prolegom. I. p. 201.] τῷ ἀφ’ ἡμῶν αὐτῶν ἐνψύχῃ II. 39, 2, and προθυμία ἀπὸ τῶν

ναυτῶν VII. 70, 3. Göller in his second edition has restored the old reading; but Bekker still retains the correction τῇ ἐαυτῶν ξυνέσει.

8. κριταὶ ἀπὸ τοῦ ἴσου] “Impartial “judges; judges who meet the question on fair terms;” i. e. without any previous prejudice or self-interest to sway them for it or against it. Compare c. 42, 7. ἀπὸ τοῦ ἴσου φαίνεσθαι ἄμεινον λέγοντα.

10. παρὰ δόξαν] I am inclined to prefer the version of Portus, “aliter “quam sentinus,” to that of Göller, “adversus quam ipse populus scilicet.” If such were the meaning, it would not, I think, be παρὰ δόξαν, but παρὰ τὸ δόξαν. And Diodotus seems to express the same thing in his answer to Cleon, in the words παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι. c. 42, 8. “We are tempted “to advise you not what we think “most for your interest, but what will “give us the best opportunity of dis- “playing our own abilities.”

Mytilenæans, must either maintain a paradox to display their talents, or must be bribed to make the worse cause appear the better. But it is your own folly that gives them encouragement: your passion for novelty, your admiration of talent, tempts them to labour rather to gratify your craving for intellectual excitement than to propose to you sound sense in simple language.

“ ἡδίκηκότων μᾶλλον (ὁ γὰρ παθὼν τῷ δρά-
 “ σαντι ἀμβλυτέρᾳ τῇ ὀργῇ ἐπεξέρχεται, ἀμύ-
 “ νασθαι δὲ τῷ παθεῖν ὅτι ἐγγυτάτῳ κείμενον
 “ ἀντίπαλον ὃν μάλιστα τὴν τιμωρίαν ἀνα-
 “ λαμβάνει), θαυμάζω δὲ καὶ ὅστις ἔσται ὁ
 “ ἀντερῶν καὶ ἀξιώσων ἀποφαίνειν τὰς μὲν
 “ Μυτιληναίων ἀδικίας ἡμῖν ὠφελίμους οὕσας,
 “ τὰς δ’ ἡμετέρας ξυμφορὰς τοῖς ξυμμάχοις
 “ βλάβας καθισταμένας. καὶ δῆλον ὅτι ἡ τῷ
 “ λέγειν πιστεύσας τὸ πᾶν δοκοῦν ἀνταπο-
 “ φῆναι ὥς οὐκ ἔγνωσται ἀγωνίσαιτ’ ἂν, ἡ
 “ κέρδει ἐπαυρόμενος τὸ εὐπρεπὲς τοῦ λόγου

2. ἀμύνασθαι A. B. E. F. H. K. N. V. c. d. f. g. Haack. Poppo. Goell. Bekk. G. et vulgo ἀμύνεσθαι. 6. ἀποφαίνει g. 8. ξυμφορὰς οὐ τοῖς g. h. Poppo. 9. τῷ] τὸ H. et C prima manu. 11. οὐκ] om. L. O. P.

2. ἀμύνασθαι δὲ κ. τ. λ.] For the infinitive used as the subject of a sentence without the article, compare II. 87, 7. and Matthiæ, Gr. Gr. §. 542. Jelf, 663, a. In the words immediately below, τῷ παθεῖν ὅτι ἐγγυτάτῳ κείμενον, the dative case is used because ὅτι ἐγγυτάτῳ κείμενον is equivalent to ἐγγὺς ἀκολουθεῖν, just as ἐγγύθεν εἰσεῖν is joined to a dative case in Homer, because it is taken as one word, ἐγγίζω. The sense of the passage is, “The vengeance that follows closest upon the wrong is apt to equal it best, and to obtain the most ample satisfaction.”

4. ἀντίπαλον] Eleganter Hippocrates de Vict. rat. II. p. 26. αὐθύντες τὸ ἄντιπαλόν τοῦ σώματος αἷμα. WASS.

6. καὶ ἀξιώσων ἀποφαίνειν κ. τ. λ.] “Who will pretend to prove that the “crimes of the Mytilenæans do us “good rather than harm; (and therefore of course do not need to be “punished by us;) and that when we “suffer, all our allies suffer with us; “(so that there can be no need to try “to attach them to us by terror, since “their interest, according to this doctrine, is the same as our own.”) Cleon insinuates that no man can plead for the Mytilenæans without maintain-

ing one of these two paradoxes; either that their revolt was a service rendered to Athens, or else that the example was not to be dreaded, since the allies were linked to Athens by the bonds of a common interest, and would never think of revolting for their own sakes. Whereas in truth the interests of Athens and her allies, instead of being identical were diametrically opposite; and the loss of Athens was her subjects’ gain.

[Dobree says of this passage, “non “intelligo;” and the explanation offered in the preceding note is certainly somewhat far fetched, and may seem to require, as Poppo remarks, the insertion of καὶ before τοῖς ξυμμάχοις. Yet if the text be sound, I do not see how the sentence can be understood in any other manner; and to insert οὐ before τοῖς ξυμμάχοις would, I think, pervert the sense entirely.]

10. τὸ πᾶν δοκοῦν—ὥς οὐκ ἔγνωσται] Τὸ δὲ οὐκ ἔγνωσται, ἔστι τὸ ἀφανές. Schol. The sense, I think, is, “He “must have such confidence in his “rhetoric, as to strive to convince us “that we have no certain knowledge of “the most undoubted truths, that we “know nothing of what we think we “know best, and should be ready

ATHENS. A. C. 427. Olymp. 88. 2.

“ἐκπονήσας παράγειν πειράσεται. ἡ δὲ πόλις ἐκ τῶν τοιῶνδε 3
 “ἀγώνων τὰ μὲν ἄθλα ἐτέροις δίδωσιν, αὐτὴ δὲ τοὺς κιν-
 “δύνους ἀναφέρει. αἵτιοι δ’ ὑμεῖς κακῶς ἀγωνοθετοῦντες, 4
 “οἵτινες εἰώθατε θεαταὶ μὲν τῶν λόγων γίνεσθαι, ἀκροαταὶ
 5 “δὲ τῶν ἔργων, τὰ μὲν μέλλοντα ἔργα ἀπὸ τῶν εὖ εἰπόντων
 “σκοποῦντες ὥς δυνατὰ γίνεσθαι, τὰ δὲ πεπραγμένα ἤδη,
 “οὐ τὸ δρασθὲν πιστότερον ὄψει λαβόντες ἢ τὸ ἀκουσθὲν

2. ἄθλα τοῖς ῥήτορι C. αὐτὴ F.H.V. 6. σκοποῦντες ante ἀπὸ ponunt
 F.H.V. τῶν δὲ πεπραγμένων Q. 7. δρασθὲν A.B.E.F.G.H.K.N.V.c.d.f.g.
 Haack. Poppo. Goell. Bekk. vulgo θεαθὲν.

“therefore to abandon all our former
 “notions as mere prejudices of igno-
 “rance.” Others understand τὸ πάνυ
 δοκοῦν to mean “the decree just passed
 “against the Mytilenæans.” “He
 “must insist that what we are fully
 “resolved upon has really never been
 “resolved by us at all.” But then we
 should expect τὸ δόξαι rather than τὸ
 δοκοῦν.

4. θεαταὶ μὲν τῶν λόγων] At Dii Cœ-
 lites, inquit Æsch. Agam. 822. δίκας
 οὐκ ἂπιο ΓΑΩΣΣΗΣ κλύοντες, ἀνδροβη-
 τας Ἰλίου φθορὰς ἔς αἱματηρὸν τεύχος
 οὐ διχορρόπως Ψήφους ἔθεντο. WASS.
 That is to say, “You go to the public
 “assembly as you go to the theatre,
 “merely in quest of intellectual excite-
 “ment. You go as θεαταί, (θεωροί,
 “Aristot. Rhetor. I. 3, 3.) that is,
 “merely for your amusement; and not
 “as κριταί, that is, weighing carefully
 “the matter of what is said, in order
 “to adopt it in your practice or reject
 “it.” So Aristotle in the passage
 above quoted says, ἀνάγκη δὲ τὸν ἀκροα-
 τὴν ἢ θεωρὸν εἶναι ἢ κριτὴν.

ἀκροαταὶ δὲ τῶν ἔργων] Something
 perhaps is here sacrificed to the anti-
 thesis between θεαταὶ and ἀκροαταὶ,
 λόγων and ἔργων. He means that with
 regard to practice, instead of gaining a
 personal knowledge of things, instead
 of taking pains to ascertain facts for
 themselves, they were guided solely by
 what they heard from their orators, of
 whom it was not always the best in-
 formed or the most honest whom they

believed, but the most showy and elo-
 quent. For instance, when any under-
 taking was in agitation, if an eloquent
 orator spoke of it as practicable, it was
 apt to be too lightly adopted: and
 again, during its actual progress, the
 measures of those who conducted it
 were judged of, not upon knowledge,
 for the reports of eye-witnesses were
 often not listened to, but upon the
 representations of their orators at home;
 who, ignorant of the difficulties of the
 case, imputed treachery or folly to the
 officers employed, and were, through
 the blind infatuation of their hearers,
 rashly believed. It is curious that the
 very man who makes this charge against
 others, is described by Thucydides as
 guilty himself of the very same pre-
 sumptuous unfairness, only two years
 after the delivery of this speech. When
 the officers employed in the blockade
 of Sphacteria made a report of the
 difficulties of their situation, Cleon
 immediately denied the truth of the
 statement, and inveighed against the
 inertness of the generals of the com-
 monwealth for not having sooner
 brought the affair to a termination. IV.
 27, 3—5. Compare also the complaint
 of Nicias, VII. 48, 3, 4. already referred
 to by Haack and Göller. The construc-
 tion I think is, “Not taking the actual
 “fact as more credible from having
 “yourselves seen it; but considering
 “what you hear to be more credible,
 “when you learn it from those who in
 “words have found fault cleverly.”

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“ ἀπὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων· καὶ μετὰ καινότητος
 “ μὲν λόγου ἀπατᾶσθαι ἄριστοι, μετὰ δεδοκιμασμένου δὲ
 “ μὴ ξυνέπεσθαι ἐθέλειν, δοῦλοι ὄντες τῶν αἰὲ ἀτόπων,
 “ ὑπερόπται δὲ τῶν εἰωθότων, καὶ μάλιστα μὲν αὐτὸς εἰπεῖν
 “ ἕκαστος βουλόμενος δύνασθαι, εἰ δὲ μὴ, ἀνταγωνιζόμενοι
 “ τοῖς τοιαῦτα λέγουσι μὴ ὕστεροι ἀκολουθῆσαι δοκεῖν τῇ
 “ γνώμῃ, ὅξέως δέ τι λέγοντος προεπαυνέσαι, καὶ προαι-
 “ σθέσθαι τε πρόθυμοι εἶναι τὰ λεγόμενα καὶ προνοῆσαι
 “ βραδεῖς τὰ ἐξ αὐτῶν ἀποβησόμενα· ζητοῦντές τε ἄλλο τι
 “ ὥς εἰπεῖν ἢ ἐν οἷς ζῶμεν, φρονούντες δὲ οὐδὲ περὶ τῶν
 “ παρόντων ἱκανῶς· ἀπλῶς τε ἀκοῆς ἡδονῇ ἡσσωμένοι, καὶ

1. λόγῳ B.C.E.F.G.H.K.L.N.Q.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. A. et
 vulgo λόγων. καλοῖς c. 4. μὲν om. L.O.g. 5. ἀνταγωνιζόμενος f.
 6. τοιαῦτα A.B.C.E.F.G.H.K.N.Q.V.g. Poppo. Goell. Bekk. ceteri τὰ τοιαῦτα.
 7. προαίσθεσθαι F. 9. τι ἄλλο C. 10. ὥς] om. K.

2. ἀπατᾶσθαι ἄριστοι] “Most apt to
 “ be deceived; the best subjects for
 “ imposition.” Compare Herodot. III.
 80, 8. διαβολὰς δὲ ἄριστος ἐνδέκεσθαι.
 Compare also the use of the word ἐπι-
 τήδειος, mentioned in the note on I. 71, 7.

4. καὶ μάλιστα μὲν αὐτὸς κ. τ. λ.]
 “And it is the first wish of every man
 “ to be himself a speaker; if this can-
 “ not be, then, rivalling those who are
 “ speakers, you would fain each be
 “ thought not to have followed their
 “ lead, and gathered wisdom as at
 “ second hand from them; but if any
 “ thing be cleverly spoken, you would
 “ be thought to have anticipated the
 “ words in your admiration of them,
 “ being apt to be forward in catching
 “ theoretical truth almost before it is
 “ announced to you, but to be slow in
 “ foreseeing its practical consequences.”
 Such I believe to be the sense and
 construction of this famous passage.
 Throughout the whole of the sentence,
 generally speaking, αἱτίαι ὑμεῖς or οἵτινες
 εἰώθατε must be repeated with the sub-
 sequent participles, adjectives, and in-
 finitive moods. Αἱτίαι δ’ ὑμεῖς—ἀγωνο-
 θετοῦντες—καὶ ἀπατᾶσθαι ἄριστοι (ὄντες)
 —καὶ βουλόμενος ἕκαστος—καὶ πρόθυμοι
 εἶναι εἰωθότες, from οἵτινες εἰώθατε.

Ἀκολουθῆσαι and προεπαυνέσαι depend
 on βουλόμενος δοκεῖν. Προαίσθεσθαι
 πρόθυμοι seems to me to answer to προ-
 νοῆσαι βραδεῖς, and πρόθυμοι to follow
 εἶναι. The meaning of ὅξέως I think
 doubtful. Göller takes it in a bad
 sense, “clever and pointed,” as op-
 posed to what is solid and true. Do-
 bree’s conjecture, ὅξέως δ’ ἐτι λέγοντος
 προεπαυνέσαι, seems however to remove
 the difficulty of this clause most satis-
 factorily. Göller understands the word
 εἶναι as following προαίσθεσθαι, “ready
 “ to perceive beforehand that what is
 “ said is really the case.” But this
 cannot surely be right. I believe that
 εἶναι depends on βουλόμενος, or rather
 that Thucydides did not distinctly see
 what word had gone immediately before,
 and was confusing βουλόμενος, and
 οἵτινες εἰώθατε which he had used at
 the beginning of the sentence, or ἀρι-
 στοι which occurs in one of the inter-
 mediate clauses. Compare for the sen-
 timent, Aristot. Ethic. Nicomach. VI.
 7, 5. Ἀναξαγόραν καὶ Θαλῆν καὶ τοὺς τοι-
 ούτους—περιττὰ μὲν καὶ θαυμαστὰ καὶ
 χαλεπὰ καὶ δαιμόνια εἰδέναι φασίν, ἀχρη-
 στα δ’, ὅτι οὐ τὰ ἀνθρώπινα ἀγαθὰ ζη-
 τοῦσιν.

ATHENS. A. C. 427. Olymp. 88. 2.

“ σοφιστῶν θεαταῖς εἰκότες καθημένοις μᾶλλον ἢ περὶ
“ πόλεως βουλευομένοις. XXXIX. ὦν ἐγὼ πειρώμενος

“ ἀποτρέπειν ὑμᾶς, ἀποφαίνω Μυτιληναίους

“ μάλιστα δὴ μίαν πόλιν ἡδικοκίας ὑμᾶς.

5 “ ἐγὼ γὰρ, οἵτινες μὲν μὴ δυνατοὶ φέρειν τὴν α

“ ὑμετέραν ἀρχὴν ἢ οἵτινες ὑπὸ τῶν πολεμίων

“ ἀναγκασθέντες ἀπέστησαν, ξυγγνώμην ἔχω·

“ νῆσον δὲ οἵτινες ἔχοντες μετὰ τειχῶν, καὶ

“ κατὰ θάλασσαν μόνον φοβούμενοι τοὺς

10 “ ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων

“ παρασκευῇ οὐκ ἄφρακτοὶ ἦσαν πρὸς αὐτοὺς,

“ αὐτόνομοί τε οἰκοῦντες καὶ τιμώμενοι ἐς τὰ

“ πρῶτα ὑφ’ ἡμῶν τοιαῦτα εἰργάσαντο, τί

“ ἄλλο οὗτοι ἢ ἐπεβούλευσάν τε καὶ ἐπανε-

15 “ στήσαν μᾶλλον ἢ ἀπέστησαν (ἀπόστασις

“ μέν γε τῶν βιαιὸν τι πασχόντων ἐστίν),

“ ἐζήτησάν τε μετὰ τῶν πολεμικωτάτων ἡμᾶς

“ στάντες διαφθεῖραι; καίτοι δεινότερόν ἐστιν

“ ἢ εἰ καθ’ αὐτοὺς δύναμιν κτῶμενοι ἀντεπολέμησαν. παρά- 3

20 “ δειγμα δὲ αὐτοῖς οὔτε αἱ τῶν πέλας ξυμφοραὶ ἐγένοντο,

“ ὅσοι ἀποστάντες ἤδη ἡμῶν ἐχειρώθησαν, οὔτε ἡ παρούσα

“ εὐδαιμονία παρέσχεν ὅκνον μὴ ἐλθεῖν ἐς τὰ δεινὰ· γενό-

“ μενοι δὲ πρὸς τὸ μέλλον θρασεῖς καὶ ἐλπίσαντες μακρό-

“ τερα μὲν τῆς δυνάμεως ἐλάσσω δὲ τῆς βουλήσεως, πόλεμον

4. ἡμᾶς G. 5. εἴ τινας μὲν K.d. 6. οἵ τινας νῦν ὑπὸ K. 7. μετὰ τῶν

τειχῶν B.g.h. 10. τριήρων A.B. Poppo. Goell. Bekk. vulgo τρητῶν. 13. ἀφ’

d. i. ἀπὸ G.L.O.P.e. ὑπὲρ Q. 14. οὗτοι] οἱ τοιοῦτοι e. 16. γε] om. K.

τοι V.c.f. 18. στάντες] om. Q. 19. εἰ] om. P. 20. οὐδὲ K.

21. ἤδη] δι’ E. 22. ὅκνον τοῦ μὴ e. 23. μακρότερον Q. 24. τὸν

πόλεμον Q.

1. σοφιστῶν] Sic Athenis proprie dictos, qui rhetoricen docebant, adnotat Scaliger IV. Animadv. in loc. controuv. Titii 5. Vid. hic Schol. et Cresoll. I. Theatr. Rhetor. 1. DUKER.

4. μάλιστα δὴ μίαν πόλιν ἡδικοκίας] “ Have, for one city, done you the

“ greatest possible injury.” Compare VIII. 68, 1. πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν. and I. 74, 1. μάλιστα ἐτιμήσατε ἄνδρα ξένον, “for a foreigner.” Mr. Bloomfield quotes Herodot. VI. 127, 1. ἐπὶ πλείστον δὴ χλιδῆς εἰς ἀνὴρ ἀφίκετο, and several other passages.

- “ ἦσαντο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεῖναι· ἐν ᾧ γὰρ
 4 “ ᾤθησαν περιέσεσθαι, ἐπέθεντο ἡμῖν οὐκ ἀδικούμενοι. εἴωθε
 “ δὲ τῶν πόλεων αἰς ἂν μάλιστα καὶ δι’ ἐλαχίστου ἀπροσδό-
 “ κητος εὐπραξία ἔλθῃ, ἐς ὕβριν τρέπειν· τὰ δὲ πολλὰ κατὰ
 “ λόγον τοῖς ἀνθρώποις εὐτυχοῦντα ἀσφαλέστερα ἢ παρὰ 5
 “ δόξαν· καὶ κακοπραγίαν ὡς εἰπεῖν ῥᾶον ἀπωθοῦνται ἢ
 5 “ εὐδαιμονίαν διασώζονται. χρῆν δὲ Μυτιληναίους καὶ πάσαι
 “ μηδὲν διαφέροντας τῶν ἄλλων ὑφ’ ἡμῶν τιμηθῆσθαι, καὶ
 “ οὐκ ἂν ἐς τόδε ἐξύβρισαν· πέφυκε γὰρ καὶ ἄλλως ἀνθρώπος
 “ τὸ μὲν θεραπεῦον ὑπερφρονεῖν, τὸ δὲ μὴ ὑπέικον θαυμάζειν. 10
 6 “ κολασθῆτωσαν δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς
 “ μὲν ὀλίγοις ἢ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσῃτε.
 7 “ πάντες γὰρ ὑμῖν γε ὁμοίως ἐπέθεντο, οἷς γ’ ἐξῆν ὥς ἡμᾶς
 8 “ τρεπομένοις νῦν πάλιν ἐν τῇ πόλει εἶναι. ἀλλή τὸν μετὰ
 “ τῶν ὀλίγων κίνδυνον ἡγησάμενοι βεβαίωτερον ξυναπέ- 15

1. ἦσαντο C. προσθεῖναι K. et prima manu C. 3. καὶ] om. K.L.O.P.e.
 3. ἐλαχίστον d. 4. ἔλθοι e. 5. παρὰ] περι I. 7. ἐχρῆν L.d.i. χρῆ A.B.C.
 F.H.I.K.M.V.f. 8. διαφέροντος E.G.L.M.O.P. ὑμῶν M. 13. ὑμῖν A.C.
 E.F.H.K.L.M.O.P.b.c.f. Vulgo, Bekk. Poppo. Goell. ἡμῖν. 14. τρεπομένους
 H.L.O.d. et corr. F. τρεπομένους P. τὸν] om. C.L.

2. εἴωθε δὲ τῶν πόλ.] Locum hunc imitatus sunt Demosthenes in Olynth. 2. Sallustius in Histor. Fragm. Clemens Alexandr. Strom. 1. 4. Philistus Historicus, alique. Vide Putschii notas ad Sallustii Fragm. HUDS. Verba posita sunt pro εἴωθε δὲ ἡ εὐπραξία ἐκείνας τὰς πόλεις ἐς ὕβριν τρέπειν, αἰς ἂν μάλιστα ἀπροσδόκητος ἔλθῃ. GÖLLER. For the sentiment in the next lines compare the well known English proverb, which Shakespeare has expressed somewhat less strongly than the common version of it:

the adage must be verified,
 That beggars mounted run their horse to death.
 HENRY VI. part 3.

6. καὶ κακοπραγίαν — διασώζονται] T. Magist. in διασώζομαι, et εὐ λέγει. DUKER.

8. μηδὲν διαφέροντας] Τὸ λεγόμενον οὕτως ἔδει τοὺς Μυτιληναίους οὕτω τιμᾶσθαι ὑφ’ ἡμῶν, ὥς οὐδὲν διαφέροντας τῶν ἄλλων. SCHOLIAST.

9. πέφυκε γὰρ καὶ ἄλλως κ. τ. λ.] Compare IV. 61, 5. πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἀρχεῖν μὲν τοῦ εἰκοντος, φυλάσσεσθαι δὲ τοῦ ἐπίου. Καὶ ἄλλως, “not in this case only, but in “others also,” i. e. “generally.”

13. πάντες γὰρ ὑμῖν γε ὁμοίως ἐπέθεντο] I have restored ὑμῖν for ἡμῖν in these words, not only on the authority of most of the best MSS. but because it seems to suit better with the preceding words. “Let not the aristocratic party alone be considered “guilty, while you acquit the commons; for nobles and commons alike, “whatever be their differences among “themselves, joined in attacking you.”

15. κίνδυνον — βεβαίωτερον] “Thinking “it the surer game to join with the “aristocracy.” Κίνδυνος is “risk, “hazard, chance.” The expression κίνδυνος βεβαίωτερος occurs again, according to one mode of interpreting the passage, V. 108.

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“στησαν. τῶν τε ξυμμαχῶν, σκέψασθε, εἰ τοῖς τε ἀναγ- 9
 “κασθεῖσιν ὑπὸ τῶν πολεμίων καὶ τοῖς ἐκούσιν ἀποστᾶσι
 “τὰς αὐτὰς ζημίας προσθήσετε, τίνα οἴεσθε ὄντινα οὐ
 “βραχεῖα προφάσει ἀποστήσεται, ὅταν ἡ κατορθώσαντι
 5 “ἐλευθέρωσις ἢ ἡ σφαλέντι μηδὲν παθεῖν ἀνῆκεστον; ἡμῖν
 “δὲ πρὸς ἐκάστην πόλιν ἀποκεκινδυνεύεται τὰ τε χρήματα
 “καὶ αἱ ψυχαί. καὶ τυχόντες μὲν πόλιν ἐφθαρμένην παρα- 10
 “λαβόντες τῆς ἔπειτα προσόδου, δι’ ἣν ἰσχύομεν, τὸ λοιπὸν
 “στερήσεσθε, σφαλέντες δὲ πολεμίους πρὸς τοῖς ὑπάρ-
 10 “χουσιν ἔξομεν· καὶ ὃν χρόνον τοῖς νῦν καθεστηκόσι δεῖ
 “ἐχθροῖς ἀνθίστασθαι, τοῖς οἰκείοις ξυμμαχοῖς πολεμήσομεν.
 “XL. οὐκ οὖν δεῖ †προθεῖναι† ἐλπίδα οὔτε λόγῳ πιστὴν
 “οὔτε χρήμασιν ὀνητὴν, ὥς ξυγγνώμην ἀμαρτεῖν ἀνθρω-

1. τοῖς τε] τοῖς γε c. 2. ὑπὸ τῶν G.H.K.L.N.O.P.Q.V.d. Haack.
 Poppo. Goell. Bekk. A.B.E.F. et vulgo ὑπὸ τε τῶν. ὑποστᾶσι F. 3. τὰς
 αὐτὰς] τοσαύτας C.M.b.c.f. 6. ἀποκεκινδυνεύεται V. 7. διεφθαρμένην Q.
 9. στερήσεσθαι F. πολεμίους post ὑπάρχουσιν ponit. K. 11. συμ-
 μάχοις d. 12. προθεῖναι E.F.G.H. Bekk. Goell. Poppo. ed. 1845. A.B. vulgo,
 Haack. προσθεῖναι. 13. ἀνθρωπίνως A.B.E.F.G.H.I.L.N.O.P.V.d.g.h. Poppo.
 Goell. Bekk. vulgo ἀνθρωπείως.

12. οὐκ οὖν δεῖ προθεῖναι ἐλπίδα κ. τ. λ.] I have adopted the reading *προθεῖναι* instead of *προσθεῖναι*, because “to hold out a hope” seems a more natural expression than “to give a hope;” and thus we have, III. 67, 6. *τοὺς ἀγῶνας προθήσονται*, but VIII. 17, 2. *τὸ ἀγώνισμα προσθεῖναι*, the word *προθεῖναι* applying to a thing not appropriated to a person, but offered as an exercise for his feelings or his actions; *προσθεῖναι* is to make over as a gift: so that *προθεῖναι* is suited to a contest, *προσθεῖναι* to the prize of that contest. In the following words *πιστὴν* is interpreted by Dr. Bloomfield and others to mean *πισύνην*, and Dr. Bloomfield refers to Plato de Legg. VII. p. 824. c. *νυκτερευτὴν δὲ κυστὴ καὶ πλέκταις πιστὸν μηδεὶς—ἑάσῃ—θηρεῖναι*. According to the common sense of the word the meaning would be, “neither assured by words, nor purchased by money.”

13. ὥς ξυγγνώμην ἀμαρτεῖν ἀνθρωπίνως

λήφονται] In these words I do not suppose the construction to be *ξυγγνώμην τοῦ ἀμαρτεῖν*, but I understand the words *ἀμαρτεῖν ἀνθρωπίνως* to be a sort of explanation of *ξυγγνώμην*, and *ξυγγνώμη* here is not so much “pardon” as “allowance.” “They must not hope to receive any allowance of human infirmity;” that is, “that it will be allowed them that their fault was but one of human infirmity.” Compare the use of the verb *συγγινώσκειν* in Herodotus, I. 89, 5. *συγγινώσκουσιν σε δίκαια*, “Allowing that what you do is just.” Of the passive sense of *ξυγγνώμων*, which the Scholiast rightly interprets *ξυγγνώμης ἄξιον*, I have not been able to find any other examples. In IV. 98, 6. the construction is so doubtful that Schneider (Lexicon in *ξυγγνώμων*) was hardly justified in referring to that place as affording another instance of the word being used in this same passive sense.

- ² These then are no fit subjects for compassion: this is no matter
³ in which you can afford to listen to ingenious arguments in favour of what is practically mischievous. Justice and expediency alike call for exemplary vengeance on the Mytilenians. Steel yourselves to a just and wise severity; and teach your allies a memorable lesson of the consequences of revolting from your dominion.
- “ πίνως λήφονται. ἄκοντες μὲν γὰρ οὐκ ἔβλαψαν, εἰδότες δὲ ἐπεβούλευσαν ξύγγνωμον
 “ δ’ ἐστὶ τὸ ἀκούσιον. ἐγὼ μὲν οὖν καὶ τότε
 “ πρῶτον καὶ νῦν διαμάχομαι μὴ μεταγνῶναι
 “ ὑμᾶς τὰ προδεδογμένα, μηδὲ τρισὶ τοῖς⁵
 “ ἀξυμφορωτάτοις τῇ ἀρχῇ, οἴκῳ καὶ ἡδονῇ
 “ λόγων καὶ ἐπικείῳ, ἀμαρτάνειν. ἑλεός τε
 “ γὰρ πρὸς τοὺς ὁμοίους δίκαιος ἀντιδίδοσθαι,
 “ καὶ μὴ πρὸς τοὺς οὗτ’ ἀντοικτιοῦντας ἐξ
 “ ἀνάγκης τε καθεστῶτας αἰεὶ πολεμίους· οἳ τε¹⁰
 “ τέρποντες λόγῳ ῥήτορες ἔξουσιν καὶ ἐν ἄλλοις
 “ ἐλάσσοσιν ἀγῶνα, καὶ μὴ ἐν ᾧ ἡ μὲν πόλις
 “ βραχεία ἡσθεῖσα μεγάλα ζημιώσεται, αὐτοὶ δὲ ἐκ τοῦ εὖ
 “ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήφονται· καὶ ἡ ἐπικεία πρὸς
 “ τοὺς μέλλοντας ἐπιτηδείους καὶ τὸ λοιπὸν ἔσσεσθαι μᾶλλον¹⁵
 “ δίδεται ἢ πρὸς τοὺς ὁμοίους τε καὶ οὐδὲν ἡσσον πολεμίους

2. ξυγγνώμον E. συγγνωστὸν d. 4. πρῶτον] πρέπον d. 5. πρὸς τὰ
 δεδογμένα Q. μὴ δὲ V. τοῖς τρισὶν ἀξυμφ. K. 6. καὶ ante ἡδονῇ om. g.h.
 9. τοὺς om. V. οὗτ’] μὴ K. 10. αἰεὶ καθεστῶτας c.f. 13. ἡσθεῖσα
 βραχεία V. ζημωθήσεται G. (qui et αὐτοὶ om.) L.O.P.Q.d.g. 14. εἰπεῖν]
 ποιεῖν O.d. ἡ] om. e. 16. οὐδὲ f.

4. μεταγνῶναι τὰ προδεδογμένα] Compare VIII. 24, 5. τὴν ἀμαρτίαν ξυγγνώσαν. The notion seems to me rather the technical one of *unvoting* what they had resolved upon, than the general one of “repenting.” Compare II. 65, 12. τὰ πρόσφορα ἐπιγινώσκοντες. In the common sense of “repenting” the word occurs in a transitive sense in Euripides, Medea, 63. Iphig. Aul. 1403. Matthiæ. Perhaps, however, there is in the word the double meaning of “repenting” and “unvoting,” as the second aorist favours the former rather than the latter sense. Μεταγνῶναι then would be equivalent to μεταγνόντας λύνειν.

5. μηδὲ τρισὶ τοῖς ἀξυμφορωτάτοις] Existimat P. Victorius, lib. 31. Var. Lect. c. 10. ad hunc locum Thucyd. respexisse Sallust. de Bello Catilin. in principio orationis Cæsaris. HUDS.

6. οἴκῳ—καὶ ἐπικείῳ] Οἶκτος or *eleos* is a feeling, ἐπικεία a habit. The former, pity or compassion, may occasionally touch those who are generally far from being ἐπικεῖς, mild or gentle. Ἐπικεία relates to all persons, οἶκτος to particular individuals: we may be always mild and gentle, but pity is only awakened by the immediate presence of suffering.

14. τὸ παθεῖν εὖ] Namely, “the money of those persons whose interests they are bribed to advocate at the expense of their country.”

16. πρὸς τοὺς ὁμοίους—ὑπολειπομένους] “Towards those who remain, after all, just what they were, and ‘nothing abated in their inveteracy.’” Ομοίους, “such as they were before.” Compare II. 80, 1. ὁ περίπλους οὐκέτι ἔσσιτο ὁμοῖος.

ATHENS. A. C. 427. Olymp. 88. 2.

“ ὑπολειπομένους. ἐν δὲ ξυνελὼν λέγων· *πειθόμενοι μὲν ἐμοὶ 5*
τά τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιή-
σετε, ἄλλως δὲ γνόντες τοῖς μὲν οὐ χαριεῖσθε, ὑμᾶς δὲ
αὐτοὺς μᾶλλον δικαιοῦσεσθε. εἰ γὰρ οὗτοι ὀρθῶς ἀπέστη- 6
σαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε. εἰ δὲ δὴ καὶ οὐ προσήκον 7
ὅμως ἀξιοῦτε τοῦτο δρᾶν, παρὰ τὸ εἰκὸς τοι καὶ τούσδε
ξυμφόρως δεῖ κολάζεσθαι, ἢ παύεσθαι τῆς ἀρχῆς καὶ ἐκ
τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι. τῇ τε αὐτῇ ζημίᾳ ἀξιώ- 8
σατε ἀμύνεσθαι καὶ μὴ ἀναλγητότεροι οἱ διαφεύγοντες
10 τῶν ἐπιβουλευσάντων φανῆναι, ἐνθυμηθέντες ἃ εἰκὸς ἦν
αὐτοὺς ποιῆσαι κρατήσαντας ὑμῶν, ἄλλως τε καὶ προῦ-
πάρξαντας ἀδικίας. μάλιστα δὲ οἱ μὴ ξὺν προφάσει τινὰ 9
κακῶς ποιοῦντες ἐπεξέρχονται καὶ διόλλυνται, τὸν κίνδυνον

1. ἐν τε K.c.e.f. 2. ἐς τοὺς μὲν. g. 5. δὴ] δεῖ C.d.e.i. 6. ὅμως] ἅμα c.f.
 τοι A.B.C.F.G.H.I.K.P.V.f. Poppo. Goeller. Bekk. om. i. E. et.vulgo τοῖνυν.
 7. παύσασθε Q. 8. κινδύνου B. 9. τῶν ἐπιβουλευόντων οἱ διαφεύγοντες b.f.
 10. ἦν] om. e. 11. ὑμῶν A.B.C.E.F.G.H.I.K.b.c.f.g.h.i. Poppo. Bekk. vulgo,
 Haack. Goell. ἡμῶν. τε] om. g. 12. οἱ] εἰ Q. σὺν g.

3. ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιοῦσεσθε] Recte interpretatur hunc locum doctissimus Gatakerus de Stilo Nov. Instrum. cap. VIII. DUKER. Elmsley (note on Medea, 93.) proposes to read δικαιοῦσετε. But Poppo well compares I. 33, 3. ἢ σφᾶς αὐτοὺς βεβαιώσασθαι, and other passages where the middle voice is used with the reflective pronoun, by a similar pleonasm to that by which verbs compounded with a preposition are often followed by the very same preposition out of composition. The sense of δικαιοῦσεσθε is explained to be, “You will pass sentence upon yourselves.” Δικαιοῦν, from the sense of “doing justice,” acquires that of “condemning and punishing.” See Aristotle, Ethics, V. 9, 2. Herodotus, III. 29, 3. I am not sure, however, that there is not somewhat more of an antithesis to χαριεῖσθε intended. “You will not confer a favour on them, but will rather be applying the strict rules of justice against yourselves.” There seems to be something of the same contempt for arguments derived

from justice implied in this use of the word δικαιοῦσεσθε, which is stated fully in the Athenian’s language to the Melians, V. 89, &c.

5. οὐ χρεὼν—οὐ προσήκον] See Matthiæ, Gr. Gr. §. 564. Jelf, 700. a.

7. ἢ παύεσθαι τῆς ἀρχῆς κ. τ. λ.] Compare II. 63, 1, 2.

9. οἱ διαφεύγοντες] Göller wishes to read διαφυγόντες, but Poppo properly refers to his Prolegomena, vol. I. p. 152. already quoted in the note on III. 4, 4. Οἱ διαφεύγοντες is equivalent to a substantive, like οἱ διαβάλλοντες in the passage, III. 4, 4.

13. ἐπεξέρχονται καὶ διόλλυνται] It is surprising that both Poppo and Göller should have followed Hermann in his interpretation of this passage, who, in order to avoid giving διόλλυνται an active signification, takes it with ὑποφώμενοι, in the sense of “it kills them to live in suspicion of danger,” i. e. “they cannot bear to live in suspicion.” I know not indeed any other example of διόλλυσθαι being used in an active sense; for in the passage in Euripides,

ATHENS. A. C. 427. Olymp. 88. 2.

- “ ὑφορώμενοι τοῦ ὑπολειπομένου ἐχθροῦ· ὁ γὰρ μὴ ξὺν
 “ ἀνάγκη τι παθὼν χαλεπώτερος διαφυγὼν τοῦ ἀπὸ τῆς ἴσης
 10 “ ἐχθροῦ. μὴ οὖν προδύται γένεσθε ὑμῶν αὐτῶν, γενόμενοι
 “ δ’ ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν καὶ ὡς πρὸ παντὸς
 “ ἂν ἐτιμήσασθε αὐτοὺς χειρώσασθαι, νῦν ἀνταπόδοτε μὴ 5
 “ μαλακισθέντες πρὸς τὸ παρὸν αὐτίκα μηδὲ τοῦ ἐπικρε-
 11 “ μασθέντος ποτὲ δεινοῦ ἀμνημονοῦντες. κολάσατε δὲ ἀξίως
 “ τούτους τε, καὶ τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφές
 “ καταστήσατε, ὅς ἂν ἀφιστῆται, θανάτῳ ζημιωσόμενον.
 12 “ τόδε γὰρ ἦν γνῶσιν, ἥσσον τῶν πολεμίων ἀμελήσαντες 10
 “ τοῖς ὑμετέροις αὐτῶν μαχεῖσθε ξυμμάχοις.”

1. μὴ γὰρ i. 2. ἀνάγκη] δίκη H.I.L.N.O.P.V. et corr. F. ἴσης] ἥσσης g.h.
 3. ὑμῶν B.E.H.K.L.O.V.d.e.f.g.h.i. ita C. Haack. Poppo. Goell. Bekk. γνό-
 μνοι c. 4. ἐγγυτάτω N.Q.c.f. ἐγγυτάτη, omisso τῇ, A.B.E.F.H.V.g. τῇ]
 τε N. 5. ἀνταπόδοτε E. 7. κολάσετε C.d.e. κολάσαντες c. 9. ἀφίστηται
 I.L.M.O.P. ἀφίσταται F.K. ἀφιστῆ Q. 11. ὑμετέροις ξυμμάχοις μα-
 χείσθε K.

Hercules Fur. 737. Musgrave's correction, διώλλυς for διώλλυς, is so probable that the later editors seem rightly to have adopted it: and in Plato, Republic, II. p. 370. (61 Tauchnitz.) εἰάν τις τινὸς παρῇ ἔργου καιρὸν, διώλλυται, the verb διώλλυται may be referred to καιρός, "the opportunity is utterly lost." Yet as the passage seems incapable of bearing any other meaning; as Thucydides was noted by the ancient critics for using words occasionally in an uncommon signification; and as it does not appear to involve an absolute solecism, if we take διώλλυται in a middle sense, "they procure or effect his destruction," I cannot but think that this is the true interpretation of the passage. Döderlein in his *Lectioes Homericae*, quoted by Poppo and Göller, maintains that ἀπολέσθαι is used in an active sense in Homer, II. IX. 230. ἐν δοῇ δὲ σωσόμεν ἢ ἀπολέσθαι Νῆας εἰσοσέλμους, and he refers also to Lysias, De Bonis Aristophanis, p. 655. Reiske; where, however, Reiske himself has without scruple corrected ἀπολέσθαι into ἀπολέσαι. Döderlein also appeals to Sophocl. Elect. 1010.

but that passage, I think, is also doubtful. Still I feel that the interpretation proposed by Hermann is so certainly wrong that there is no choice between giving διώλλυται an active or middle signification, or supposing that the passage is corrupt.

2. τοῦ ἀπὸ τῆς ἴσης ἐχθροῦ] "For he who has suffered evil without needful cause is more dangerous if he shall have escaped, than one who was an enemy on equal terms;" that is, "than one who has not suffered more than he has inflicted, nor has more to complain of in his enemy than his enemy has to complain of in him." In the next line, γενόμενοι ὅτι ἐγγύτατα κ. τ. λ. compare I. 143, 6. ὅτι ἐγγύτατα τοῦτου διανοηθέντας. and because γενόμενοι τῇ γνώμῃ is exactly equivalent to διανοηθέντες, the construction goes on καὶ ὡς—ἂν ἐτιμήσασθε, just as if διανοηθέντες, or some participle of similar sense had actually preceded it. "Re- calling, as nearly as possible, the feelings of the actual moment of suffering, and how you then would have prized above all things," &c.

ATHENS. A. C. 427. Olymp. 88. 2.

DIODOTUS, who on the first discussion of the question had argued against the massacre of the Mytileneans, now speaks in reply to Cleon.

XLI. Τοιαῦτα μὲν ὁ Κλέων εἶπε. μετὰ δ' αὐτὸν Διόδοτος ὁ Εὐκράτους, ὅσπερ καὶ ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀντέλεγε μάλιστα μὴ ἀποκτεῖναι Μυτιληναίους, παρελθὼν καὶ τότε ἔλεγε τοιαύδε.

XLII. “ΟΥΤΕ τοὺς προθέοντας τὴν διαγνώμην αὖθις “περὶ Μυτιληναίων αἰτιῶμαι, οὔτε τοὺς μεμφομένους μὴ

SPEECH OF
DIODOTUS.

“πολλάκις περὶ τῶν μεγίστων βουλευέσθαι
“ἐπαινῶ, νομίζω δὲ δύο τὰ ἐναντιώτατα εὐ-
“βουλία εἶναι, τάχος τε καὶ ὀργήν, ὧν τὸ μὲν
“μετὰ ἀνοίας φιλεῖ γίνεσθαι, τὸ δὲ μετὰ
“ἀπαιδευσίας καὶ βραχύτητος γνώμης. τοὺς δ'
“τε λόγους ὅστις διαμάχεται μὴ διδασκάλους
“τῶν πραγμάτων γίνεσθαι, ἢ ἀξύνετός ἐστιν
“ἢ ἰδίᾳ τι αὐτῷ διαφέρει, ἀξύνετος μὲν, εἰ
“ἄλλῳ τινὶ ἡγείται περὶ τοῦ μέλλοντος δυνα-
“τὸν εἶναι καὶ μὴ ἐμφανοῦς φράσαι, διαφέρει
“δ' αὐτῷ, εἰ βουλόμενός τι αἰσχροὺς πείσαι εὖ
“μὲν εἰπεῖν οὐκ ἂν ἡγείται περὶ τοῦ μὴ καλοῦ

1. μετ' αὐτὸν δὲ G.L.O.d.e. 2. διότος g. 3. ὅσπερ L.O. 4. παρελθὼν καὶ
τότε] om. d.e. 6. οὔτε] ἔτε B. 7. μὴ] om. Q. 9. δὲ] τε A.B.C.F.G.H.
K.N.Q.V.f.g. ἐναντιώματα K. 15. ἰδίᾳ] ἀδείᾳ I. ἢ ἄλλῳ C. 17. δια-
φέροι A.C.E.G.H.I.b.e.g. 19. ἡγῆται c.g.h.i.

6. οὔτε τοὺς προθέοντας κ. τ. λ.] Compare in Cleon's speech, c. 38. at the beginning, *θανυμάζω μὲν τῶν προθέωντων αὖθις*. Immediately afterwards, *νομίζω δὲ δύο τὰ ἐναντιώτατα κ. τ. λ.* compare in Cleon's speech, c. 38, 1. *καὶ χρόνου διατριβὴν ἐμποιγάντων*, and all the reproaches cast upon compassion and lenity in c. 40.

10. ὧν τὸ μὲν μετὰ ἀνοίας κ. τ. λ.] “Haste,” he says, “is but the companion of folly:” the less a man understands of the difficulties of a question, the quicker will be his decision upon it; and hence the complaint on the other side, “that wisdom entangles herself with overwisdom,” or, in Thucydides' words, that *τὸ πρὸς ἅπαν ξυνοτόν ἐπὶ πᾶν ἀργόν*. III. 82, 6. “Pas-

sion,” Diodotus proceeds, “is to be found together with a vulgar and ill-taught and narrow mind.” Compare III. 84, 1. *ἀπαιδευσία ὀργῆς πλείστον ἐκφερόμενοι*. *Ἀπαιδευσία* seems to include the notions of coarseness and moral ignorance, “a low and vulgar mind.” *Βραχύτης γνώμης* is, I think, what we call “narrowness of mind,” those limited and partial and short-sighted views which are inseparable from moral ignorance. And such coarse and brutish natures are naturally prone to violence; for where reason is low, passion is necessarily predominant.

11. μετὰ ἀνοίας φιλεῖ γίνεσθαι] Vide Sallustium Catil. L. WASS.

19. οὐκ ἂν ἡγῆται] See note on II. 89, 6.

- “ δύνασθαι, εὖ δὲ διαβαλὼν ἐκπλήξαι ἂν τοὺς τε ἀντερουντας
 3 “ καὶ τοὺς ἀκουσομένους. χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι
 4 “ προσκατηγοροῦντες ἐπίδειξιν τινα. εἰ μὲν γὰρ ἀμαθίαν
 “ κατηγιῶντο, ὁ μὴ πείσας ἀξυνετώτερος ἂν δόξας εἶναι ἢ
 “ ἀδικώτερος ἀπεχώρει· ἀδικίας δ’ ἐπιφερομένης πείσας τε
 “ ὑποπτος γίγνεται καὶ μὴ τυχὼν μετὰ ἀξυνεσίας καὶ ἄδικος.
 5 “ ἢ τε πόλις οὐκ ὠφελείται ἐν τῷ τοιῷδε· φόβῳ γὰρ ἀπο-
 6 “ στερεῖται τῶν ξυμβούλων. καὶ πλεῖστ’ ἂν ὀρθοῖτο ἀδυνά-
 “ τους λέγειν ἔχουσα τοὺς τοιούτους τῶν πολιτῶν· ἐλάχιστα
 7 “ γὰρ ἂν πεισθείησαν ἀμαρτάνειν. χρή δὲ τὸν μὲν ἀγαθὸν¹⁰
 “ πολίτην μὴ ἐκφοβοῦντα τοὺς ἀντερουντας ἀλλ’ ἀπὸ τοῦ
 “ ἴσου φαίνεσθαι ἄμεινον λέγοντα, τὴν δὲ σῶφρονα πόλιν

1. διαβάλλων K.e. διαλαβὼν E.g.h. ἀν] om. e. 3. προκατηγοροῦντες
 C.e.f. μὴ προκατηγοροῦντες K. ἀντίδειξιν G.H.L.O.P.e. et corr. F. 4. ξυνε-
 τώτερος E. 5. πείσας δὲ C. 8. συμβούλων g. καὶ] ὡς καὶ d. ἀδυ-
 νάτους] om. c. 9. λέγειν] om. C.K.N.e. 11. φοβοῦντα e.

2. χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι
 κ. τ. λ.] This is in allusion to Cleon's
 charges, c. 38, 2. κέρδει ἐπαιρόμενος τὸ
 εὐπρέπες τοῦ λόγου ἐκπονήσας, παράγειν
 πειράσεται. “ But they deal most hard-
 ly, who, besides their general com-
 plaints of the uselessness of public
 speaking, go on to accuse the speaker
 “ of making a sort of false display of
 “ eloquence, in order to be paid for it;”
 that is, of selling his talents, and speak-
 ing not what he thinks but what he is
 paid to speak; a mere *got up* harangue.
 Προσκατηγοροῦντες ἐπίδειξιν (scil. τῶν
 ῥητόρων) is an instance of the same
 construction as ἀδικία κατηγορεῖτο αὐ-
 τοῦ, I. 95, 3. where see the note; “Im-
 “ putting (to the orators) an insincere
 “ display of rhetoric.” Ἐπίδειξιν ἐπὶ
 χρήμασι, “A display for the sake of
 “ money or gain;” in the well known
 meaning of *ἐπὶ* with a dative case, “in
 “ order to; for the sake of.” See Mat-
 thiae, Gr. Gr. §. 585. β'. Jelf, 634. 3. g.
 4. ἀξυνετώτερος ἢ ἀδικώτερος] For
 this double comparative, see the note
 on I. 21, 1. ἐπὶ τὸ προσαγωγότερον ἢ
 ἀλθιότερον.

9. τοὺς τοιούτους τῶν πολιτῶν] The
 stress is on these words, “The speak-
 “ ing of *such citizens as these* is indeed

“ an evil, and so far I agree with
 “ Cleon.”

11. ἀπὸ τοῦ ἴσου] The construction
 is, φαίνεσθαι ἄμεινον λέγοντα, μὴ ἐκφο-
 βοῦντα—ἀλλ’ ἀπὸ τοῦ ἴσου. “His elo-
 “ quence should triumph, not by de-
 “ terring opposition, but by its own in-
 “ trinsic superiority, meeting its oppo-
 “ nents on fair terms.”

12. τὴν δὲ σῶφρονα πόλιν κ. τ. λ.]
 The obscurity of this sentence seems
 to me to arise from the same words,
 ἀλλὰ μὴδ’, bearing a different meaning
 within two lines; signifying first “but
 “not either,” (*aber auch nicht*, Göl-
 “ler.) and then “but not even,” (*sondern*
nicht einmal, Göl-
 “ler.) “The state that
 “acts soberly and wisely, should both
 “abstain from conferring additional
 “honour on him whose counsels she
 “mostly deems salutary: (but neither
 “should she detract from the honour
 “he has already:) and him whose
 “counsels she rejects, she should not
 “only forbear to punish, but she
 “should not even throw any discredit
 “upon him.” The words which I have
 put in a parenthesis seem inserted by
 the way, in allusion to what he had
 just said, πείσας τε ὑποπτος γίγνεται.
 Compare also what is said of Antiphon,

ATHENS. A. C. 437. Olymp. 88. 2.

“ τῷ τε πλείστα εὖ βουλευόντι μὴ προστιθέναι τιμὴν, ἀλλὰ
 “ μὴδ’ ἐλασσούν τῆς ὑπαρχούσης, καὶ τὸν μὴ τυχόντα
 “ γνώμης οὐχ ὅπως ζημοῦν ἀλλὰ μὴδ’ ἀτιμάζειν. οὕτω γὰρ
 “ ὁ τε κατορθῶν ἥκιστα ἂν ἐπὶ τῷ ἔτι μειζύνων ἀξιοῦσθαι
 5 “ παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι, ὁ τε μὴ ἐπιτυχὼν
 “ ὀρέγοιτο τῷ αὐτῷ χαριζόμενός τι καὶ αὐτὸς προσάγεσθαι
 “ τὸ πλήθος. XLIII. ὧν ἡμεῖς τὰναντία δρῶμεν, καὶ
 “ προσέτι ἢν τις καὶ ὑποπτεύηται κέρδους μὲν
 “ ἔνεκα τὰ βέλτιστα δὲ ὁμως λέγειν, φθονή-
 “ σαντες τῆς οὐ βεβαίου δοκῆσεως τῶν κερδῶν

Thus the men most
 capable of advising you
 are rendered useless to
 you, because you are
 taught to suspect their

I. προστιθέναι g. προστίθεσθαι e. προστίθεσθαι I. 4. ἥκιστα ἂν] om. O.
 τῷ] τὸ A.B.E.F.H.V.g. τὸν K. 5. λέγοι] om. P. 9. δὲ ὁμως] om. h.
 10. βεβαίως. L.O.P.e.

VIII. 68, 1. ὑπόπτως τῷ πλήθει διὰ δόξαν
 δεινότητος διακείμενος. He means to
 say that the Athenians were apt to run
 into extremes; paying exaggerated hon-
 our to an able and influential orator
 as long as he was popular; but prone
 to turn his very popularity and influ-
 ence into a crime when their suspicions
 or jealousy were once excited against
 him. Aeschines, in his speech on the
 crown, tries to give this turn to their
 feelings towards Demosthenes, and
 tries to alarm their pride by dwelling
 on the sovereign influence which they
 had suffered their favourite orator to
 exercise over their judgments; but his
 rival's ascendancy was too great, and
 the other extreme which Diodotus men-
 tions, τῷ πλείστα εὖ βουλευόντι προστι-
 θέναι τιμὴν, was exemplified in the re-
 sult of that great cause, as well as in
 the award of the crown which gave
 occasion to it. Τὸν μὴ τυχόντα γνώμης
 seems to signify what he had before
 expressed simply by μὴ τυχών, as op-
 posed to πείσας, “Him who wins not
 “ your suffrage.” Compare II. 35, 6.
 τῆς ἐκάστου—δόξης τυχεῖν. He is speak-
 ing, I think, in this place, not of what he
 afterwards notices, the turn of public
 feeling against a popular orator because
 of the failure of the measures which
 had been adopted on his recommenda-

tion; but rather of the habitual un-
 friendly feeling, the suspicion of hosti-
 lity to the constitution, and the liability
 to prosecutions by the συνοφάνται, τῷ
 which unpopular orators were exposed;
 and which tempted them to vie some-
 times with the natural favourites of the
 people in proposing measures more
 agreeable to the popular taste than
 really advantageous to the country.
 Τῷ αὐτῷ, “in the same way,” i.e. τῷ
 παρὰ γνώμην τι καὶ πρὸς χάριν λέγειν.
 “ἥκιστα must be repeated before ὀρέ-
 γοιτο.

3. οὐχ ὅπως [ζημοῦν] Οὐχ ὅπως se-
 pissime dicitur pro non modo non, se-
 quente negatione in posteriore membro
 orationis. Lucian. ὑπὲρ τοῦ ἐν τῇ προ-
 ηγ. πταίσμ. p. 497. καὶ οὐχ ὅπως θεοῖς,
 ἀλλ’ οὐδ’ ἀνθρώποις δεξιοῖς πρέπον. Sed
 non minus sine ea. Thucydides, I. 35, 4.
 τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν
 δυνάμεων—γενησέσθε, ἀλλὰ καὶ—δυναμὴν
 προσλαβεῖν περισέψετε. Lucian. Ab-
 dicat. p. 721. ἀλλ’ οὗτος—οὐχ ὅπως—
 μείζονα τὰ δικάδι μοι τῆς εὐνοίας εἰσφέρει
 —ἀλλὰ—προσέτι καὶ μισεῖ φιλοῦντα.
 Itaque in his particula negans non pot-
 est suppleri ex sequente membro,
 quod de hoc loco Thucydidis dicit
 Portus in Var. Lect. Eadem in lingua
 Latina est ratio particularum non modo.
 DUKER.

ATHENS. A. C. 427. Olynth. 88. 2.

- motives. They must
 2 be careful how they
 address you, when
 their words are re-
 garded beforehand with
 suspicion, and should
 their advice be fol-
 lowed, and then prove
 unfortunate, you pun-
 ish them for a fault in
 3 which you yourselves
 were partakers.
- “τὴν φανεράν ὀφελίαν τῆς πόλεως ἀφαιρού-
 “μεθα. καθέστηκε δὲ τὰγαθὰ ἀπὸ τοῦ εὐθέως
 “λεγόμενα μὴδὲν ἀνυποπτότερα εἶναι τῶν
 “κακῶν, ὥστε δεῖν ὁμοίως τὸν τε τὰ δεινότερα
 “βουλούμενον πείσαι ἀπάτῃ προσάγεσθαι τὸς
 “πλήθος καὶ τὸν τὰ ἀμείνω λέγοντα ψευστά-
 “μενον πιστὸν γενέσθαι. μόνῃν τε πόλιν διὰ
 “τὰς περινοίας εὖ ποιῆσαι ἐκ τοῦ προφανοῦς
 “μὴ ἐξαπατήσαντα ἀδύνατον· ὁ γὰρ διδοὺς φανερῶς τι
 4 “ἀγαθὸν ἀνυποπτεῦται ἀφανῶς πῃ πλέον ἔξειν. χρὴ δὲ ἰο

2. εὐθέως E.L.O.
 λευόμενον A.B.E.F.H.V.g.h.i.
 ποι K.L.Q. πῇ C.

3. μὴδὲν ὑποπτότερον P.
 7. τὴν πόλιν Q.

4. τὰ] om. e.
 10. ἀνυποπτεύονται B.g.h.

7. μόνῃν τε πόλιν κ. τ. λ.] “And
 “this is the only state which, owing to
 “these extravagant and far-fetched no-
 “tions, it is impossible to serve in a
 “plain and open manner.” Μόνῃν τε
 πόλιν, scil. ταύτῃν or ὑμᾶς. Περινοίας
 denotes the excess of an active mind;
 which not only sees all that is really to
 be seen in a subject, but fancies some-
 thing more. It is the fault into which
 men are apt to fall in commenting upon
 works which they highly admire; be-
 cause from an attentive study of them
 they discover beauties which general
 readers do not notice, they are tempted
 to think that still deeper study will
 bring to light still greater treasures;
 and attribute to every word of their
 author some deep meaning, or some
 particular beauty. Thus the περινοίαι
 of the Athenians consisted in an over-
 suspiciousness of the motives of public
 men, in a disbelief of human virtue,
 not less unreasonable than the childish
 credulity which takes every man at his
 word, and thinks that all who speak
 fairly mean fairly.

9. ὁ γὰρ διδοὺς φανερῶς κ. τ. λ.]
 Compare Aristotle, Rhetoric, III. 16, 9.
 ἀπιστοῦσι γὰρ ἄλλο τι πράττειν ἐκόντα,
 πλὴν τὸ συμφέρον.

10. χρὴ δὲ πρὸς τὰ μέγιστα κ. τ. λ.] Is
 not the stress of this passage contained
 in the words περαιτέρω προνοίας,

and is it not intended to introduce the
 speaker's view of the question before
 them, namely, that it is one of expedi-
 ency, and involves most important in-
 terests; and therefore it should not be
 decided upon in haste and anger, as
 Cleon had recommended; but after a
 deliberate calculation of the probable
 future results of the decree which they
 had passed? For if a measure were
 adopted blindly and in haste, the or-
 ators who advised it were sure to suffer,
 if its consequences were afterwards
 found to be injurious. Therefore it
 concerned them greatly to weigh well
 the counsel which they gave, and not
 to adopt that summary process of judg-
 ment which Cleon recommended, and
 which the people at large, not being
 individually responsible for the votes
 they gave, were sufficiently inclined
 to practise. Ἐν τῇ τοιαύτῃ ἀξίωσιν,
 “While such notions prevail on your
 “part;” that is, “such a suspicion of
 “our motives, that we must expect the
 “most unfavourable construction to be
 “put upon all that we say; and there-
 “fore we should be doubly cautious
 “what we do say.” Ὑμῶν τὰν δὲ ὀλί-
 γου σκοπούντων means, as explained
 above, “you who vote upon very sum-
 “mary consideration of a question;”
 who are individually inclined τῶν λεγο-
 μένων κακοῦς κριταῖς, ὡς μὴ προσμετῶντες,

ATHENS. A. C. 487. Olymp. 88. 1.

“ πρὸς τὰ μέγιστα καὶ ἐν τῷ τοιῷδε ἀξιοῦντι ἡμᾶς περαιτέρω
 “ προνοοῦντας λέγειν ὑμῶν τῶν δι’ ὀλίγου σκοποῦντων,
 “ ἄλλως τε καὶ ὑπεύθυνον τὴν παραίνεσιν ἔχοντας πρὸς
 “ ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν. εἰ γὰρ ὁ τε πείσας καὶ 5
 “ ὁ ἐπισπόμενος ὁμοίως ἐβλάπτοντο, σωφρονέστερον ἂν
 “ ἐκρίνετε· νῦν δὲ πρὸς ὀργὴν ἦν τινα τύχητε ἔστιν ὅτε
 “ σφαλέντες τὴν τοῦ πείσαντος μίαν γνώμην ζημιοῦτε, καὶ

5. δ] om. c. ἐπισπόμενος A.B.F.G.H.K.V.f.g. Poppo. Goell. Bekk. E. et
 vulgo ἐπισπόμενος. 6. ἐκρίνατε H.g. ἐκρίνετο f. ὀργῇ—οὐ] om. P. ἦν
 τινα B. ἦν K.N. ἦν τινας Disсен. Disquis. Philolog. p. 19. ἦν τινα Bekk.

εἶναι. I. 120, 3. Compare also Demos-then. Olynthiac. I. near the end. δὲ βοηθεῖν τοὺς λέγοντας, ἐν αἰ τῶν πεπολιτευμένων αὐτοῖς εὐθύναι ῥάδια γένωνται· ὡς ὅποι' αὐτ' ἂν ὑμᾶς περιστῇ τὰ πράγματα, τοιοῦτοι κριταὶ καὶ τῶν πεπραγμένων αὐτοῖς ἔσεσθε.

1. καὶ ἐν τῷ τοιῷδε ἀξιοῦντι] Scholiastes et Stephanus melius videntur percipisse sententiam horum verborum, quā Valla et Portus. Est enim ita dictum, ut I. 142, 6. καὶ ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται. Et III. 10, 1. ἐν τῷ διαλλάσσοντι τῆς γνώμης.—
 DUKER.

6. πρὸς ὀργὴν ἦν τινα τύχητε κ. τ. λ.] The difficulty of this passage is well known. Hermann, who is followed by Haack and Poppo, puts a comma at τύχητε, and joins πρὸς ὀργὴν ἦν τινα τύχητε (ζημιοῦντες), ζημιοῦτε, “According to the passion that may chance “to guide you, you punish,” &c. or literally, “you punish according to “whatever passion you may chance “(to punish).” Bekker and Gölher place no comma after τύχητε, and join σφαλέντες ἔστιν ὅτε πρὸς ὀργὴν ἦν τινα τύχητε (σφαλέντες), “meeting from “time to time with some disaster, according to the various passions which “may have lured you to incur disasters.” Mr. Bloomfield joins πρὸς ὀργὴν—ζημιοῦτε, and at ἦν τινα he understands παραίνεσιν from the preceding sentence, “Whatever counsel it may be “in which you may happen to have “been disappointed, you punish in “your anger,” &c. To the first mode

of taking the passage there is this objection, that there seems no reason for qualifying the word ὀργὴν by ἦν τινα τύχητε, as it is the speaker's object not to represent the punishment varying according to the ebb or flow of the people's resentment, but to describe the resentment and the consequent punishment as certain and severe, Mr. Bloomfield's way makes very good sense, but the ἦν τινα seems so naturally to belong to ὀργὴν, that it is very harsh to refer it either to παραίνεσιν, a word repeated from a former sentence; or, as once occurred to me, to γνώμην, a few words afterwards, ἦν τινα γνώμην τύχητε σφαλέντες, “Whatever opinion “or counsel it may be in which you “may have chanced to be disappointed.” On the whole then I prefer the interpretation of Bekker and Gölher, and consider the clause, νῦν δὲ πρὸς ὀργὴν—σφαλέντες, to be opposed to σωφρονέστερον ἂν ἐκρίνετε immediately preceding it. Πρὸς ὀργὴν—σφαλέντες is a condensed expression for πρὸς ὀργὴν ἐπιχειρήσαντες καὶ σφαλέντες, the preposition πρὸς expressing the object which we follow, that which flits before our eyes, and tempts us onward while we gaze on it. Ὁ ἔρως ὁ ἡγοῦμενος ἐξάγει ἐς τοὺς κινδύνους, καὶ πλείστα βλάπτει is an exact development of the idea contained in πρὸς ὀργὴν σφαλέντες. “But now, when some passion “or other tempts you from time to “time to plans which end in disaster, “you punish,” &c.

“ οὐ τὰς ὑμετέρας αὐτῶν, εἰ πολλαὶ οὖσαι ξυνεξήμαρτον.

“ XLIV. ἐγὼ δὲ παρήλθον οὔτε ἀντερῶν περὶ Μυτιληναίων

2 “ αὐτε κατηγορήσων. οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ

3 “ ἀγὼν, εἰ σωφρονοῦμεν, ἀλλὰ περὶ τῆς ἡμε-

3 “ τέρας εὐβουλίας. ἦν τε γὰρ ἀποφῆνω πάνυ 5

“ ἀδικούντας αὐτοὺς, οὐ διὰ τοῦτο καὶ ἀπο-

“ κτείνειν κελεύσω, εἰ μὴ ξυμφέρον· † ἦν † τε

“ καὶ ἔχοντές τι ξυγγνώμης εἶεν, εἰ τῇ πόλει

4 “ μὴ ἀγαθὸν φαίνοιτο. νομίζω δὲ περὶ τοῦ

“ μέλλοντος ἡμᾶς μᾶλλον βουλευέσθαι ἢ τοῦ 10

5 “ παρόντος. καὶ τοῦτο ὁ μάλιστα Κλέων ἰσχυρίζεται, ἐς τὸ

“ λοιπὸν ξυμφέρον ἔσεσθαι πρὸς τὸ ἦσσαν ἀφίστασθαι

“ θάνατον ζημίαν προθεῖσι, καὶ αὐτὸς περὶ τοῦ ἐς τὸ μέλλον

1. νῦν ἐξήμαρτον E.

φαίνω c.f.

H.P.Q.b.

O.P.

λον E.

7. εἰ] ἦν g.

Vid. Dissen.

12. ἦντον d.i.

3. περὶ] om. G.L.O.P.d.i.

εἶτε L.O.P.Q.

Disquis. Philolog. Spec. I. p. 24.

13. προσθεῖσι C.K.L.Q.V.c.e.

5. ἦν] εἰ Q.

ἀπο-

συνγνώμης B.

11. δ G.I.K.L.

μέλλον] μάλ-

7. ἦν τε] Thom. Mag. in εἰ, ἦν αἰετὰ ὑποτακτικοῦ παρὰ τοῖς ἀκριβεστάτοις. εἰ γὰρ εὐρηται ἀπαξ παρὰ Θουκυδ. ἦν τε—εἶεν: Et deinde, post prolata duo loca Luciani, in quibus ἦν itidem cum optativo ponitur, ἀλλ' οὐ δεῖ ζηλοῦν τὸ ἀπαξ ῥηθέν. Videtur notare Lucianum, qui illud ἀπαξ ῥηθέν, ut dicit, Thucydides imitatus fuerit. Sed credo Lucianum peritiorem sermonis Græci fuisse, quam Thomam. DUCKER.

ἦν τε καὶ ἔχοντες—εἶεν, κ. τ. λ.] Two difficulties present themselves on the first reading of this passage, the omission of the apodosis, and the use of ἦν with the optative mood. The former, however, seems to be easily removable; for this is one of the cases alluded to in the note on c. 31, 1. where two opposite members of an alternative being given, and the consequence of one of them being stated, the consequence of the other follows so directly to every one's apprehension, according to the common law of contraries, that it may safely be omitted without any obscurity. Hermann, however, considers the words

οὐ διὰ τοῦτο—ξυμφέρον, to be the common apodosis to both clauses, ἦν τε γὰρ ἀποφῆνω, and ἦν τε καὶ ἔχοντες κ. τ. λ. as if the sense were “neither if I make them out ever so guilty, nor if they should have any claims to favourable allowance, shall I advise their death, unless it be expedient for the state.” But this I cannot consider to be the true interpretation. With regard to the use of ἦν with the optative mood, Bekker has preserved the common reading, although he has corrected a similar passage in Isocrates (de Pace, p. 168. c.) Dobree proposes either to read, εἶτε καὶ—εἶεν, or else to strike out εἶεν. The present text is as old as Thomas Magister, for he notices the construction to condemn it as ungrammatical; but it does not therefore follow that it is as old as the time of Thucydides. I believe that it is not genuine, and either of the corrections proposed by Dobree seems to me to be preferable to the present reading.

13. προσθεῖσι] “If we hold out death as the penalty, we shall find it (i. e.

ATHENS. A. C. 427. Olymp. 88. 2.

- “καλῶς ἔχοντας ἀντισχυρίζομενος τὰναντία γιγνώσκω. καὶ 6
 “οὐκ ἀξιῶ ὑμᾶς τῷ εὐπρεπεῖ τοῦ ἐκείνου λόγου τὸ χρήσιμον
 “τοῦ ἐμοῦ ἀπώσασθαι. δικαιοτέρος γὰρ ὢν αὐτοῦ ὁ λόγος 7
 “πρὸς τὴν νῦν ὑμετέραν ὀργὴν ἐς Μυτιληναίους τάχ’ ἂν
 5 “ἐπισπάσαιτο· ἡμεῖς δὲ οὐ δικάζομεθα πρὸς αὐτοὺς, ὥστε
 “τῶν δικαίων δεῖν, ἀλλὰ βουλευόμεθα περὶ αὐτῶν, ὅπως
 “χρησίμως ἔξουσιν. XLV. ἐν οὖν ταῖς πόλεσι πολλῶν
 “θανάτου ζημία πρόκειται, καὶ οὐκ ἴσων τῷδε
 “ἀλλ’ ἐλασσόνων ἀμαρτημάτων· ὅμως δὲ τῇ
 10 “ἐλπίδι ἐπαιρόμενοι κινδυνεύουσι, καὶ οὐδεὶς
 “πῶ καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι τῷ
 “ἐπιβουλεύματι ἦλθεν ἐς τὸ δεινόν. πόλις τε 2
 “ἀφισταμένη τίς πῶ ἦσσω τῇ δοκῇσι ἔχουσα
 “τὴν παρασκευὴν ἢ οἰκίαν ἢ ἄλλων ξυμ-
 15 “μαχία τούτῳ ἐπεχείρησε; πεφύκασί τε
 “ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἀμαρτάνειν,
 “καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει τούτου,
 “ἐπεὶ διεξεληλύθασί γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι
 “προστιθέντες, εἴ πως ἦσσαν ἀδικοῦντο ὑπὸ τῶν κακούργων.
 20 “καὶ εἰκὸς τὸ πάλα τῶν μεγίστων ἀδικημάτων μαλακῶ-3

4. νῦν om. V. 6. βουλόμεθα H.I.K.L.O.P. 8. θανάτων G.L.O. ζημία
 πρόκειται C.G.K.L.N.O.P.V.d.e. τῶνδε I. 10. ἐπαιρόμενοι] οὐ περὶ g.
 12. τὸ δεινόν] τὸν κίνδυνον d. 14. οἰκία H.Q.V. et correctus A. οἰκίαν K. οἰκία F.
 ξυμμαχία A.B.E.F.H.Q.V. Porpo. Haack. Goell. Bekk. ξυμμαχία C.K.f.g.h.
 G. et vulgo ξυμμαχίαν. 15. τοῦτο A.B.E.F.V.g. et γρ. G. 18. ἐπειδὴ E.g.
 διεληλύθασι L.O.P. ἐξεληλύθασι E. 19. ὅπως O. 20. εἰκότως, omisso τὸ, M.b.g.

“the holding out death) useful for the
 “prevention of future revolt.” Θάνατον
 ζημίαν προθεῖσι ξυμφέρων ἔσεσθαι. scil.
 τὸ προθεῖναι. Compare V. 111, 1. and
 I. 118, 4. εἰ πολεμοῦσιν ἀμεινον ἔσται.
 and Matthiae, Gr. Gr. §. 550. obs. 4.
 Jelf, 691.

5. οὐ δικάζομεθα—ὥστε τῶν δικαίων
 δεῖν κ. τ. λ.] Compare the well known
 passage in Aristotle's Rhetoric, as to
 three kinds of oratory, and the object
 proposed in each; where he says ex-
 pressly, τέλος—τῷ μὲν συμβουλεύοντι,

τὸ συμφέρον καὶ βλαβερὸν—τοῖς δὲ δι-
 καζομένοις, τὸ δίκαιον καὶ τὸ ἀδικον.
 Rhetoric, I. 3, 4.

15. πεφύκασι] Simonides, Πάμπαν
 ἄμωμος οὐτις, οὐτ’ ἀκήριος. Sopater
 apud Stobæum, p. 313. Καὶ βούλον μὲν
 ἀμαρτημάτων τὴν ψυχὴν, ὥς δυνατόν,
 καθαρεῖν· ἐννοεῖ δὲ, ὥς ΣΥΜΦΥΤΟΝ
 τὸ ἀμαρτάνειν ἀνθρώποις. ὥσθ’ ὥς ἂν
 τις ὥς ἀναμαρτήτους κολάζῃ, τὸ μέτρον
 ὑπερβαίνει τῆς κατὰ φύσιν ἐπανορθώ-
 σεως. WASS.

“τέρας κείσθαι αὐτὰς, παραβαινομένων δὲ τῷ χρόνῳ ἐς τὸν
 “θάνατον αἱ πολλαὶ ἀνέκουσι· καὶ τοῦτο ὅμως παραβαί-
 4 “νεται. ἡ τοίνυν δευώτερόν τι τούτου δέος εὐρετέον ἐστίν, ἡ
 “τόδε γε οὐδὲν ἐπίσχει, ἀλλ’ ἡ μὲν πενία ἀνάγκη τὴν τόλμαν
 “παρέχουσα, ἡ δ’ ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ φρονή- 5
 “ματι, αἱ δ’ ἄλλαι ξυντυχίαι ὀργῇ τῶν ἀνθρώπων, ὡς
 “ἐκάστη τις κατέχεται ὑπ’ ἀντικέστου τινὸς κρείττονος, ἐξά-
 5 “γουσιν ἐς τοὺς κινδύνους. ἡ τε ἐλπίς καὶ ὁ ἔρως ἐπὶ παντὶ,
 “ὁ μὲν ἡγούμενος ἡ δ’ ἐφεπομένη, καὶ ὁ μὲν τὴν ἐπιβολὴν
 “ἐκφροντίζων ἡ δὲ τὴν εὐπορίαν τῆς τύχης ὑποτιθεῖσα, 10
 “πλείστα βλάπτουσι, καὶ ὄντα ἀφανῇ κρείσσω ἐστὶ τῶν
 6 “ὀρωμένων δεινῶν. καὶ ἡ τύχη ἐπ’ αὐτοῖς οὐδὲν ἔλασσον
 “ξυμβάλλεται ἐς τὸ ἐπαίρειν· ἀδοκῆτως γὰρ ἔστιν ὅτε
 “παρισταμένη καὶ ἐκ τῶν ὑποδεεστέρων κινδυνεύειν τινὰ
 “προάγει, καὶ οὐχ ἦσσαν τὰς πόλεις, ὅσφ’ περὶ τῶν με- 15
 “γίστων, ἐλευθερίας ἢ ἄλλων ἀρχῆς, καὶ μετὰ πάντων
 “ἕκαστος ἀλογίστως ἐπὶ πλεόν τι ταύτων† ἐδόξασεν.

I. τῶν χρόνων e. 3. εὐρητέον g. 4. τόδε γε] τότε A.B.E.F.H.V.g.
 ἐπίσχειν d.e.i. 5. κατέχουσα f. ὕβρ’ ei expunctis litteris duabus F. 7. κατέ-
 χεται O. παρέχεται f. κρείσσονος Bekk. 9. ἐπιβολὴν I.c. 10. ὑποθεῖσα h.
 11. βλάπτουσι πλείστα c.f. 15. μεγίστων τε C. 17. ταύτων†] αὐτῶν A.B.E.
 F.H.I.K.L.N.O.V.d.e.f.g. Goell. ed. 2. Poppo. ed. 2. Vulgo et Bekk. αὐτὸν.

4. ἀλλ’ ἡ μὲν πενία ἀνάγκη κ. τ. λ.] Compare Aristotle, Rhetoric, I. 12, 15. ἀδικούσι, ὅσοι δὲ ἐνδεεῖς ὄντι· διχῶς δὲ εἰσὶν ἐνδεεῖς· ἡ γὰρ ὡς ἀναγκαῖον, ὥσπερ οἱ πένητες· ἡ ὡς ὑπερβολῆς, ὥσπερ οἱ πλούσιοι. Ἀνάγκη, ὕβρις, and ὀργῇ, are dative cases signifying the cause, “Po-
 “very making men bold from neces-
 “sity, and large means making them
 “ambitious from insolence and pride,”
 &c. Ὀργῇ is “passion” generally, as
 in ch. 43, 5. ὡς ἐκάστη τις, scil. ξυντυ-
 χία, “As the several conditions of life
 “are severally enslaved by some mighty
 “and fatal passion.”

11. καὶ ὄντα ἀφανῇ κ. τ. λ.] “And
 “though not seen,” (he uses the neuter
 gender, because ἐλπίς and ἔρως are
 but another way of expressing the ob-

jects of hope and desire, as in St. Paul,
 Romans viii. 24. ἐλπίς δὲ βλεπομένη οὐκ
 ἔστιν ἐλπίς.) “they are stronger in
 “their influence than the dangers that
 “are seen.”

17. ταύτων† ἐδόξασεν] Almost every
 good MS. reads αὐτῶν, in which case
 the construction would be ἐδόξασεν ἐπὶ
 πλεόν τι αὐτῶν, scil. ἐλευθερίας καὶ ἀρ-
 χῆς, “Carries his imaginations some-
 “what too far concerning them.” Δο-
 ξάειν is, “to form schemes in imagin-
 “ation; to indulge in dreams of the
 “fancy,” as I. 120, 8. Ἐπὶ πλεόν τι
 αὐτῶν is like the expressions ἐπὶ μέγα
 ἰσχύος, II. 97, 5. ἐπὶ μέγα τοῦ ἄλλου
 ξύλου. IV. 100, 2. ἐπὶ πολὺ τῆς δόξης
 ἐποίει. IV. 12, 3.

ATHENS. A. C. 427. Olymp. 88. 2.

- “ ἀπλῶς τε ἀδύνατον καὶ πολλῆς εὐθείας, ὅστις οἶται
 “ τῆς ἀνθρωπείας φύσεως ὀρμωμένης προθύμως τι πράξαι
 “ ἀποτροπὴν τινα ἔχειν ἢ νόμων ἰσχύϊ ἢ ἄλλῳ τῷ δεινῷ.
 “ XLVI. οὐκ οὐτε τοῦ θανάτου τῇ ζημίᾳ ὥς ἐγγύφ
 5 “ πιστεύσαντας χεῖρον βουλευσασθαι, οὔτε ἀνέλπιστον κα-
 A system of terror “ ταστήσαι τοῖς ἀποστᾶσι ὥς οὐκ ἔσται με-
 will not then so much “ ταγνῶναι καὶ ὅτι ἐν βραχυτάτῳ τὴν ἁμαρ-
 prevent your allies “ τίαν καταλύσαι. σκέψασθε γὰρ ὅτι νῦν μὲν,
 from revolting, as it “ ἦν τις καὶ ἀποστᾶσα πόλις γνῶ μὴ περιεστο-
 will make them desper- “ μένη, ἔλθοι ἂν ἐς ξύμβασιν δυνατὴ οὖσα ἔτι
 10 “ τὴν δαπάνην ἀποδοῦναι καὶ τὸ λοιπὸν ὑπο-
 a far better security “ τελεῖν ἐκείνως δὲ τίνα οἰεσθε ἦν τινα οὐκ
 in the previous care “ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολι-
 and watchfulness of “ ορκία τε παρατενεῖσθαι ἐς τοῦσχατον, εἰ τὸ
 our government than
 in the bloodiness of
 our after punishments.

2. τῆς] om. A. ἀνθρωπείης B. ἀνθρωπίνης g.h. προθύμως om. G.
 3. νόμῳ ἰσχύει d. 4. οὐκ οὖν E. τοῦ] om. e. 6. ἔστι F.H.Q. 9. καὶ]
 om. L.O.P. γνῶ μὴ] γνώμη A.F.K.N.V. 10. ἔλθοιεν g. 12. τίνα] τί
 γὰρ f. ἦν τινα Bekk. οὐ τινα I. 13. παρασκευάσασθαι A.B.C.E.F.G.H.I.
 K.V.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo παρασκευάσεσθαι. 14. εἰ]
 ἢ A.E.F.H.K.L.M.V.b.c.d.g.h.i. et γρ. G.

1. πολλῆς εὐθείας, ὅστις οἶται] A manner of speaking confused between εὐθείας ὅστις τὸ οἰεσθαι, and εὐθής, ὅστις οἶται. See the note on II. 44. 2.

4. ἐγγύφ] Huc respicit Suidas in ἐγγύφως, et exponit ὁ διὰ πίστεως ἄξιος. Hesych. βεβαίῳ, ἐξ αὐτοῦ ἔχοντι τὴν ἐγγύην. Nostrum sequitur Clemens Strom. VII. p. 891. Τῇ τοῦ Κυρίου φωνῇ πιστούμεθα τὸ ζητούμενον, ἢ πασῶν ἀποδείξεων ἙΓΕΙΤΥΩΤΕΡΑ. Josephus Antiq. XIX. 1, 17. Τὸ δὲ πιστὸν τοῦ περιεῖναι μηδεπῶ τότε ἙΓΕΙΤΥΟΝ συνελθεῖν. Illi præverat Macchab. Scriptor, II. x. 28. Οἱ μὲν ἙΓΕΙΤΥΟΝ ἔχοντες εὐμερίας καὶ νίκης μετ' ἀρετῆς τὴν ἐπὶ τὸν Κύριον καταφυγὴν. Codex ibi Alex. elegantius οἱ μὲν σὺν. Noster alibi, IV. 55. 3. διὰ τὸ τὴν γνώμην ἄΝΕΧΕΙΤΥΟΝ γεγενῆσθαι. Quod sua illos opinio ut fructuosior inidoneus esset frustrata. In Anthol. πέτρος ἙΓΕΙΤΥΟΣ πυρός. Hæc omnia a parente Historiæ Herodoto,

apud quem haud semel invenies: V. 30. 6. Οὐ ΦΕΡΕΙΤΥΟΣ εἰμι δύναμιν τοσαύτην παρασχεῖν. Hos Mæro æmulatus est: “ Non, si Jupiter ipse Spondeat Italiam.” Æschylus Sept. 444. Αἰδῶν τέτακται λῆμα Πολυφόντου βία, ΦΕΡΕΙΤΥΟΝ φρούρημα. Anacreon, Ὡρὴ γάρ σ' ἐπέδυσεν ἄΝΕΙΤΥΟΣ. WASS.

7. ὅτι ἐν βραχυτάτῳ] Compare ὥς ἐς εὐλαχιστον χωρίον. I. 63, 1. and Xenophon, Cyropæd. I. 6, 26. ταῦτα περὶ μεθὰ ὥς ἐν ἐχυρωτάτῳ ποιεῖσθαι. See Poppo, Prolegom. I. p. 301.

τὴν ἁμαρτίαν καταλύσαι] Dionys. Halic. VI. 47. ἀναλύσασθαι τὰς ἁμαρτίας. DUKER.

13. ἄμεινον μὲν—παρασκευάσασθαι, πολιορκία τε παρατενεῖσθαι] The common reading παρασκευάσεσθαι was owing probably to the rule of the grammarians, that verbs of hoping and believing required the future tense after them, and not the aorist. But that this

- " αὐτὸ δύναται σχολῇ καὶ ταχὺ ξυμβῆναι ; ἡμῖν τε πῶς οὐ
 " βλάβη δαπανῶν καθημένοις διὰ τὸ ἀξύμβατον, καὶ ἦν
 " ἔλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν καὶ τῆς προσόδου
 " τὸ λοιπὸν ἀπ' αὐτῆς στέρεσθαι ; ἰσχύομεν δὲ πρὸς τοὺς
 3 " πολεμίους τῷδε. ὥστε οὐ δικαστὰς ὄντας δεῖ ἡμᾶς μᾶλλον 5
 " τῶν ἐξαμαρτανόντων ἀκριβεῖς βλάπτεσθαι, ἢ ὁρᾶν ὅπως
 " ἐς τὸν ἔπειτα χρόνον μετρίως κολάζοντες ταῖς πόλεσιν
 " ἔξομεν ἐς χρημάτων λόγον ἰσχυούσαις χρῆσθαι, καὶ τὴν
 " φυλακὴν μὴ ἀπὸ τῶν νόμων τῆς δεινότητος ἀξιοῦν ποι-
 4 " εῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας. οὐ νῦν 10
 " τάναντία δρῶντες, ἦν τινα ἐλεύθερον καὶ βία ἀρχόμενον
 " εἰκότως πρὸς αὐτονομίαν ἀποστάντα χειρωσώμεθα, χαλε-
 5 " πῶς οἰόμεθα χρῆναι τιμωρεῖσθαι. χρὴ δὲ τοὺς ἐλευθέρους
 " οὐκ ἀφισταμένους σφόδρα κολάζειν, ἀλλὰ πρὶν ἀποστήναι
 " σφόδρα φυλάσσειν καὶ προκαταλαμβάνειν ὅπως μὴδ' ἐς 15

I. ταχεῖ g. τε] δὲ g. 3. παραλαβεῖν c. 4. τὸ] om. L. II. τάναντία
 A.B.F.H.N.V.g.h. Poppo. Goell. Bekk. E.G. et vulgo τούναντίον.

was not the universal practice of the Attic writers, the examples quoted by Lobeck, *Parerga ad Phrynich.* VI. p. 751. sufficiently prove. In the present instance there is a reason for varying the tense παρασκευάσασθαι—*παρατενέεισθαι*, because the latter denotes the continuance of an action which could only begin after the action denoted by the former was over : and in the latter the notion of future time is essential, whereas in the former the time is unimportant, and it is simply the occurrence of the thing which the writer wishes to signify. For the conjunction τε answering to μὲν, instead of the usual δὲ, see Poppo, *Prolegom.* I. p. 276. and compare V. 71, 1. where there is nothing to answer to ποιεῖ μὲν καὶ ἀπαντα τοῦτο, except καὶ τότε. §. 2. some lines below.

2. ἦν ἔλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν] Compare V. 93. ἡμεῖς δὲ μὴ διαφθείραντες ὑμᾶς κερδαίνομεν ἐν.

5. ὥστε οὐ δικαστὰς ὄντας—βλάπτεσθαι] " We must not be strict judges

" of the offenders to our own preju-
 " dice ; but rather, by punishing with
 " moderation, ensure our being able to
 " avail ourselves of them for the future
 " with their resources unimpaired."
 Δικαστὰς ὄντας βλάπτεσθαι, " to hurt
 " ourselves by being judges," as I. 71,
 1. ἀμυνόμενοι μὴ βλάπτεσθαι, " not to
 " hurt yourselves by resisting." 'Ες
 χρημάτων λόγον corresponds, I believe,
 to our expression " on the score of
 " money ; on the account of money."
 The origin of the phrase seems to be,
 " if we come to talk about money."
 So καλὸν εἰς ἀρετῆς λόγον, *Demosthenes*
de Falsa Legat. p. 385. *Reiske*, and the
 expressions in *Herodotus*, ἐς τοῦτον λό-
 γον, III. 99, 4. VII. 9, 2. Compare
 also ἐν ἀνδραποδῶν λόγῳ, III. 125, 3. ἐν
 ὁμήρων λόγῳ, VII. 222, 2. and other
 similar phrases. In all these cases the
 original notion, I believe, is that of
 " talking about a thing ;" and there-
 fore I think the Scholiast wrong in
 explaining λόγον by ἀπαριθμησιν.

ATHENS. A. C. 427. Olymp. 88. 2.

“ἐπίνοιαν τούτου ἴωσι, κρατήσαντάς τε ὅτι ἐπ’ ἐλάχιστον
“τὴν αἰτίαν ἐπιφέρειν. XLVII. ὑμεῖς δὲ σκέψασθε ὅσον

And consider further
the great impolicy of
alienating the popular
party, now every where
your natural ally, by
involving the commons
of Mytilene, to whom
you owe the surrender
of the town, in the
punishment of the aris-
tocracy.

“ἂν καὶ τοῦτο ἀμαρτάνοιτε Κλέωνι πειθό-
“μενοι. νῦν μὲν γὰρ ὑμῖν ὁ δῆμος ἐν πάσαις
“ταῖς πόλεσιν εὖνους ἐστὶ, καὶ ἡ οὐ ξυναφί-
“σταται τοῖς ὀλίγοις ἢ ἐὰν βιασθῇ ὑπάρχει
“τοῖς ἀποστήσασι πολέμιος εὐθύς, καὶ τῆς
“ἀντικαθισταμένης πόλεως τὸ πλῆθος ξύμ-
“μαχον ἔχοντες ἐς πόλεμον ἐπέρχεσθε. εἰ δὲ 3

10 “διαφθερεῖτε τὸν δῆμον τῶν Μυτιληναίων, ὃς οὔτε μετέσχε
“τῆς ἀποστάσεως, ἐπειδὴ τε ὅπλων ἐκράτησεν, ἐκὼν παρέ-
“δωκε τὴν πόλιν, πρῶτον μὲν ἀδικήσετε τοὺς εὐεργέτας
“κτείνοντες, ἔπειτα καταστήσετε τοῖς δυνατοῖς τῶν ἀνθρώ-
“πων ὃ βούλονται μάλιστα· ἀφιστάντες γὰρ τὰς πόλεις
15 “τὸν δῆμον εὐθύς ξύμμαχον ἔξουσιν, προδεδιξάντων ὑμῶν τὴν
“αὐτὴν ζημίαν τοῖς τε ἀδικοῦσιν ὁμοίως κείσθαι καὶ τοῖς μὴ.
“δεῖ δὲ καὶ εἰ ἡδίκησαν μὴ προσποιεῖσθαι, ὅπως ὁ μόνον 4

1. ἀπόνοιαν g. 2. ἀπονοίας K. 3. ἀμαρτάνητε Q. 4. ὑμῖν] om. c.
ἐν τε πάσαις K. 5. ταῖς] om. e. ἡ] om. C.K.c.e.f. 6. ὀλίγοις] λόγους
C.Q.e. ἂν P.Q. ὑπάρχει] om. e. 7. πολέμους d. 10. διαφθαρεῖτε V.
τῶν A.B.E.F.H.K.N.V.c.d.g. Poppo. Goell. ed. 2. Vulgo, et Bekk. τόν. utrum-
que om. L.O.P. 14. δ καὶ βούλονται d. 17. καὶ ante εἰ om. L.O.P.
ποιεῖσθαι P.

1. ἐπὶ ἐπ’ ἐλάχιστον] Compare in Cleon’s speech, μὴ τοῖς μὲν ὀλίγοις ἢ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσῃτε. c. 39, 6.

10. τὸν δῆμον τῶν Μυτιληναίων] I have followed Poppo in restoring the reading of all the best MSS. instead of τὸν Μυτιληναίων. Compare the instances of a similar mode of expression quoted by Poppo, vol. I. p. 132. τὴν γῆν τῶν Παρρασιῶν. V. 33, 2. τὸ πλῆθος τῶν Ἀργείων. V. 59, 4. &c.

17. μὴ προσποιεῖσθαι] Viger considers this expression as equivalent to προσποιεῖσθαι μὴ, “to pretend not,” as οὐ φημι is “I say no,” and not, “I do not say.” See chap. VII. sect. 12. §. 7. And so in careless English we some-

times hear it said, “You must not seem to notice it,” instead of “You must seem not to notice it.” Προσποιεῖσθαι is “not to assume or take to one oneself;” hence “to pretend or counterfeit.” An instance of μὴ προσποιεῖσθαι in the same sense as in the text, “to pretend not to notice a thing,” occurs in Theophrastus, Character. Ethic. περὶ εἰρωνείας.—ἀκούσας τι, δόξει μὴ προσποιεῖσθαι: where, however, the addition of δόξει would seem to point out a simpler explanation of the phrase; “not to take a thing to oneself,” i. e. “not to take it up, or notice it.”

[“In loco Theophrasti δόξει delevit “Ast. c. 1.” POPPO.]

“ ἡμῖν ἔτι ζύμмахόν ἐστι μὴ πολέμον γενήται. καὶ τοῦτο
 “ πολλῶ ξυμφορώτερον ἡγοῦμαι ἐς τὴν κάθεξιν τῆς ἀρχῆς,
 “ ἐκόντας ἡμᾶς ἀδικηθῆναι, ἢ δικαίως οὓς μὴ δεῖ διαφθεῖραι·
 “ καὶ τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς τιμω-
 “ ρίας οὐχ εὐρίσκεται ἐν αὐτῷ δυνατόν ὃν ἅμα γίνεσθαι. 5
 “ XLVIII. ὑμεῖς δὲ γνόντες ἀμείνω τάδε εἶναι, καὶ μήτε
 “ οἶκτῳ πλέον νείμαντες μήτ’ ἐπιεικείᾳ, οἷς οὐδὲ ἐγὼ ἐῷ
 My advice then is, “ προσάγεσθαι, ἀπ’ αὐτῶν δὲ τῶν παραινου-
 that you reserve for “ μένων, πείθεσθέ μοι Μυτιληναίων οὓς μὲν
 a dispassionate trial “ Πάχης ἀπέπεμψεν ὥς ἀδικούντας κρῖναι καθ’ 10
 the principal authors “ ἡσυχίαν, τοὺς δ’ ἄλλους ἔαν οἰκεῖν. τάδε
 and abettors of the “ γὰρ ἔς τε τὸ μέλλον ἀγαθὰ καὶ τοῖς πολε-
 2 revolt: and allow the “ μίοις ἤδη φοβερά· ὅστις γὰρ εἰς βουλευέται πρὸς τοὺς
 rest of the people to “ ἐναντίους κρείσσων ἐστὶν ἢ μετ’ ἔργων ἰσχύος ἀνοία
 live in peace. “ ἐπιών.” 15

2 XLIX. Τοιαῦτα δὲ ὁ Διόδοτος εἶπε. ῥηθειςῶν δὲ τῶν
 γνωμῶν τούτων μάλιστα ἀντιπάλων πρὸς ἀλλήλας οἱ
 Ἀθηναῖοι ἦλθον μὲν ἐς ἀγῶνα ὁμῶς τῆς δόξης καὶ ἐγένοντο

1. ὑμῖν G.P.V. 2. ξυμφερώτερον B.E.F.H.e. ξυμφερότερον V. κάθειρξιν Q.
 4. ξυμφέρον Q. 5. δυνατόν om. N.V. δύ] om. i. 6. δε] om. O. μήτε
 A.B.C.E.F.G.H.K.L.M.O.V.b.c.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo
 μηδὲ οἶκτῳ. 7. μέιναντες c. 8. παραινομένων V. 9. πείθεσθαι B.E.F.G.
 V.h. 12. ἔς τε] ἔσται πρὸς L.O.P. 13. βούλεται A.B.E.F.P.e. 14. ἀνοίας
 ἰσχύος O. ἰσχύων ἰσχύ g. ἀνοία om. G. 16. δὲ A.B.C.E.F.K f.g. Poppo.
 Goell. Bekk. δὴ c. G. et vulgo μὲν. διότος c. δε] om. f. 17. ἀλλήλους
 A.B.C.E.F.I.L.O.P.f.g.h.i. 18. ἀγῶνας e. τῆς] om. c.

4. καὶ τὸ Κλέωνος κ. τ. λ.] Respicit
 ad verba Cleonis, c. 40, 5. πειθόμενοι μὲν
 ἐμοὶ τὰ τε δίκαια ἐς Μυτιληναίους καὶ τὰ
 ζύμφορα ἅμα ποιήσετε. Mox ad verba
 ἐν αὐτῷ supplees ἐν τῷ τιμωρεῖσθαι.—
 GÖLLER.

18. ἐς ἀγῶνα ὁμῶς τῆς δόξης] “Ομως,
 “ notwithstanding,” alludes to what had
 been said before, c. 36, 3, 4. that the
 people repented of their former decree,
 and that the majority of them evidently
 wished to be allowed to reconsider the
 question. “ Notwithstanding all this,
 “ when it came to the point, the repeal

“ of the decree was not carried without
 “ a struggle.” Compare a similar pas-
 sage in Livy, VI. 17. “ Non negatum
 “ itaque tantum de captivis; sed in quo
 “ ab sociis tamen temperaverant, de-
 “ nunciatum,” &c. where “ tamen”
 refers to what had been said before,
 “ tristia responsa reddita.” See also
 Thucyd. III. 28, 2. VII. 1, 2. Βυμάλιστα
 ἀντιπάλων πρὸς ἀλλήλας I understand
 Thucydides to mean that the real con-
 test was between the motion of Cleon
 and that of Diodotus, and that what-
 ever modifications of opinion there

LESBOS. A. C. 427. Olymp. 88. 2.

Diodorus' motion is carried by a small majority; and a second ship is despatched with all haste to Lesbos, and arrives just in time to prevent the execution of the first decree.

ἐν τῇ χειροτονίᾳ ἀγχώμαλοι, ἐκράτησε δὲ ἡ τοῦ Διοδότου. καὶ τριῆρη εὐθύς ἄλλην ἀπέστελλον³ κατὰ σπουδὴν, ὅπως μὴ φθασάσης τῆς προτέρας εὗρωσι διεφθαρμένην τὴν πόλιν· προεῖχε δὲ ἡμέρα καὶ νυκτὶ μάλιστα. παρασκευασάντων⁴

δὲ τῶν Μυτιληναίων πρέσβων τῇ νηὶ οἶνον καὶ ἄλφιστα, καὶ μεγάλα ὑποσχομένων εἰ φθάσαιεν, ἐγένετο σπουδὴ τοῦ πλοῦ τοιαύτη ὥστε ἥσθιον τε ἅμα ἐλαύνοντες οἶνω καὶ ἐλαίῳ ἄλφιστα πεφυραμένα, καὶ οἱ μὲν ὕπνον ἤρουντο⁵ κατὰ μέρος οἱ δὲ ἤλαυνον. κατὰ τύχην δὲ πνεύματος οὐδενὸς⁶ ἐναντιωθέντος, καὶ τῆς μὲν προτέρας νεὼς οὐ σπουδῇ πλεούσης ἐπὶ πρᾶγμα ἀλλόκοτον, ταύτης δὲ τοιούτῳ τρόπῳ ἐπειγομένης, ἡ μὲν ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα καὶ μέλλειν δράσειν τὰ δεδογμένα, ἡ δ'⁷ ὑστέρᾳ αὐτῆς ἐπικατάγεται καὶ διεκώλυσε μὴ διαφθεῖραι. παρὰ τοσοῦτον μὲν ἡ Μυτιλήνη ἦλθε κινδύνου. L. τοὺς δ'⁸

1. ἀγχώμαλον P. 3. προτέρας] V.d.i. Bekk. ed. 1832. έτέρας L.O.P. Poppo. A.B.E.F.G. et vulgo δευτέρας. 5. ἡμέρα καὶ A.B.C.F.H.K.L.N.O.P.V.c.d.e.f.g. h.i. Haack. Poppo. Goell. Bekk. vulgo ἡμέρα τε καί. 6. τῶν] om. K. 8. εἰσθίων E. 9. πεφυραμένα A.B.F.G.H.L.N.V.d.g. Haack. Poppo. Goell. Bekk. E. et ceteri πεφυραμένα. 14. τὸ] om. Q. 15. ὑστεραία K.L.O.P. ὑστέρον i. ὑστερα δ' αὐτῆς C. φθείραι L.O.P. διαφθαρείναι g. 16. κινδύνου] κινδύνων I. κακοῦ B. et nescio quis Paris.

might have been between these two extremes were merged in one or the other of them when the question came to the vote. So in the debate in the Roman senate on the punishment of the accomplices of Catiline, the motions of Cæsar and Cato were μάλιστα ἀντίπαλοι, that is, they were in a manner the rallying points of the two opposite parties; and although D. Silanus and several other persons had proposed motions nearly to the same effect as Cato's, yet Cato's was adopted by the aristocratical party, as expressing what they wished most strongly and decidedly. See Cicero, Letters to Atticus, XII. 21.

3. τῆς προτέρας] I have followed Bekker in restoring the reading προ-

τέρας, which seems to me to be absolutely necessary to the sense of the passage. It is absurd to suppose that δευτέρας can mean προτέρας, merely because it sometimes signifies "one of two," when the number of the objects and not their order is all that the writer wishes to notice. And every attempt to explain the passage, whilst δευτέρας is taken in its only possible sense, appears to me to be hopeless. Göller in his 2nd edition declares himself to be of the same opinion.

13. ἔφθασε] Vid. Diodor. Sicul. pag. 315. a. WASS.

16. παρὰ τοσοῦτον—κινδύνου] This expression occurs again, VII. 2, 4. (at the end) παρὰ τοσοῦτον μὲν Συράκουσαι ἦλθον κινδύνου. The other well known

LESBOS. A. C. 427. Olymp. 86. 2.

ἄλλους ἄνδρας οὐς ὁ Πάχης ἀπέπεμψεν ὡς αἰτιωτάτους
 ὄντας τῆς ἀποστάσεως Κλέωνος γνώμη δι-
 ἐφθειραν οἱ Ἀθηναῖοι· ἦσαν δὲ ὀλίγη πλείους
 χιλίων. καὶ Μυτιληναίων τείχη καθείλον καὶ
 ναῦς παρέλαβον. ὕστερον δὲ φόρον μὲν οὐκ
 ἔταξαν Λεσβίοις, κλήρους δὲ ποιήσαντες τῆς
 γῆς πλὴν τῆς Μηθυμναίων τρισχιλίους τρια-
 κοσίου μὲν τοῖς θεοῖς ἱεροὺς ἐξείλον, ἐπὶ δὲ

The party however
 most forward in the
 late revolt are all put
 2 to death; and the
 whole property of the
 3 soil of Lesbos, ex-
 cept at Methymna, is
 forfeited by the in-
 habitants, who pay
 henceforth a rent for
 their lands to 2700

7. τῆς τῶν μηθυμναίων L.

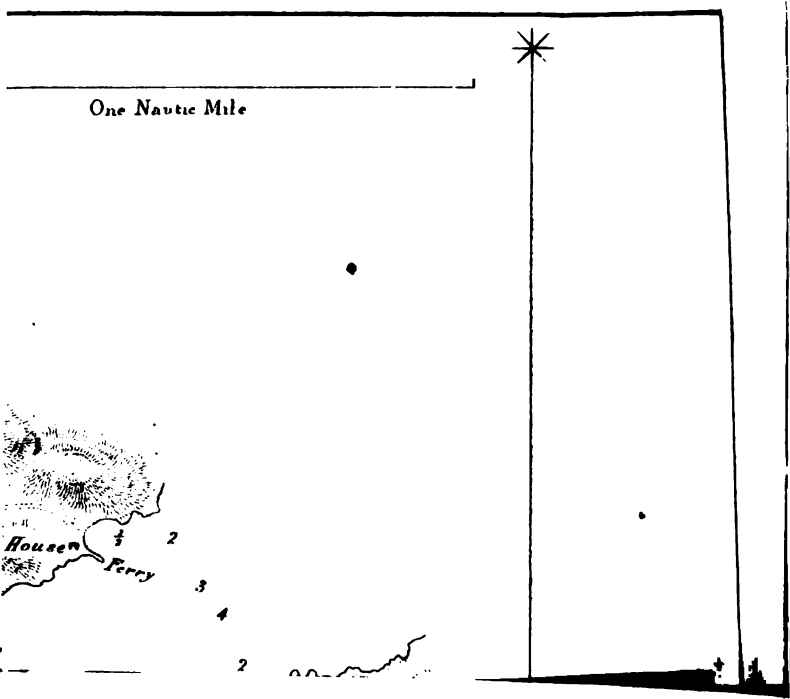
χιλίους c.

cases of *παρὰ τοσοῦτον*, *παρ' ὀλίγον*, *παρὰ μικρόν*, are all, I think, something different from these, and the Scholiast seems to have been of this opinion, for he explains *παρὰ τοσοῦτον* by *εἰς τοσοῦτον*, as if the meaning were simply, "into such imminent danger Mytilene came." *Παρὰ τοσοῦτον ὀλέθρου* might be understood fairly enough in the common sense, "had such a narrow escape from destruction; came with-
 "in so much of destruction;" but it cannot be properly said that "they came within so much of danger," for they were in the very greatest danger or risk of perishing, though they did not actually perish. I believe that Mr. Bloomfield is right in supposing that there is some confusion in the expression, between *εἰς τοσοῦτον κινδύνου*, and *παρὰ τοσοῦτον οὐκ ἀπώλετο*, unless indeed *κινδύνου* be taken in a wider sense, not only for the "likelihood of evil," which is properly "danger," but for "the evil of which there is a likelihood," in which sense we use our own word "danger;" and then *παρὰ τοσοῦτον κινδύνου* would be exactly equivalent to *παρὰ τοσοῦτον ὀλέθρου*, "had such a narrow escape from danger," i. e. "came so near destruction." The analogy of the English word "danger" is not conclusive, because the notion of *κίνδυνος* is so much that of "risk or likelihood," rather than actual evil, that, as is well known, the verb *κινδυνεύω* is often used when the subject is of a neutral kind, or even when speaking of the chance or probability of good. Whereas "danger" is used entirely in a bad sense, because

the original meaning is not so much risk as actual mischief, being connected with the French "dommager" (according to Du Cange) and the Italian "danneggiare," and all three being derived from "damnum" or the low Latin "damniarium."

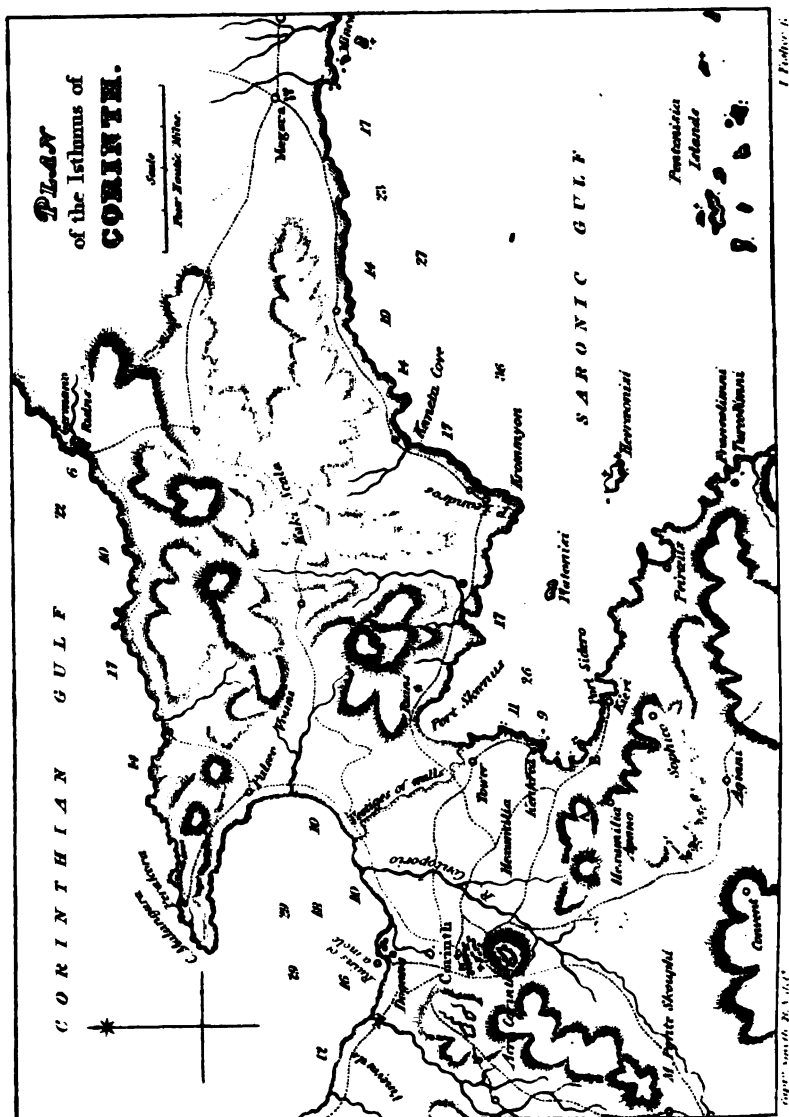
6. *κλήρους*] *Μερίδας* recte interpretatur Scholiastes. Est enim *κλήρος* portio, sive modus agri colonis, in agros hostibus ademtos missis, vel nova urbe condita civibus viritim sorte assignatus. Vid. Spanhem. ad Aristoph. Nub. v. 203. et ad Callimach. Hymn. in Del. v. 281. et Perizon. ad Ælian. XII. Var. Hist. 61. Posterioris generis *κλήρους heredia* vocabant Romani, quod heredem sequerentur, ut ait Varro I. de Re Rust. 10. DUKER.

7. *τριακοσίους—ἐξείλον*] De hoc more Veterum, in dividendis agris ab hoste captis, agit Spanhem. Dissert. IX. de Præstant. et Usu Numism. pag. 669. et ad Juliani Orat. I. pag. 218. DUKER. The portions of land thus assigned to the gods in ancient Greece and Rome were considered a part of the property of the state, and like other public lands were usually let out to individuals, who were bound to keep up the sacred buildings, to provide victims and all things necessary for the sacrifices, and to maintain the priests and inferior ministers of the temples. See Aristotle, Politics, VII. 10, 11. Isocrates, Areopagit. p. 196. ed. Bekker. Harpocration, ἀπὸ μισθωμάτων. Xenophon, Vectigall. IV. 19. Aggenus Urbicus, De Controvers. Agrorum, p. 73. Hyginus, De Limitib. Constituend. p. 206. in the Collection of Scriptores Rei Agrarie,









1. Pictor. 6.

Copy from the 2d. ed. 1787.

SARONIC GULF. A. C. 427. Olymp. 88. 2.

Athenian citizens who become the proprietors of the soil.

τοὺς ἄλλους σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμψαν· οἷς ἀργύριον Λέσβιοι

ταξάμενοι τοῦ κλήρου ἐκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν αὐτοὶ εἰργάζοντο τὴν γῆν. παρέλαβον δὲ καὶ τὰ ἐν τῇ 4
5 ἡπείρῳ πολίσματα οἱ Ἀθηναῖοι ὅσων Μυτιληναῖοι ἐκράτουν, καὶ ὑπήκουον ὕστερον Ἀθηναίων. τὰ μὲν κατὰ Λέσβου 5 οὕτως ἐγένετο.

LI. Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τὴν Λέσβου ἄλωσιν
'Αθηναῖοι Νικίου τοῦ Νικηράτου στρατηγούντος ἐστράτευσαν
10 SARONIC ἐπὶ Μίνωαν τὴν νῆσον, ἣ κεῖται πρὸ Μεγάρων
GULF. The small island of ἐχρῶντο δὲ αὐτῇ πύργον ἐνοικοδομήσαντες οἱ

4. ἐξεργάζοντο L.O.P. ἡργάζοντο E.
ὕστερον L.O.P. τὰ μὲν] ταῦτα Q.
H. Goell. μίνωαν vulgo, et Bekk.

6. ὕστερον ἀθηναίους Q. ἀθηναίων
8. τὴν] om. L.O.P. 10. μινῶαν

ed. Rigalt. Compare also Böckh, Staatshaushaltung der Athener. book iii. c. 2. There were other instances of land consecrated by individuals to some god, in which the *τέμενος*, or land thus set apart, was still possessed by them and their posterity, subject only to the charge of keeping up the temple, and its service, and maintaining its ministers. The object of these consecrations was to secure the possession of the land more effectually, by putting it under the sanction of religion. See the well known case of Xenophon thus consecrating his land at Scillus to Diana, *Anabasis*, V. 3. 6—13. and Mæandrius claiming to himself and family the perpetual priesthood of a temple which he had built to Jupiter the Deliverer, Herodotus, III. 142, 2, 5. Finally, certain priesthoods and sacred lands were sometimes given to the kings, as to Battus at Cyrene, Herodot. IV. 161, 4. and to the kings of Sparta, Herodot. VI. 56, 1. In these cases the profits of the land went of course to the king's maintenance in the double capacity of priest and tenant, while, by being invested with the sacred character, his tenure of the sacred land was a source of dignity as well as of advantage.

1. κληρούχους—ἀπέπεμψαν] They sent them out probably to ascertain the size

and situation of their respective shares, and to arrange matters with their future tenants. But it is clear that they did not continue to live in the island, from all the subsequent story of the revolts in Lesbos, VIII. 22. 23. and Xenophon, *Hellenic*. I. 6. II. 2. which evidently shews that there was no population of Athenian citizens then residing there. It is clear also from VII. 57, 2. where Thucydides, in his account of the composition of the Athenian armament at Syracuse, mentions the Athenian settlers of Ægina and Histiea, both of whom must have been far less numerous and of less importance than the three thousand settlers of Lesbos, had they really settled there. Besides, as the old inhabitants continued to live on their land, and to cultivate it, it would have been a mere banishment from all the enjoyments of Athens without any object, had the Athenian shareholders gone to live in idleness at Lesbos, when they might just as easily have received their rent at Athens. On the whole subject of the κληροῦχοι, corresponding with the coloni of Rome, quibus agri assignabantur, see Böckh, *Staatshaushaltung*, &c. vol. I. book iii. c. 18.

10. Μίνωαν τὴν νῆσον] Strabo, IX. p. 391. ἄκραν vocat. DUKER.

- 2 Minoa, off Megara, is occupied by the Athenians. Μεγαρῆς φρουρίῳ. ἐβούλετο δὲ Νικίας τὴν φυλακὴν αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθηναίοις καὶ μὴ ἀπὸ τοῦ Βουδόρου καὶ τῆς Σαλαμῖνος εἶναι, τοὺς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν λαμβάνοντες τριήρων τε, οἷον καὶ τὸ πρὶν γενόμενον, καὶ 3 ληστῶν ἐκπομπαῖς, τοῖς τε Μεγαρεῦσιν ἅμα μηδὲν ἐσπλεῖν. 3 ἐλὼν οὖν ἀπὸ τῆς Νισαίας πρῶτον δύο πύργῳ προέχοντε μηχαναῖς ἐκ θαλάσσης, καὶ τὸν ἔσπλουν ἐς τὸ μεταξὺ τῆς νήσου ἐλευθερώσας, ἀπετείχιζε καὶ τὸ ἐκ τῆς ἡπείρου, ἣ κατὰ γέφυραν διὰ τενάγους ἐπιβοήθεια ἦν τῇ νήσῳ οὐ πολὺ 4 διεχοῦσῃ τῆς ἡπείρου. ὥς δὲ τοῦτο ἐξεργάσαντο ἐν ἡμέραις ὀλίγαις, ὕστερον δὲ καὶ ἐν τῇ νήσῳ τεῖχος ἐγκαταλιπὼν καὶ φρουρὰν ἀνεχώρησε τῷ στρατῷ.

1. ἐβουλεύετο K. 2. αὐτόθι O. 3. Βουδούρου V. 4. μὴ] om. P.
αὐτόθι P. αὐτῶν A.B.V.g. 5. τε] δὲ L.O. om. g.h. 6. ἐκπομπὰς h.
7. νισσαίας O. et prima manu C. πρῶτον] om. f. δύο G.f.g. 9. ἢ ἢ A.
10. ἐπιβοήθεια E. ἐπὶ βοήθεια K.g. 11. ἐξεργάσατο I.L.O.Q.d. ἐν ὀλί-
γαις ἡμέραις V.

4. τοὺς τε Πελοποννησίους] Cass. hic adscriptum habet scholion, ἐβούλετο δηλονότι. Ita accusativus τοὺς Πελοποννησίους, hic erit pro nominativo, quasi esset, καὶ ὅπως οἱ Πελοποννήσιοι μὴ ποιῶνται ἔκπλους. Hæc constructio usitatissima est cum verbis οἶδα, ὁρῶ, φοβοῦμαι, eorumque synonymis, cujus multa exempla conguessit Stephan. ad Script. de Dial. p. 51. Nec tamen infrequens cum aliis. De λέγω et ἀγγέλλω vid. quæ annotat Clar. Gronov. ad Arrian. III. 1. Aristoph. Plut. 56. σὺ πρότερον σάντον ὅστις εἶ, φράσον. Nubib. 144. ἀνῆρτο Χαιρεφῶντα ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῆς πόδας. Et Avib. 1269. Δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς Οἰχόμενον, εἰ μηδέποτε ροστήσει πάλιν. DUKER.

τοὺς τε Πελοποννησίους, ὅπως μὴ ποιῶνται] The accusative case is owing to τὴν φυλακὴν which had preceded it, and an infinitive mood was probably intended to follow, μὴ ποιέσθαι λαμβάνοντας, instead of which Thucydides changed the construction, and wrote ὅπως μὴ ποιῶνται λαμβάνοντες.

7. ἐλὼν οὖν ἀπὸ τῆς Νισαίας κ. τ. λ.]

The situations of Minoa and Nisæa are now determined by the investigations of Mr. Spratt of H. M. S. Beacon. His map and sketch with the paper which illustrates them were published in the Journal of the Geographical Society, vol. VIII. part II. p. 205, and by the Society's permission they are now inserted at the end of this volume. Minoa has long since ceased to be an island, but the mole which closed the mouth of the harbour, and on which according to custom stood one of the towers which defended the entrance of the port, may it appears still be traced; running in a S. S. E. direction from the rocky hill which was once the island of Minoa. The words ἀπὸ τῆς Νισαίας Gøller understands to mean, "on the "side of Nisæa," as opposed to τὸ ἐκ τῆς ἡπείρου a little below. Of the two towers taken by Nicias, one probably stood on the end of the mole which ran out from Minoa, and the other on a corresponding mole which ran out from the main land towards it, the entrance into the harbour lying between them.

LII. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου καὶ οἱ Πλαταιῆς οὐκέτι ἔχοντες αἶτον οὐδὲ δυνάμενοι πολιορκεῖσθαι ξυνέβησαν τοῖς Πελοποννησίοις τοιφῶδε τρόπῳ. προσέβαλον αὐτῶν τῷ τείχει, οἱ δὲ οὐκ ἐδύναντο ἀμύνεσθαι. γνοὺς δὲ ὁ Λακεδαιμόνιος ἄρχων τὴν ἀσθένειαν αὐτῶν βία μὲν οὐκ ἐβούλετο ἐλεῖν· (εἰρημένον γὰρ ἦν αὐτῷ ἐκ Λακεδαίμονος, ὅπως, εἰ σπονδαὶ γίνονται ποτε πρὸς Ἀθηναίους καὶ ξυγχωροῖεν ὅσα πολέμῳ χωρία ἔχουσιν ἑκάτεροι ἀποδίδοσθαι, μὴ ἀνάδωτος εἴη ἡ Πλάταια ὡς αὐτῶν ἐκόντων προσχωρησάντων) προσπέμπει δὲ αὐτοῖς κήρυκα λέγοντα εἰ βούλονται παραδοῦναι τὴν πόλιν ἐκόντες τοῖς Λακεδαιμονίοις καὶ δικασταῖς ἐκείνοις χρῆσασθαι, τοὺς τε ἀδίκους κολάζειν, παρὰ δίκην δὲ οὐδένα. τοσαῦτα μὲν ὁ κήρυξ εἶπεν· οἱ δὲ (ἦσαν γὰρ ἤδη ἐν τῷ ἀσθενεστάτῳ) παρέδωκαν τὴν πόλιν. καὶ τοὺς Πλαταίεας ἔτρεφον οἱ Πελο-

2. οὐκέτι] οὐκ c.f. 4. προσέβαλλον C.G.I. αὐτῶν] om. F.L.O.P.
 αὐτῷ V. 5. ἐδύναντο A.E.H.K.V.d.e. Poppo. Goell. Bekk. ceteri ἡδύναντο.
 ἀμύνεσθαι d.e. Λακεδαιμονίοις d. 6. αὐτῶν] om. H.N.V. 7. γὰρ] γ' Q.
 8. γίνονται e. 11. προχωρησάντων E. 12. προσπέμπει L.O.P. 14. τε]
 δὲ K.c. 16. κήρυξ Bekk.

13. λέγοντα, εἰ βούλονται κ. τ. λ.] The words εἰ βούλονται are to be understood as the herald's question, "Are they disposed to surrender their city to the Lacedæmonians, and submit to their judgment, and that they should punish the guilty, but no one contrary to justice?" βούλονται is put in the indicative mood, according to that well known practice of the Greeks to blend the forms of dramatic and narrative composition together, using the mood and tense which the speaker himself would have used, yet adopting the third person instead of the second, as relating that he said so and so to a third party. For the expression εἰ βούλονται without any further apodosis, compare IV. 37, 2. ἐκηνυξάν τε, εἰ βούλωτο τὰ ὅπλα παρα-

δοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίους ὥστε βουλεύσαι ὅτι ἂν ἐκείνοις δοκῇ. I have taken τε in τοὺς τε ἀδίκους as the simple copulative conjunction; the subject to κολάζειν is understood from the preceding words δικασταῖς ἐκείνοις χρῆσασθαι, and the tense is varied perhaps for that very reason, to shew that the subject is changed; although the present and aorist, and the present and future, are found in so many other instances to be joined together in the same sentence after μᾶλλον, βούλομαι, and similar verbs, that it is unnecessary to seek for any particular reason for the variation from one tense to the other. See Lobeck, Parerga ad Phrynich. VI. p. 747. note.

ποννήσιοι ἡμέρας τινὰς, ἐν ὅσῳ οἱ ἐκ τῆς Λακεδαίμονος
6 δικασταὶ πέντε ἄνδρες ἀφίκοντο. ἐλθόντων δὲ αὐτῶν κατη-
γορία μὲν οὐδεμία προετέθη, ἡρώτων δὲ αὐτοὺς ἐπικαλεσά-
μενοι τοσοῦτον μόνον, εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμ-
μάχους ἐν τῷ πολέμῳ τῷ καθεστῶτι ἀγαθόν τι εἰργασμένοι 5
7 εἰσίν. οἱ δ' ἔλεγον, αἰτησάμενοι μακρότερα εἰπεῖν καὶ προ-
τάξαντες σφῶν αὐτῶν Ἀστούμαχόν τε τὸν Ἀσωπολάου καὶ
8 Λάκωνα τὸν Ἀειμνήστου πρόξενον ὄντα Λακεδαιμονίων. καὶ
ἐπελθόντες ἔλεγον τοιάδε.

LIII. "ΤΗΝ μὲν παράδοσιν τῆς πόλεως, ὃ Λακεδαί- 10
"μόνιοι, πιστεύσαντες ὑμῖν ἐποιησάμεθα, οὐ τοιάνδε δίκην
SPEECH OF THE "οἴομενοι ὑφέξειν, νομμωτέραν δέ τινα ἔσε-
PLATÆANS.
They express their "σθαι, καὶ ἐν δικασταῖς οὐκ ἐν ἄλλοις δεξά-

1. τῆς] om. f. 2. κατηγορία E.g. 3. προσετέθη e. 4. μόνον] om. d.i.
εἰ τοὺς λακεδαιμονίους K. 5. ἐν τῷ] αὐτῷ Q. τῷ καθεστῶτι] om. g. τῷ
om. K. ἀγαθόν τι] om. e. εἰργασάμενοι O. 8. καὶ ἐλθόντες c. om.
L.O.P.

4. εἴ τι—ἀγαθόν τι] The repetition of the τι may seem suspicious, as in c. 54, 2. where these words occur again, every MS. has merely εἴ τι—ἀγαθόν, and in c. 68, 2. all the best MSS. agree in the same reading. I believe, however, that here and in c. 68, 2. the τι should be repeated, but not in c. 54, 2. The Lacedæmonians meant to put the question as strongly as possible, "whether they had "in any point done any service;" but the Platæans in quoting it in their own speech naturally make it less pointed, and merely state it as asking "whether "they had done any service," &c.

6. οἱ δ' ἔλεγον—καὶ ἐπελθόντες ἔλεγον] The second ἔλεγον Haack understands of the particular speakers; the first of the whole body of the Platæans; the second is, in short, a sort of corrected expression for what had before been stated loosely and inaccurately.

12. νομμωτέραν δέ τινα ἔσεσθαι] That it would be a trial according to the common laws of justice and usages of all countries, which should make the issue to be tried not simply one of fact, where the fact was allowed on both sides; but one of law and equity,

whether the fact was a crime, and if it were, whether there were any circumstances in the case to palliate it and mitigate the punishment; both which questions were wholly precluded by the course adopted by the Lacedæmonians. In the grammatical construction of the opening sentences of this chapter we may remark the use of the indicative mood ἡμαρτήκαμεν after μή, in order to express the conviction of the speaker, rather than his doubtful apprehension, that the Platæans had actually missed both the advantages which they had hoped to gain: "We fear lest we have "missed," not, "lest we may have "missed." See Matthiæ, Gr. Gr. §. 520. obs. 5. Jelf, 814, a. and Hermann on Viger, note 270. and "De Modorum "Constructionibus apud Homerum." We may notice also the genitive and nominative absolute following after τεκμαιρόμενοι. προκατηγορίας οὐ γεγενημένης—τό τε ἐπερώτημα βραχὺ δν. So in I. I, 1. we have τεκμαιρόμενος—ὅτι—ἦσαν—καὶ—ὄρων. Compare Poppo, Prolegom. I. p. 129.

13. οὐκ ἐν ἄλλοις] "Legē oúk ἐν ἄλλοις." DOBREE. But the order of

fears that all they can say will be fruitless, as their fate is already determined on, to gratify the hatred of the Thebans.

“μενοι, ὥσπερ καὶ ἐσμέν, γενέσθαι ἢ ὑμῖν,
 “ἡγούμενοι τὸ ἴσον μάλιστ’ ἂν φέρεσθαι. νῦν 2
 “δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτή-
 “καμεν· τὸν τε γὰρ ἀγῶνα περὶ τῶν δεινο-
 5 “τάτων εἶναι εἰκότως ὑποπτεύομεν, καὶ ὑμᾶς μὴ οὐ κοινοὶ
 “ἀποβῆτε, τεκμαιρόμενοι προκατηγορίας τε ἡμῶν οὐ προ-
 “γεγεννημένης ἢ· χρὴ ἀντειπεῖν, (ἀλλ’ αὐτοὶ λόγον ἤτησά-
 “μεθα,) τὸ τε ἐπερώτημα βραχὺ ὄν, φ’ τὰ μὲν ἀληθῆ
 “ἀποκρίνασθαι ἐναντία γίγνεται, τὰ δὲ ψευδῆ ἐλεγχον ἔχει.
 10 “πανταχόθεν δὲ ἄποροι καθεστῶτες ἀναγκαζόμεθα καὶ 3
 “ἀσφαλέστερον δοκεῖ εἶναι εἰπόντας τι κινδυνεύειν· καὶ γὰρ
 “ὁ μὴ ῥηθεὶς λόγος τοῖς ὧδ’ ἔχουσιν αἰτίαν ἂν παράσχοι
 “ὥς εἰ ἐλέχθη σωτήριος ἂν ἦν. χαλεπῶς δὲ ἔχει ἡμῖν πρὸς 4
 “τοῖς ἄλλοις καὶ ἡ πειθῶ. ἀγνώτες μὲν γὰρ ὄντες ἀλλήλων, 5

1. περ] om. P. καὶ] om. d. Verbi ἐσμέν syllabam alteram corr. F. 3. ἡμαρτή-
 κωμεν d. 4. δυνατωτάτων V. 5. κωμῇ K. Q. C. 6. προγενομένης O.
 9. γίγνεσθαι C. e. τὰ] τὸ g. 10. πανταχόθεν τε Q. 12. ἂν] om. Q.
 14. μὲν] om. L. γὰρ] om Q. ἀλλήλοις B.

the words, I think, would be opposed to this correction. Göller gives the construction rightly: καὶ ἐν δικασταῖς δεξάμενοι γενέσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν.

II. εἰπόντας τι κινδυνεύειν] I believe Stephens interprets this rightly, “Non prius periclitari quam aliquid dixerimus.” Compare I. 20, 3. βουλόμενοι—δράσαντες τι καὶ κινδυνεύσαι, “Not to risk their lives for nothing,” and III. 5, 2. βουλόμενοι εἰ προσγένοιτό τι κινδυνεύειν.

13. χαλεπῶς δὲ—καὶ ἡ πειθῶ] “And besides our other disadvantages, there are peculiar difficulties which obstruct even the effect of our arguments and pleadings upon your minds. All that we can urge you know already; and yet it appears to have no weight with you; we cannot therefore but fear, that to repeat it to you again will be equally fruitless.” The sense of what follows appears to be this: “It is not that we should fear your question, if it really proceeded upon an impression that we had used you ill, that your kindnesses to us had met with

“an unworthy and ungrateful return, in our being now in arms against you. Though our conduct might not be as pure and free from reproach as yours, yet we should not despair of proving that it did not deserve any severe condemnation. But what we really fear is, that our conduct, whatever we can show it to have been, will not affect your sentence; that your minds are made up already, and that we are to be sacrificed to gratify the Thebans, not on account of our demerits towards you.” In the last sentence of the chapter there is a strange grammatical confusion. Göller rightly observes that it should either be ἀλλὰ μὴ ἄλλοις χάριν φέροντες—ἡμᾶς καθιστῆτε, or ὑμῶν χάριν φερόντων—καθιστώμεθα. Compare II. 3, 4. VIII. 102, 2. A little above Göller is equally right in explaining τὰς ἀρετὰς ἡμῶν, “our services towards you; our merits not so much generally as with regard to you in particular.” Compare the note on τὰ ἐς ἀρετὴν. II. 40, 6.

“ἐπεισενεγκάμενοι μαρτύρια ὧν ἄπειροι ἦτε ὠφελούμεθ’ ἄν·
 “νῦν δὲ πρὸς εἰδότας πάντα λελέξεται, καὶ δεδμεν οὐχὶ μὴ
 “προκαταγνόντες ἡμῶν τὰς ἀρετὰς ἥσους εἶναι τῶν ὑμετέ-
 “ρων ἔγκλημα αὐτὸ ποιῆτε, ἀλλὰ μὴ ἄλλοις χάριν φέροντες
 “ἐπὶ διεγνωσμένην κρίσω καθιστώμεθα. LIV. παρεχόμενοι 5

Still, they say, we will
 try the only chance
 yet left us. We appeal
 from your hard ques-
 tion, “Whether we
 2 “have rendered you
 “any service in this
 “present war?” for
 not to serve an avowed
 enemy is no crime;
 and we turn to that
 period, when we can
 truly say that we did
 both you and all Greece
 service in that time of
 your greatest peril, the
 Persian invasion.

“δὲ ὅμως ἃ ἔχομεν δίκαια πρὸς τε τὰ Θη-
 “βαίων διάφορα καὶ ἐς ὑμᾶς καὶ τοὺς ἄλλους
 “Ἕλληνας, τῶν εὖ δεδρασμένων ὑπόμνησιν
 “ποιησόμεθα καὶ πείθειν πειρασόμεθα. φαμέν
 “γὰρ πρὸς τὸ ἐρώτημα τὸ βραχὺ, εἴ τι Λακε- 10
 “δαίμονιους καὶ τοὺς ξυμμάχους ἐν τῇ πολέμῳ
 “τῷδε ἀγαθὸν πεποιήκαμεν, εἰ μὲν ὥς πολε-
 “μίους ἐρωτᾶτε, οὐκ ἀδικεῖσθαι ὑμᾶς μὴ εὖ
 “παθόντας, φίλους δὲ νομίζοντας αὐτοὺς ἀμαρ-
 “τάνειν μᾶλλον τοὺς ἡμῖν ἐπιστρατεύσαντας. 15
 3 “τὰ δ’ ἐν τῇ εἰρήνῃ καὶ πρὸς τὸν Μῆδον
 “ἀγαθοὶ γεγενήμεθα, τὴν μὲν οὐ λύσαντες νῦν πρότεροι, τῷ
 “δὲ ξυνεπιθέμενοι τότε ἐς ἐλευθερίαν τῆς Ἑλλάδος μόνοι
 4 “Βοιωτῶν. καὶ γὰρ ἡπειρώται τε ὄντες ἐναυμαχήσαμεν ἐπ’
 “Ἀρτεμισίῳ, μάχῃ τε τῇ ἐν τῇ ἡμετέρᾳ γῇ γενομένη 20
 “παρεγενόμεθα ὑμῖν τε καὶ Παιστανίᾳ· εἴ τί τι ἄλλο κατ’
 “ἐκείνων τὸν χρόνον ἐγένετο ἐπικίνδυνον τοῖς Ἕλλησι,

1. ἐπεισενεγκ. Bekk. μαρτυρίας e. 2. πᾶν L.O.P. λέγεται C.I.K.d.e.f.
 καὶ δεδμεν om. G. δεδμεν g. μὴ οὐχὶ Q. 3. καταγνόντες O. τῶν]
 αὐτῶν I. 4. αὐτῶν H. ποιῆτε B.E.g.h. 6. τὰ τῶν i. 7. καὶ τοὺς
 A.B.C.E.F.G.H.K.N.Q.V.c.f.g.h. Haack. Poppo. Goell. Bekk. ceteri καὶ ἐς τοὺς.
 8. τῶν δὲ Q.g. δεδρασμένων P.d. 9. καὶ πείθειν πειρασόμεθα] om. Q. 15. μά-
 λιστα g. τοὺς] om. L.O.P.Q. στρατεύσαντες g. 17. πρότερον d. 18. ἐπ’
 ἐλευθερίᾳ G.I.L.O.P.d. 19. τε] om. g.

6. πρὸς τε τὰ Θηβαίων διάφορα καὶ ἐς
 ὑμᾶς] “Our claims of justice, against
 “the animosity of the Thebans, and
 “towards you.” Τὰ Θηβαίων διάφορα,
 “The quarrel of the Thebans against
 “us.” Compare IV. 79, 2. τὰ παλαιὰ
 διάφορα τῶν Ἀθηναίων.
 14. φίλους δὲ νομίζοντας] The con-

struction is again varied: φαμέν γὰρ—
 εἰ μὲν ἐρωτᾶτε,—νομίζοντας δὲ φίλους,
 instead of εἰ δὲ φίλους νομίζετε.

18. ξυνεπιθέμενοι] “Attacking him
 “jointly with you.” Compare I. 73, 4.
 ἐναυμαχήσαι.

19. ἡπειρώται τε ὄντες] Compare He-
 rodot. VIII. 1. 1.

PLATÆA. A. C. 427. Olymp. 68. 2.

- “ πάντων παρὰ δυνάμιν μετέσχομεν. καὶ ὑμῖν, ὦ Λακεδαι-
 “ μόνιοι, ἰδίᾳ, ὅτε περ δὴ μέγιστος φόβος περιέστη τὴν
 “ Σπάρτην μετὰ τὸν σεισμόν τῶν ἐς Ἰθώμην Εἰλώτων
 “ ἀποστάντων, τὸ τρίτον μέρος ἡμῶν αὐτῶν ἐξεπέμψαμεν
 5 “ ἐς ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν. LV. καὶ τὰ μὲν
 “ παλαιὰ καὶ μέγιστα τοιοῦτοι ἤξιώσαμεν
 “ εἶναι, πολέμιοι δὲ ἐγενόμεθα ὕστερον. ὑμεῖς 2
 “ δὲ αἵτιοι· δεομένων γὰρ ξυμμαχίας ὅτε Θη-
 “ βαῖοι ἡμᾶς ἐβιάσαντο, ὑμεῖς ἀπεώσασθε καὶ
 “ πρὸς Ἀθηναίους ἐκελεύετε τραπέσθαι ὡς
 “ ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν ἀποικούντων.
 “ ἐν μέντοι τῇ πολέμῳ οὐδὲν ἐκπρεπέστερον 3
 “ ὑπὸ ἡμῶν οὔτε ἐπάθετε οὔτε ἐμελλήσατε.
 “ εἰ δ' ἀποστήναι Ἀθηναίων οὐκ ἠθελήσαμεν 4
 15 “ ὑμῶν κελευσάντων, οὐκ ἠδικοῦμεν· καὶ γὰρ
 “ ἐκεῖνοι ἐβοήθουν ἡμῖν ἐναντία Θηβαίοις ὅτε ὑμεῖς ἀπωκνεῖτε,
 “ καὶ προδοῦναι αὐτοὺς οὐκέτι ἦν καλόν, — ἄλλως τε καὶ οὖς
 “ εὖ παθὼν τις καὶ αὐτὸς δεόμενος προσηγάγετο ξυμμαχούς
 “ καὶ πολιτείας μετέλαβεν, — ἵέναι δὲ ἐς τὰ παραγγελλόμενα

1. περὶ b.

2. περ] om. c.

3. ἐς] ἐπ' G.L.O.P.

8. γὰρ] δι' A.B.F.

10. ἐς] om. C.

12. μέντοι οὖν τῇ c.

ἐκπρεπέστερον O.

14. ἐβλήσαμεν K.

15. ἀδικοῦμεν b.d.

2. φόβος—τῶν Εἰλώτων] “The alarm of the Helots, who revolted and ‘settled at Ithome.’ Such is, I think, the true construction, and therefore I have followed Poppo in striking out the comma after Σπαρτῆν. Compare Poppo, Prolegom. I. p. 299. Μετὰ τὸν σεισμόν. Compare I. 101, 2.

3. σεισμόν] Olymp. LXXVII. 4. vid. Diod. p. 274. c. Wlass.

4. ἡμῶν αὐτῶν] “Our own citizens, ‘and not a force of subjects or allies, ‘such as your expeditions mostly consist of.’ Compare the note on II. 39, 4. ἡμῶν αὐτῶν ἐπίπεμψιν.

8. δεομένων γὰρ ξυμμαχίας] Compare Herodot. VI. 108, 1—4.

19. πολιτείας μετέλαβεν] This is to

be understood of the private rights of citizenship, such as the Cærites and other people connected with Rome by what the Greeks called *ισοπολιτεία* (see Niebuhr, vol. II. p. 49. Eng. transl.) enjoyed in the early times of the Roman commonwealth: including the *Jus conubii*, or of intermarriage, and the *Jus commercii*, or of purchasing and inheriting land in Attica, but not conferring the public rights of voting in the assembly, or of eligibility to offices of state. And this imperfect citizenship appears to have been called at Athens “the rights or freedom of Platæans,” as at Rome it was called “*Jus Cæritum*,” or “inter Cærites *referri*.” Thus the slaves who fought at Salamis

- 5 “εἰκὸς ἦν προθύμως. ἃ δὲ ἑκάτεροι ἐξηγεῖσθε τοῖς ξυμμά-
 “χοις, οὐχ οἱ ἐπόμενοι αἴτιοι εἴ τι μὴ καλῶς ἐδράτε, ἀλλ’ οἱ
 “ἄγοντες ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα. LVI. Θηβαῖοι δὲ
 “πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν, τὸ δὲ
 “τελευταῖον αὐτοὶ ξύνιστε δι’ ἅπερ καὶ τάδε 5
 “πάσχομεν. πόλιν γὰρ αὐτοὺς τὴν ἡμετέραν
 “καταλαμβάνοντας ἐν σπονδαῖς καὶ προσέτι
 “ἱερομηνία ὀρθῶς ἐτιμωρησάμεθα κατὰ τὸν
 “πᾶσι νόμον καθεστῶτα τὸν ἐπιόντα πολέμον
 “ὅσιον εἶναι ἀμύνεσθαι· καὶ νῦν οὐκ ἂν εἰ- 10
 3 “κότως δι’ αὐτοὺς βλαπτοίμεθα. εἰ γὰρ τῷ
 “αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολε-
 “μίῳ τὸ δίκαιον λήψεσθε, τοῦ μὲν ὀρθοῦ
 “φανεῖσθε οὐκ ἀληθεῖς κριταὶ ὄντες, τὸ δὲ
 4 “ξυμφέρον μᾶλλον θεραπεύοντες. καίτοι εἰ 15
 “νῦν ὑμῖν ὠφέλιμοι δοκοῦσιν εἶναι, πολὺ καὶ
 “ἡμεῖς καὶ οἱ ἄλλοι Ἕλληνες μᾶλλον τότε
 5 “ὅτε ἐν μείζονι κινδύνῳ ἦτε. νῦν μὲν γὰρ ἐτέροις ὑμεῖς

1. συμμάχοις E. 2. τι μὴ] μή τι M.b. τε μὴ g. 4. ἡμᾶς] om. I. 8. ὀρθῶς
 ἐτιμωρησάμεθα A.B.E.F.G.H.M.N.V.b.g.h. Poppo. Goell. Bekk. vulgo ὀρθῶς τε
 ἐτιμωρησάμεθα. 12. τε] om. C.c.e. 14. φανεῖσθαι E. ὄντες] εἶναι V.
 17. ο] om. M.P.Q.g.

were, according to Hellanicus, made Platæans; that is, were freed, and enjoyed the private rights of citizens, but not the political ones. See the Scholiast on Aristophanes, *Frogs*, 706. The political and religious rights of citizenship, except only eligibility to the office of archon, and to certain priesthoods hereditary in particular families, were conferred on the surviving Platæans immediately after the tragical fate of those whose trial Thucydides is here describing. See the Pseudo Demosthenes against Neæra, pag. 1380. ed. Reiske.

8. ἱερομηνία] “A holy time of the “moon or month.” The term is applied sometimes to a whole month, as

V. 54, 2. if it were occupied either entirely or mostly with the celebration of religious holidays; and sometimes to particular days in the month. See the Scholiast on Pindar, *Nemean Odes*, III. 4. ἱερομηνία δὲ λέγονται αἱ ἐν τῷ μηνὶ ἱερὰὶ ἡμέραι, οἷα διήσποτε θεοῖς ἀνιμῆναι. See also Duker’s note on Thucyd. V. 54, 2.

9. τὸν ἐπιόντα πολέμον ὅσιον κ. τ. λ.] Compare VII. 68, 1.

11. τῷ αὐτίκα χρησίμῳ ὑμῶν τε κ. τ. λ.] That is, τῷ τε αὐτίκα χρησίμῳ ὑμῶν καὶ ἐκείνων πολέμῳ, for the τε is again transposed, as in I. 49, 6. οἱ Κορίνθιοι ἡσπῶντό τε, where see the note. See other instances quoted by Poppo, *Prolegom.* I. p. 300.

“ ἐπέρχεσθε δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δου-
 “ λείαν ἐπέφερεν ὁ βάρβαρος, οἶδε μετ’ αὐτοῦ ἦσαν. καὶ ὁ
 “ δίκαιον ἡμῶν τῆς νῦν ἀμαρτίας, εἰ ἄρα ἡμάρτηται, ἀντι-
 “ θεῖναι τὴν τότε προθυμίαν· καὶ μείζω τε πρὸς ἐλάσσω
 5 “ εὐρήσετε, καὶ ἐν καιροῖς οἷς σπάνιον ἦν τῶν Ἑλλήνων
 “ τινὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι, ἐπηρνούτο
 “ τε μᾶλλον οἱ μὴ τὰ ξύμφορα πρὸς τὴν ἔφοδον αὐτοῖς
 “ ἀσφαλεῖα πράσσοντες, ἐθέλοντες δὲ τολμᾶν μετὰ κινδύνων
 “ τὰ βέλτιστα. ὧν ἡμεῖς γενόμενοι καὶ τιμηθέντες ἐς τὰ γ

1. ὑπέρχεσθε P. 3. ἡμάρτηται ἀντιθεῖναι A. B. E. F. H. K. M. N. V. c. f. g. h. i.
 Haack. Poppo. Goell. Bekk. G. et vulgo ἡμάρτηται τι ἀντιθεῖναι. 5. τινὰ ἀρετὴν
 τῶν Ἑλλήνων c. f. 6. τῷ τοῦ Ξέρξου c. 7. μάλιστα L. O. P. αὐτοῖς Bekk.
 ed. 1832. vulgo αὐτοῖς. 8. ἀσφαλεία E. 9. βέλτιστα] μέγιστα c.

5. ἐν καιροῖς οἷς σπάνιον κ. τ. λ.] The order is, σπάνιον ἦν τῶν Ἑλλήνων τινὰ ἀντιτάξασθαι ἀρετὴν τῇ Ξέρξου δυνάμει. In what follows there is an antithesis between the several words of the two clauses: τὰ ξύμφορα—τὰ βέλτιστα. ἀσφαλεῖα—μετὰ κινδύνων. πράσσοντες (i. e. “practising,” in the old sense of the word, equivalent to “intriguing,” “manœuvring.” See note on I. 56. 2.)—ἐθέλοντες τολμᾶν. The dative case ἀσφαλεῖα seems to me to correspond to δι’ ἀσφαλείας, I. 17, i. e. “without exposing themselves to hazard, in security,” as opposed to μετὰ κινδύνων. others interpret it “for their safety,” as if it were ἐς ἀσφαλείαν. The first sense would exactly correspond to the words, III. 82, 7. ἀσφαλεῖα δὲ τὸ ἐπιβουλεύσασθαι, if we may read there the dative instead of the nominative, with Haack and Poppo. There is also a difficulty about αὐτοῖς or αὐτοῖς, which does not seem to me to follow naturally after ἔφοδον, as Göller understands it, “the attack made upon them.” I am rather inclined to take it with τὰ ξύμφορα, as Göller now does, in part at least, in his second edition, “what was for their own interest with respect to the invasion.”

9. ὧν ἡμεῖς γενόμενοι κ. τ. λ.] “This better part was ours also, and highly were we honoured for it; yet now we fear lest the very same conduct should be our ruin, because we have again preferred our honour, which bound

“ us fast to Athens, to our interest, “ which tempted us to join you. And “ yet the same estimate should ever be “ made of the same principles; and we “ should hold it as our real interest to “ retain an ever enduring sense of the “ services of brave and faithful allies, “ while we take care of whatever our “ immediate advantage may seem to “ call for.” Such I believe to be the sense of this most obscurely expressed passage, nor do I think it necessary to adopt Heilman’s ingenious conjecture ἔχουσι, the dative plural of the participle, instead of ἔχουσι. In the words τὸ παραντίκα ὠφέλιμον there is a manifest allusion to τῷ αὐτίκα χρησίμῳ ὑμῶν in the earlier part of the chapter. The meaning is, that whereas the Lacedæmonians were sacrificing every thing to their present interest, they ought to admit other considerations; and while they took care of their present advantage, they should not neglect those eternal principles of honour and gratitude which were in the long run the true interest of every body. ἔχουσι, no doubt, would be far neater, but the same meaning is, I think, deducible from the text as it now stands. Τὸ παραντίκα πον ἡμῖν ὠφέλιμον seems to signify, “that which on any occasion “ may be our immediate interest;” the particle πον expressing a sort of doubt, whether there could be an immediate interest opposed to the laws of duty.

PLATÆA. A. C. 457. Olymp. 88. 2.

- “πρῶτα νῦν ἐπὶ τοῖς αὐτοῖς δέδιμεν μὴ διαφθαρῶμεν, Ἀθη-
 8 “ναίους ἐλόμενοι δικαίως μᾶλλον ἢ ὑμᾶς κερδαλέως. καίτοι
 “χρὴ ταῦτ’ ἀπερὶ τῶν αὐτῶν ὁμοίως φαίνεσθαι γινώσκον-
 “τας, καὶ τὸ ξυμφέρουν μὴ ἄλλο τι νομίσαι ἢ τῶν ξυμ-
 “μάχων τοῖς ἀγαθοῖς ὅταν αἰεὶ βέβαιον τὴν χάριν τῆς ἀρετῆς
 “ἔχωσι καὶ τὸ παραντίκα που ἡμῖν ἀφέλμιον καθιστῆται.
 “LVII. προσκέψασθέ τε ὅτι νῦν μὲν παράδειγμα τοῖς
 “πολλοῖς τῶν Ἑλλήνων ἀνδραγαθίας νομίζεσθε· εἰ δὲ περὶ
 “ἡμῶν γνῶσεσθε μὴ τὰ εἰκότα (οὐ γὰρ ἀφανῆ
 “κρινεῖτε τὴν δίκην τήνδε, ἐπαινούμενοι δὲ 10
 “περὶ οὐδ’ ἡμῶν μεμπτῶν,) ὁρᾶτε ὅπως μὴ
 “οὐκ ἀποδέξωνται ἀνδρῶν ἀγαθῶν πέρι αὐ-
 “τοὺς ἀμείνους ὄντας ἀπρεπές τι ἐπιγνώναι,
 “οὐδὲ πρὸς ἱεροῖς τοῖς κοινοῖς σκῦλα ἀπὸ
 2 “ἡμῶν τῶν εὐεργετῶν τῆς Ἑλλάδος ἀνατεθῆναι. δεινὸν δὲ 15
 “δόξει εἶναι Πλάταιαν Λακεδαιμονίους πορθῆσαι, καὶ τοὺς
 “μὲν πατέρας ἀναγράψαι ἐς τὸν τρίποδα τὸν ἐν Δελφοῖς δι’
 “ἀρετὴν τὴν πόλιν, ὑμᾶς δὲ καὶ ἐκ παντὸς τοῦ Ἑλληνικοῦ
 3 “πανουκισίᾳ διὰ Θηβαίους ἐξαλεῖψαι. ἐς τοῦτο γὰρ δὴ
 “ξυμφορᾶς προκεχωρήκαμεν, οὔτινες Μήδων τε κρατησάντων 20

3. ὁμοίους f. 6. ὑμῖν A.B.C.E.V.d.e.f.g.h. Bekk. ed. 1832. καθίσταται
 I.K.L.M.O.V. καθίσταται P.Q. καθίστατε d. 7. τε] om. B.O. 9. οὐ γὰρ]
 οὐκ K. ἀφανεί d.i. 11. περὶ] παρὰ g. 12. ἀποδέξωνται C. 13. αὐτοῖς
 post ὄντας habet V. 14. πρὸς τοῖς ἱεροῖς g. 16. δέξει C. 18. ἀρετῆς L.P.
 καὶ] om. K. τοῦ] om. e. 19. πανουκισίᾳ E.G.I.L.N.O.Q.

16. Λακεδαιμονίους—Θηβαίους] The names of nations are sometimes used in Greek without the article, when they are intended to convey the notion of some well known points in the national character, rather than the mere inhabitants of such a country. Thus Λακεδαιμονίους means, “you who are ‘Lacedæmonians,’” that is, “whose ‘peculiar glory it is to be the perpetual assertors of Grecian liberty.’” (Compare I. 69, i. IV. 85. 86.) Θηβαίους means, “such wretches as the Thebans;”

that is, “notorious traitors to Greece, and “whose land was forfeited for their “treason according to the united sen- “tence of confederate Greece.” Compare Herodot. VII. 132. Xenophos, Hellenic. VII. 3, 20, and 5, 35.

20. οὔτινες Μήδων τε κρατησάντων ἀπωλύμεθα] “Who were going to be “ruined, had the Medes been victo- “rious.” The imperfect tense is here absolutely necessary, and I have not hesitated with Haack and Poppo to follow the Cassel MS. (H.) in restoring

PLATÆA. A. C. 427. Olymp. 82.

“ ἀπωλλύμεθα καὶ νῦν ἐν ὑμῖν τοῖς πρὶν φιλτάτοις Θηβαίων
 “ ἡσσώμεθα, καὶ δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν,
 “ τότε μὲν τὴν πόλιν εἰ μὴ παρέδομεν, λιμῷ διαφθαρήναι,
 “ νῦν δὲ θανάτου κρίνεσθαι. καὶ περιεσώμεθα ἐκ πάντων 4
 5 Πλαταιῆς οἱ παρὰ δύναμιν πρόθυμοι ἐς τοὺς Ἑλλήνας
 “ ἔρημοι καὶ ἀτιμώρητοι· καὶ οὔτε τῶν τότε ξυμμάχων
 “ ὠφελεῖ οὐδεῖς, ὑμεῖς τε, ὧ Λακεδαιμόνιοι, ἡ μόνη ἐλπίς,
 “ δέδιμεν μὴ οὐ βέβαιοι ᾗτε. LVIII. καίτοι ἀξιοῦμέν γε
 “ καὶ θεῶν ἔνεκα τῶν ξυμμαχικῶν ποτὲ γενο-
 “ μένων καὶ τῆς ἀρετῆς τῆς ἐς τοὺς Ἑλλήνας
 “ καμφθῆναι ὑμᾶς, καὶ μεταγνῶναι εἴ τι ὑπὸ
 “ Θηβαίων ἐπείσθητε, τὴν τε δωρεὰν ἀντα-

We became your ene-
 mies only by necessity;
 we are now your sup-
 pliants: and the very
 tombs of your fathers,

“ μένων καὶ τῆς ἀρετῆς τῆς ἐς τοὺς Ἑλλήνας
 “ καμφθῆναι ὑμᾶς, καὶ μεταγνῶναι εἴ τι ὑπὸ
 “ Θηβαίων ἐπείσθητε, τὴν τε δωρεὰν ἀντα-

1. ἀπωλλύμεθα H. et corr. F. Haack. Poppo. et Bekk. in ed. 1832. Vulgo ἀπο-
 λύμεθα. καὶ—ἡσσώμεθα] om. E. 3. λιμῷ δὲ διαφθαρήναι C.e. 4. θανάτου
 κρίνεσθαι B.g.h. Poppo. Goell. Bekk. δίκη uncis inclusit Haack. A.E.F.G. et
 ceteri θανάτου δίκη κρίνεσθαι. περιεσώμεθα K. 6. ἔρημοι Bekk. Poppo. τότε]
 om. L.O. 7. ὠφελεῖται K. 8. δέδιμεν Dionysius, p. 7. 9. ξυμμάχων Q.
 11. καμφθῆναι A.B.E.F.I.c.d.e.g. “et libri tam scripti quam editi ad Duk. usque
 “ collati, quantum scimus, omnes. Γναμφθῆναι ex marg. Stephan. a Wassio jus-
 “ sus recepit Dukerus, servavit Haack. sed jure expulit Bekker.” Poppo.
 κναμφθῆναι C.f. 12. τε] δὲ V.

it. Compare Euripides, Bacchæ, 612.
 τίς μοι φύλαξ ἦν, εἰ σὺ συμφορὰς τύχοις;
 which Elmsley properly translates,
 “ Quis mihi dux futurus erat, si tibi
 “ aliquid mali accidisset?” adding, “ ἦν
 “ enim pro ξυμμελλεν ἔσεσθαι accipiendum
 “ est.” He then quotes Euripid. Heracl.
 462. and Iphigen. Aul. 1405. to which
 may be added Thucyd. VIII. 86, 4. ἐν
 φ σαφέστατα Ἰωνίαν εἶχον οἱ πολέμοι.
 and Herodotus, VII. 220, 2. μένοντι δὲ
 αὐτοῦ κλέος μέγα ελείπετο, καὶ ἡ Σπάρτης
 εὐδαιμονίη οὐκ ἐξηλείφετο.

3. τότε μὲν—λιμῷ διαφθαρήναι] Com-
 pare c. 52, 1—4. and again c. 59, 4. εἰ-
 λύμεθα γὰρ ἂν—λιμῷ τελευτήσαι. I
 should not have thought it necessary to
 make these references, had not Poppo
 strangely imagined that the words re-
 lated to a fancied danger of starvation
 during the Persian invasion, when the
 Plataeans would have been blockaded
 and starved had they not abandoned
 their city. But Gölle truly observes,
 that Thucydides says, εἰ μὴ παρέδομεν

τὴν πόλιν, which the Platæans never did
 to the Persians: and besides, it is truly
 absurd to suppose, that when the Pla-
 tæans say δύο ἀγῶνας τοὺς μεγίστους
 ὑπέστημεν, they mean by one of these
 ἀγῶνες a danger wholly hypothetical,
 which they never had incurred, but
 might possibly under very different cir-
 cumstances have incurred; although,
 as Gölle well observes again, even had
 the Plataeans ever been besieged by the
 Persians, their danger would not have
 been chiefly from famine, for the mul-
 titude of the enemy would probably
 soon have scaled the walls of so small
 a town, destitute as it was of any na-
 tural advantages of situation.

12. τὴν τε δωρεὰν—χάριν] Αὐτοῖς
 means the Thebans. “ Ask back again
 “ of them the gift of our lives, which
 “ we fear you have given to gratify
 “ their vengeance, that they kill not
 “ those whose death will be your shame;
 “ and receive from us an honest grati-
 “ tude, instead of the disgraceful grati-

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- which we duly honour, "παιτῆσαι αὐτοὺς μὴ κτείνειν οὓς μὴ ὑμῶν
of your fathers who fell "πρέπει, σώφρονά τε ἀντὶ αἰσχροῦς κομίσασθαι
and were buried in our "χάριν, καὶ μὴ ἡδονὴν δόντας ἄλλοις κακίαν
land, when Thebes "αὐτοὺς ἀντιλαβεῖν· βραχὺ γὰρ τὸ τὰ ἡμέτερα
fought against them "σώματα διαφθεῖραι, ἐπίπονον δὲ τὴν δύσ-
and against Greece, "κλειαν αὐτοῦ ἀφανίσαι. οὐκ ἐχθροὺς γὰρ
call upon you not to "ἡμᾶς εἰκότως τιμωρήσεσθε, ἀλλ' εὖνους, κατ' ἀνάγκην
abandon them to the "πολεμήσαντας. ὥστε καὶ τῶν σωμάτων ἄδειαν ποιοῦντες
care of Theban traitors. "ὅσια ἂν δικάζοιτε, καὶ προνοοῦντες ὅτι ἐκόντας τε ἐλάβετε
"καὶ χεῖρας προῖσχομένους (ὁ δὲ νόμος τοῖς Ἑλληνσι μὴ 10
"κτείνειν τούτους), ἔτι δὲ καὶ εὐεργέτας γεγεννημένους διὰ
"παντός. ἀποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας,
"οὓς ἀποθανόντας ὑπὸ Μήδων καὶ ταφέντας ἐν τῇ ἡμετέρᾳ
"ἐτιμῶμεν κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς

3. κακίας i. 4. αὐτοῖς N.V. 5. φθεῖραι c.f. 8. ὥστε] ὡς M. 14. κατὰ τὸ ἔτος Q.

"tude which you would purchase from
"them by gratifying their evil pas-
"sions." In the words *δωρεῶν ἀνταπα-
τῆσαι* there is an allusion to what had
been said before, c. 53, 5. *δέδιμεν—μὴ
ἄλλοις χάριν φέροντες*, κ. τ. λ. By *σώ-
φρονα χάριν* is meant the return of fair
and honourable service which an act of
true and honourable kindness claims;
by *αἰσχροῦ χάριν*, that return of base
compliances and serviceable villainy
which is the natural and only recom-
pense of those who make themselves the
tools of their neighbours' crimes.

2. *σώφρονά]* Vid. Euripidem *Androm.*
778. WASS.

10. *νόμος τοῖς Ἑλληνσι]* Vid. Feith. III.
Antiquit. Homerica. p. 68. DUKER.
66, 2. 67, 5, 6. DUKER.

14. *κατὰ ἔτος ἕκαστον]* Hujus annui
sacri totam rationem multis describit
Plutarch. Aristid. p. 608. DUKER.
ἐσθήμασι] The practice of wrapping
a body for burial in a rich and costly
dress, mentioned by Plutarch, Alexander
c. 21. and elsewhere, can have nothing
to do with what is here mentioned as
an annual offering of garments at the
tombs of the dead. I believe that the

clothing was offered in the same super-
stitious feeling which prompted offer-
ings of meat and drink; as if the dead
were cold in their disembodied state,
and still required those reliefs to the
necessities of human nature which they
had needed when alive. And from that
wild story told by Herodotus, V. 92,
28—32, it appears that the clothing
thus offered was not thought to be ser-
viceable to the departed unless it were
burnt: for which reason Periander took
the richest clothing of all the women in
Corinth, and threw it into a pit, and
burnt it as an offering to his wife Me-
lissa, when her spirit had appeared to
him and complained that she was cold
and naked, because the clothing in
which she had been buried was of no
avail to her, as it had not been burnt to
ashes. The confusion of ideas which
blended together the notions of a sur-
viving soul and a dead body, of the
unseen world, and the cold grave in
which the mortal remains are depo-
sited, is described by Burke in a pas-
sage of remarkable beauty, in his
Abridgement of English History, book
I. chap. 2.

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“ ἄλλοις νομίμοις, ὅσα τε ἡ γῆ ἡμῶν ἀνεδίδου ὥραϊα, πάντων
 “ ἀπαρχὰς ἐπιφέρουντες, εὖνοι μὲν ἐκ φιλίας χώρας, ξύμμαχοι
 “ δὲ ὁμαίχοις ποτὲ γενομένοις. ὧν ὑμεῖς τούναντίον ἂν
 “ δράσαίτε μὴ ὀρθῶς γνόντες. σκέψασθε δὲ Πausanias 6
 5 “ μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων ἐν γῇ τε φιλία τιθεῖναι
 “ καὶ παρ’ ἀνδράσι τοιούτοις· ὑμεῖς δὲ εἰ κτενεῖτε ἡμᾶς καὶ
 “ χώραν τὴν Πλαταιίδα Θηβαῖδα ποιήσετε, τί ἄλλο ἢ ἐν
 “ πολεμία τε καὶ παρὰ τοῖς αὐθένταις πατέρας τοὺς ὑμετέρους
 “ καὶ ξυγγενεῖς ἀτίμους γερῶν ὧν νῦν ἴσχουσι καταλείψετε ;
 10 “ πρὸς δὲ καὶ γῆν ἐν ἣ ἡλευθερώθησαν οἱ Ἕλληνες δουλῶ-
 “ σετε, ἱερά τε θεῶν, οἷς εὐξάμενοι Μῆδων ἐκράτησαν ἐρη-
 “ μοῦτε, καὶ θυσίας τὰς πατρίους τῶν ἐσαμένων καὶ κτισάν-
 “ των ἀφαιρήσεσθε. LIX. οὐ πρὸς τῆς ὑμετέρας δόξης, ὃ

By the gods of our common country; by
 15 the pledged oaths of our fathers; by their tombs; and by their departed spirits, we conjure you not to sacrifice us to the rage of the Thebans. To them we never did and never
 20 would have surrendered: and it ill becomes you to abandon
 “ Λακεδαιμόνιοι, τάδε, οὔτε ἐς τὰ κοινὰ τῶν
 “ Ἑλλήνων νόμιμα καὶ ἐς τοὺς προγόνους
 “ ἀμαρτάνειν, οὔτε ἡμᾶς τοὺς εὐεργέτας ἄλλο-
 “ τρίας ἔνεκα ἔχθρας μὴ αὐτοὺς ἀδικηθέντας
 “ διαφθεῖραι, φείσασθαι δὲ καὶ ἐπικλασθῆναι
 “ τῇ γνώμῃ οἰκτῷ σῶφρονι λαβόντας, μὴ
 “ ὧν πεισόμεθα μόνον δεινότητα κατανοοῦν-
 “ τας, ἀλλ’ οἰοί τε ἂν ὄντες πάθοιμεν καὶ

1. νόμοις G.I. ὅσα γε g. 2. ἐπιφέρειν B. σύμμαχοι B.C.E.K.e.h.
 3. δὲ om. F. γεγεννημένοις g. 4. δράσητε I. δράσετε C.e. ὀρθῶς μὴ e.
 δὲ] τε C.e. 6. εἰ κτενεῖτε] ἐκτενεῖτε B. 7. Θηβαῖδα] om. pr. A.B.F. τὴν
 Θηβαῖδα recens A.B. supra πλαταιίδα. 8. τε καὶ] om. K. αὐθένταις] αὐτοένταις
 Cyrrillus Lex. MS. 9. ἔχουσι i. 10. καὶ] om. g. ἡλευθέρωσαν B.h.
 ἐδουλώσατε d.i. 12. ἐσαμένων V.c. Goell. vid. Buttman, Gr. Gr. §. 108.
 Anmerk. 7. ἐσαμένων E. ἐσαμένων Poppo. ἐσαμένων F.I. ἰδρυσάμενων L.O.
 P.i. Vulgo et Bekk. ἐσσαμένων. 13. ἀφαιρεθήσεσθε K. πρὸ A.B.F. 19. ταῖς
 γνώμαις d.i. οἰκτῷ σῶφρονι A.B.C.E.F.G.H.I.M.b.g.h. Poppo. Goell. Bekk.
 Vulgo οἰκτον σῶφρονα. λαβόντες K.c.h. 20. δεινότητα C.L.O.e. κατανο-
 οῦντες A. (correctus C.) E.F.H.I.K.M.V.b.c.d.e.f.g.h.i.

8. αὐθένταις] Consule Nunnesium ad Phrynich. et Valesium ad Harpocratonem. DUKER.
 9. ἀτίμους γερῶν] See Matthiæ, Gr. Gr. §. 317. Jelf, 529, 1.
 19. οἰκτῷ σῶφρονι λαβόντας] That is, φείσασθαι οἰκτῷ, λαβόντας αὐτὸν, literally, “Spare us in pity, having taken “it on us.” Compare Sophocl. Œdip. Colon. 475. οἷός [γε] νεαρᾶς νεοπόκφ μαλλὶ λαβῶν, that is, κράτ’ ἔρεψον μαλλὶ, λαβὼν αὐτό.

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to their vengeance men
who threw themselves
2 upon your faith, and
who have been most
signally zealous in the
cause of our common
country.

- “ὡς ἀστάβητον τὸ τῆς ξυμφορᾶς, ᾧ τινί
“ποτ’ ἂν καὶ ἀναξίῳ ξυμπέσοι. ἡμεῖς τε, ὡς
“πρέπον ἡμῖν καὶ ὡς ἡ χρεία προάγει, αἰτού-
“μεθα ὑμᾶς, θεοὺς τοὺς ὁμοβωμίους καὶ κοι-
“νοὺς τῶν Ἑλλήνων ἐπιβοώμενοι, πείσαις
“τάδε, προφερόμενοι ὄρκους οὓς οἱ πατέρες ὑμῶν ὤμοσαν
“μὴ ἀμνημονεῖν, ἱκέται γιγνόμεθα ὑμῶν τῶν πατρώων
“τάφων, καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας μὴ γενέσθαι
“ὑπὸ Θηβαίοις μηδὲ τοῖς ἐχθίστοις φίλτατοι ὄντες παρα-
3 “δοθῆναι. ἡμέρας τε ἀναμνησόμεν ἐκείνης ἢ τὰ λαμ- 10
“πρότατα μετ’ αὐτῶν πράξαντες νῦν ἐν τῇδε τὰ δεινότατα
4 “κινδυνεύομεν παθεῖν. ὅπερ δὲ ἀναγκαῖον τε καὶ χαλεπώ-
“τατον τοῖς ὧδε ἔχουσιν, λόγου τελευτᾶν, διότι καὶ τοῦ βίου

1. ὁ τινί V. 2. ἀναξίῳ B.C.E.F.G.H.K.g. Haack. Poppo. Goell. Bekk.
A. et ceteri ἀναξίως. συμπεσοί C.E.H.K.g.i. συμπέση Q. ὡς] om. e. 3. πρέ-
πον ἢ ἡμῖν c.f. 6. προσφερόμενοι A.B.E.F.H.I.L.N.O.P.V.d.g.h.i. ὁμοσω
καὶ μὴ L.P. 8. κεκμηῶτας E.i. Poppo. 10. ἀναμνησόμενοι K. 11. μεθ
αὐτῶν A.B.E.F.H.I.g. μεθ ἑαυτῶν K.M.N.V. cum Prisciano, p. 1172. 12. δι’]
om. B.h.

1. ὡς ἀστάβητον τὸ τῆς ξυμφορᾶς] Compare IV. 62, 3. τὸ ἀστάβητον τοῦ μέλλοντος. “How little we can calculate late about misfortune, on whom it may one day light, even without his “deserving it.” Τὸ τῆς ξυμφορᾶς is not exactly synonymous with ἡ ξυμφορὰ, but rather corresponds with the English expression, “the nature of “misfortune,” or “every thing about “misfortune.” Compare II. 87, 3. τὸ τῆς γνώμης. IV. 54, 3. τὰ τῆς ὁμολογίας.

4. θεοὺς τοὺς ὁμοβωμίους] These were properly the gods who were worshipped at one and the same altar, from a supposed congeniality in their nature, or from a relationship subsisting between them. Here then it seems to imply those greater gods Jupiter, Juno, Minerva, Apollo, &c. who, being all supposed to be of the same race, might be made jointly the objects of prayer and sacrifice, whilst the local gods and heroes of particular countries, and still more the gods of other nations, could not be admitted to such an union with

them. Göller however understands it of the gods at whose altars all Greece might jointly sacrifice, such as Olympian Jupiter and Pythian Apollo. The construction of the following words Göller seems to have arranged rightly thus: αἰτούμεθα ὑμᾶς πείσαι τάδε, — αἰτούμεθα ὑμᾶς μὴ ἀμνημονεῖν — ἱκέται γιγνόμεθα καὶ ἐπικαλούμεθα μὴ γενέσθαι, μηδὲ — παραδοθῆναι. With the first αἰτούμεθα ὑμᾶς should be taken the clause with the participle, θεοὺς — ἐπιβοώμενοι, and where it is tacitly repeated before μὴ ἀμνημονεῖν, should be taken the other clause with the participle, προφερόμενοι — ὤμοσαν.

13. λόγου τελευτᾶν] These words are added as the explanation of the relative ὅπερ. Compare IV. 125, 1. ὅπερ φιλεῖ μέγιστα στρατόπεδα, ἀσάφως ἐκπληγεσθαι. and VII. 80, 3. and V. 6, 3. On the genitive λόγου after τελευτᾶν, Poppo rightly explains it as being equivalent in sense to λήγειν or παύεσθαι λόγον. And he compares βίου τελευτᾶν in Xenophon, Cyropæd. VIII. 7, 17. See Poppo, Prolegom. I. p. 122.

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“ὁ κίνδυνος ἐγγὺς μετ’ αὐτοῦ, παυόμενοι λέγομεν ἤδη ὅτι οὐ
 “Θηβαίοις παρέδομεν τὴν πόλιν (εἰλόμεθα γὰρ ἂν πρό γε
 “τούτου τῷ αἰσχίστῳ ὀλέθρῳ λιμῷ τελευτῆσαι,) ὑμῖν δὲ
 “πιστεύσαντες προσήλθομεν. καὶ δίκαιον, εἰ μὴ πείθομεν, 5
 5 “ἐς τὰ αὐτὰ καταστήσαντας τὸν ξυντυχόντα κίνδυνον εἶσαι
 “ἡμᾶς αὐτοὺς ἐλέσθαι. ἐπισκῆπτομέν τε ἅμα μὴ Πλαταιῆς 6
 “ὄντες οἱ προθυμότατοι περὶ τοὺς Ἕλληνας γενόμενοι Θη-
 “βαίοις τοῖς ἡμῖν ἐχθίστοις ἐκ τῶν ὑμετέρων χειρῶν καὶ τῆς
 “ὑμετέρας πίστεως, ἰκέται ὄντες, ὧ Λακεδαιμόνιοι, παραδο-
 10 “θῆναι, γενέσθαι δὲ σωτῆρας ἡμῶν καὶ μὴ τοὺς ἄλλους
 “Ἕλληνας ἐλευθεροῦντας ἡμᾶς διολέσαι.”

LX. Τοιαῦτα μὲν οἱ Πλαταιῆς εἶπον. οἱ δὲ Θηβαῖοι 2
 δέισαντες πρὸς τὸν λόγον αὐτῶν μὴ οἱ Λακεδαιμόνιοι τι
 The Thebans ask to be ἐνδῶσι, παρελθόντες ἔφασαν καὶ αὐτοὶ βού-
 heard in reply.
 15 λεσθαι εἰπεῖν, ἐπειδὴ καὶ ἐκείνοις παρὰ γνώμην
 τὴν αὐτῶν μακρότερος λόγος ἐδόθη τῆς πρὸς τὸ ἐρώτημα
 ἀποκρίσεως. ὥς δ’ ἐκέλευσαν, ἔλεγον τοιαύδε. 3

LXI. “ΤΟΥΣ μὲν λόγους οὐκ ἂν ᾔτησάμεθα εἰπεῖν, εἰ
 “καὶ αὐτοὶ βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο καὶ μὴ ἐπὶ
 20 SPEECH OF THE “ἡμᾶς τραπόμενοι κατηγορίαν ἐποιήσαντο καὶ
 THEBANS. “περὶ αὐτῶν ἔξω τῶν προκειμένων καὶ ἅμα
 We crave, they say, to be heard in answer “οὐδὲ ᾔτημένων πολλὴν τὴν ἀπολογίαν καὶ
 to all the extraneous “ἔπαινον ὧν οὐδεὶς ἐμέμψατο. νῦν δὲ πρὸς 2
 matter which the pri-

1. λέγομεν] om. d.i. 2. ἂν om. V. 5. καταστήσαντες A.B.C.E.F.G.H.I.
 K.V.b.c.d.e.g.h.i. 6. καὶ ἡμᾶς i. πλαταιῆς ὄντας I. 7. οἱ] om. A.B.
 E.F.H.N.V.g.h. 8. τοῖς ἐχθίστοις ἡμῖν V. ὑμῖν A. 9. ἰκέτας ὄντας I.F.
 10. δὲ A.B.C. (prima manu) E.F.H.K.N.Q.V.g. Haack. Poppo. Goell. Bekk. G.
 et vulgo τε. ἄλλους] om. h. 14. προσελθόντες g. 16. τῇ] om. b. αὐτῶν
 Bekk. τῆς] om. A.F.g.h. 21. αὐτῶν H.K.L.N.Q.V.g. Haack. Poppo. αὐτῶν
 Bekk. Goell. et Poppo in ed. 1845. 22. ᾔτημένων C.K.P.c.e.f. Poppo. Goell.
 Bekk. ᾔτιωμένων Q. corr. G. et vulgo ᾔτιασμένων. τῇ] om. d.

3. τῷ αἰσχίστῳ ὀλέθρῳ] Vid. quæ adnotarunt Casaub. ad Dion. Halic. VI. 86. et Cerd. ad Virg. IX. Æn. 340. DUKER.

20. καὶ περὶ αὐτῶν κ. τ. λ.] The construction may be made out by removing the commas both after προκειμένων and

ᾔτιασμένων, so that ᾔτιασμένων should be governed by ἀπολογίαν, “have made a long defence quite away from the question, and of points which were never criminated.”

23. πρὸς μὲν τὰ ἀντειπεῖν δεῖ] For ἀντειπεῖν and ἔλεγχον ποιήσας·θαί, com-

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soners have introduced about their merits and our unworthiness. Our quarrel began with them, because from 3 the very first they have ever shunned to unite themselves with the rest of the Boeotian nation, and called in the Athenians to aid them in resisting our just authority.

“ μὲν τὰ ἀντειπεῖν δεῖ, τῶν δὲ ἑλεγχον ποιή-
 “ σασθαι, ἵνα μήτε ἡ ἡμετέρα αὐτοὺς κακία
 “ ὠφελῇ μήτε ἡ τούτων δόξα, τὸ δ' ἀληθές
 “ περὶ ἀμφοτέρων ἀκούσαντες κρίνητε. ἡμεῖς
 “ δὲ αὐτοῖς διάφοροι ἐγενόμεθα πρῶτον ὅτι 5
 “ ἡμῶν κτισάντων Πλάταιαν ὕστερον τῆς
 “ ἄλλης Βοιωτίας καὶ ἄλλα χωρία μετ' αὐτῆς,
 “ ἃ ξυμμίκτους ἀνθρώπους ἐξελάσαντες ἔσχο-
 “ μεν, οὐκ ἠξίουں οὗτοι, ὥσπερ ἐτάχθη τὸ πρῶτον, ἡγεμο-
 “ νεύεσθαι ὑφ' ἡμῶν, ἔξω δὲ τῶν ἄλλων Βοιωτῶν παραβαί- 10
 “ νοντες τὰ πάτρια, ἐπειδὴ προσηναγκάζοντο, προσεχώρησαν
 “ πρὸς Ἀθηναίους καὶ μετ' αὐτῶν πολλὰ ἡμᾶς ἐβλαπτον,

1. τῶν] τὸν A.B.K.L.
 Haack. Poppo. Goell. Bekk.
 N.V.g.
 om. L.P.i.

5. αὐτοὶ I.d.e.
 A. et ceteri τὸ πρῶτον.
 9. τὸ πρότερον L.O.

πρῶτον B.E.F.G.H.M.N.b.g.
 7. αὐτὴν O.
 8. ἔχομεν
 12. πρὸς τοὺς ἀθηναίους Q.
 καὶ]

pare Aristot. Rhetor. II. 25, 1. ἔστι δὲ
 λῦειν ἢ ἀντισυλλογισάμενον ἢ ἔνστασιν
 ἐνεγκόντα. Ἀντειπεῖν means, “not alto-
 “ gether to deny the statement, but to
 “ make a counter representation which
 “ shall weaken its force.” Ἐλεγχον
 ποιήσασθαι means, “to refute altogether
 “ what the Plataeans have vauntingly
 “ said of their own merits.” For the
 irregular form πρὸς μὲν τὰ, instead of
 πρὸς τὰ μὲν, compare III. 82, 15. ἐπὶ δὲ
 τῷ ἀγῶνι, and VI. 66, 1. παρὰ δὲ τὸ
 κρημνοί.

6. Ὑστερον τῆς ἄλλης Βοιωτίας] The
 Boeotians were driven out of Thessaly
 by the Thessalians, and occupied the
 country of the Cadmeans, which was
 afterwards called Boeotia, about sixty
 years after the Trojan war. Thucyd. I.
 12, 3. It was not till a short time after-
 wards that they occupied Plataea, Or-
 chomenus, and some other places, which
 had at first remained unsubdued; and
 that they drove out from thence the
 mixed people that had hitherto pos-
 sessed them, Hyantians, Thracians, Pe-
 lasgians, and others, who are mentioned
 among the earlier inhabitants of Boe-
 otia. See Strabo, IX. 2, 3.

9. οὐκ ἠξίουں—ἡγεμονεύεσθαι ὑφ' ἡμῶν]

Vid. ad lib. I. cap. 56, 2. DUCKER. The
 term used by the Thebans is ἡγεμονεύ-
 εσθαι, not ἀρχεσθαι. Like the supre-
 macy of Lacedæmon, and of Athens,
 when it was first conferred upon her,
 the authority of Thebes appears to have
 been by no means despotic at this pe-
 riod, for the Boeotarchs or chief ma-
 gistrates of Boeotia, were not chosen
 from Thebes only, but from the other
 Boeotian states, and the command in
 war was held apparently day by day by
 the several Boeotarchs in turn, with no
 particular preference shewn to those of
 Thebes. See Thucyd. IV. 91. 92. And
 the four councils, who were the sove-
 reign power in Boeotia, were composed
 of deputies from the different Boeotian
 states indiscriminately. But a prece-
 dence in rank, when united with supe-
 rior wealth and power, is very apt to
 grow into a real dominion: and after
 the Peloponnesian war the Thebans
 seem to have encroached as largely on
 the liberties of Boeotia as the Athenians
 had done before its commencement on
 the liberties of their formerly indepen-
 dent confederates. See Xenophon, Hel-
 lenic. V. 1, 32, 33.

“ ἀνθ' ὧν καὶ ἀντέπασχον. LXII. ἐπειδὴ δὲ καὶ ὁ βάρ-

“ βαρος ἦλθεν ἐπὶ τὴν Ἑλλάδα, φασὶ μόνου

“ Βοιωτῶν οὐ μηδίσαι, καὶ τούτῳ μάλιστα

“ αὐτοὶ τε ἀγάλλονται καὶ ἡμᾶς λοιδοροῦσιν.

“ ἡμεῖς δὲ μηδίσαι μὲν αὐτοὺς οὐ φαμέν διότι 2

“ οὐδ' Ἀθηναίους, τῇ μέντοι αὐτῇ ιδέα ὕστερον

“ ἰόντων Ἀθηναίων ἐπὶ τοὺς Ἑλληνας μόνους

“ αὐ Βοιωτῶν ἀττικίσαι. καίτοι σκέψασθε ἐν 3

“ οἷφ' εἶδει ἐκάτεροι ἡμῶν τοῦτο ἔπραξαν. ἡμῖν 4

“ μὲν γὰρ ἡ πόλις τότε ἐτύγχανεν οὔτε κατ'

“ ὀλιγαρχίαν ἰσόνομον πολιτεύουσα οὔτε κατὰ

“ δημοκρατίαν· ὅπερ δέ ἐστι νόμοις μὲν καὶ

“ τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτω

“ δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε

“ τὰ πράγματα. καὶ οὗτοι ἰδίας δυνάμεις ἐλ- 5

“ πίσαντες ἔτι μᾶλλον σχήσειν εἰ τὰ τοῦ

“ Μήδου κρατήσῃ, κατέχοντες ἰσχυρὸν τὸ πλη-

“ θος ἐπηγάγοντο αὐτόν· καὶ ἡ ξύμπασα

“ πόλις οὐκ αὐτοκράτωρ οὔσα ἑαυτῆς τοῦτ' ἔπραξεν, οὐδ'

20 “ ἄξιον αὐτῇ ὀνειδίσαι ὧν μὴ μετὰ νόμων ἡμαρτεν. ἐπειδὴ 6

“ γοῦν ὃ τε Μήδος ἀπῆλθε καὶ τοὺς νόμους ἔλαβε, σκέ-

“ ψασθαι χρὴ, Ἀθηναίων ὕστερον ἐπιόντων τὴν τε ἄλλην

“ Ἑλλάδα καὶ τὴν ἡμετέραν χώραν πειρωμένων ὑφ' αὐτοῖς

“ ποιεῖσθαι καὶ κατὰ στάσιν ἤδη ἐχόντων αὐτῆς τὰ πολλὰ,

4. τε] om. e. 5. οὐ φαμέν Bekk. 7. ἰόντων ἀθηναίων A.B.C.E.F.G.H.K.L.
O.P.V.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri ἀθηναίων ἰόντων. 8. αὐ]
ἀν g. 10. μὲν] om. f.g. 12. δέ] om. g. νόμος μὲν C. 17. Μήδου]
δήμου O.P. 22. ἐπιόντων] εἰπόντων A.B.E.F.h. 23. ὑφ' αὐτῆς d.i. 24. αὐ-
τοῖς P. om. Q.

10. κατ' ὀλιγαρχίαν ἰσόνομον κ. τ. λ.]
The term ἰσόνομος relates to the equality of all the citizens with one another, as far as related to their private disputes and private injuries; whereas under the worst form of oligarchy,

which was called δυναστεία, those who were possessed of political power were also above the law in all private matters, and could oppress their fellow-citizens at their pleasure. See Aristotle, Politics, IV. 5, 2.

PLATÆA. A.C. 427. Olymp. 88. 2.

- “ εἰ μαχόμενοι ἐν Κορωνείᾳ καὶ νικήσαντες αὐτοὺς ἤλευθε-
 “ ρώσαμεν τὴν Βοιωτίαν καὶ τοὺς ἄλλους νῦν προθύμως
 “ ξυνελευθεροῦμεν, ἵππους τε παρέχοντες καὶ παρασκευὴν
 7 “ ὅσῃν οὐκ ἄλλοι τῶν ξυμμάχων. καὶ τὰ μὲν ἐς τὸν
 “ μηδισμὸν τοσαῦτα ἀπολογούμεθα· LXIII. ὥς δὲ ὑμεῖς·
 But for you, Plataeans, “ μᾶλλον τε ἠδικήκατε τοὺς Ἕλληνας καὶ
 who tax us with trea- “ ἀξιώτεροί ἐστε πάσης ζημίας, πειρασόμεθα
 son, how far worse “ ἀποφαίνειν. ἐγένεσθε ἐπὶ τῇ ἡμετέρᾳ τιμω-
 8 traitors are you! fol- “ ρία, ὥς φατέ, Ἀθηναίων ξύμμαχοι καὶ πο-
 lowing the Athenians “ λῖται. οὐκοῦν χρὴν τὰ πρὸς ἡμᾶς μόνον
 so gladly in all their “ ὑμᾶς ἐπάγεσθαι αὐτοὺς καὶ μὴ ξυνεπιέναι
 ambitious attacks upon “ μετ’ αὐτῶν ἄλλοις, ὑπάρχον γε ὑμῖν, εἴ τι
 3 Greece, when you “ καὶ ἄκοντες προσήγεσθε ὑπ’ Ἀθηναίων, τῆς τῶν Λακεδαι-
 might have joined “ μονίων τῶνδε ἤδη ἐπὶ τῷ Μήδῳ ξυμμαχίας γεγεννημένης,
 with Lacedæmon in “ ἦν αὐτοὶ μάλιστα προβάλλεσθε· ἱκανή γε ἦν ἡμᾶς τε ὑμῶν 15
 resisting them. “ ἀποτρέπειν, καὶ τὸ μέγιστον, ἀδεῶς παρέχειν βουλευέσθαι.
 4 “ ἀλλ’ ἐκόντες καὶ οὐ βιαζόμενοι ἔτι εἴλεσθε μᾶλλον τὰ
 5 “ Ἀθηναίων. καὶ λέγετε ὥς αἰσχρὸν ἦν προδοῦναι τοὺς

1. κορωνείᾳ E. ἤλευθέρωσαν μὲν C. 3. ἐξελευθεροῦμεν e. 4. ἄλλῃ C.
 6. ἠδικήσατε G.L.O.P.d.i. 10. χρὴ Q. χρὴ V. 11. ἐπάγεσθαι G.O. Porpo.
 Goell. et Bekk. A.B.E.F. et vulgo ὑπάγεσθαι. 12. ὑπάρχον γε G.I. Porpo.
 Haack. Bekk. ὑπάρχοντες E. A.B.F. et vulgo ὑπάρχον τε. 13. καὶ] om. L.
 14. ξυμμαχίας] ξυγγεσίας L.O.P. 15. προβάλλεσθε μάλιστα c.f. γε] γὰρ K.
 ἀποτρέπειν ὑμῶν c. 16. βούλεσθαι e. 17. τὰ] τε d.i. τ’ e. 18. ἀθηναίων
 A.B.C.E.F.G.H.K.L.N.O.P.Q.V.d.e.f.g.h. Haack. Porpo. Goell. Bekk. Vulgo
 τῶν ἀθηναίων.

1. ἐν Κορωνείᾳ] Lib. I. cap. 113. 3.
 DUKER.

7. ἀξιώτεροί ἐστε πάσης ζημίας]
 “ More worthy of all punishment than
 “ we whom you affect to call traitors
 “ to Greece.” It should be remem-
 bered that the Thebans many years
 after this period were still reproached
 with their conduct during the Persian
 invasion, and were still said to be liable
 to the sentence then passed by the con-
 federate Greeks against all those states
 that should join the barbarians, that
 their lands should be forfeited to Apol-
 lo, and that the tithe of the produce
 should be regularly paid to him, as an

acknowledgment that the property of
 the soil was his. See Herodotus, VII.
 132. Xenophon, Hellenics, VI. 3. 20.
 and 5, 35.

8. τῇ ἡμετέρᾳ τιμωρίᾳ] “ Vengeance
 “ against us.” Compare I. 69, 9. αἱ ὑμέ-
 τεραι ἐλπίδες. I. 77, 7. τὸ ἡμέτερον δέος.
 11. ἐπάγεσθαι αὐτοὺς] “ You ought
 “ then to have called them in to aid
 “ you only against us.” Ἐπάγεσθαι,
 although the reading of only one or
 two MSS., has yet been properly
 adopted in this passage by all the re-
 cent editors.

12. ὑπάρχον γε ὑμῖν] i. e. τὸ μὴ ξυν-
 πίνειν.

- “ εὐεργέτας· πολὺ δέ γε αἰσχίον καὶ ἀδικώτερον τοὺς πάντας
 “ Ἑλληνας καταπροδοῦναι, οἷς ξυνωμόσατε, ἢ Ἀθηναίους
 “ μόνους, τοὺς μὲν καταδουλομένους τὴν Ἑλλάδα, τοὺς δὲ
 “ ἐλευθεροῦντας. καὶ οὐκ ἴσῃν αὐτοῖς τὴν χάριν ἀνταπέδοτε, 6
 5 “ οὐδὲ αἰσχύνῃς ἀπηλλαγμένην. ὑμεῖς μὲν γὰρ ἀδικούμενοι
 “ αὐτοὺς, ὡς φατὲ, ἐπηγάγεσθε, τοῖς δὲ ἀδικούσιν ἄλλους
 “ ξυнерγοὶ κατέστητε. καίτοι τὰς ὁμοίας χάριτας μὴ ἀντιδι- 8
 “ δόναί αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνης μὲν ὀφειλη-
 “ θείσας, ἐς ἀδικίαν δὲ ἀποδιδόμενας. LXIV. δῆλόν τε
 10 “ ἐποίησατε οὐδὲ τότε τῶν Ἑλλήνων ἕνεκα
 “ μόνου οὐ μὴδίσαντες, ἀλλ’ ὅτι οὐδ’ Ἀθηναῖοι,
 “ ὑμεῖς δὲ τοῖς μὲν ταῦτα βουλόμενοι ποιεῖν
 “ τοῖς δὲ τάναντία. καὶ νῦν ἀξιούτε, ἀφ’ ὧν δι’ α
 “ ἑτέρους ἐγένεσθε ἀγαθοί, ἀπὸ τούτων ὥφε-
 15 “ λείσθαι. ἀλλ’ οὐκ εἰκὸς, ὥσπερ δὲ Ἀθηναίους εἴλεσθε, 3
 “ τούτοις ξυναγωνίζεσθε, καὶ μὴ προφέρετε τὴν τότε γενο-
 “ μένην ξυνωμοσίαν, ὡς χρὴ ἀπ’ αὐτῆς νῦν σώζεσθαι.
 “ ἀπελείπετε γὰρ αὐτὴν καὶ παραβάντες ξυγκατεδουλοῦσθε 4
 “ μᾶλλον Αἰγινήτας καὶ ἄλλους τινὰς τῶν ξυνωμοσάντων ἢ

1. γε] om. a.

στίτη K.

13. ἀφ’] καθ’ d.

ξυνωμοσίαν V.

et ceteri ἀπελείπετε.

ἄλλους ἀθηναίους τινὰς K.

5. μὲν] om. Q.

ἀνταποδιδόναί οὐκ αἰσχρὸν d.

15. δέ] οὐδὲ K.N.

18. ἀπελείπετε A.B.G.L.O.Q.d.e.h.i.

ξυγκατεδουλοῦσθε K.d.

αὐτοὺς ἀδικούμενοι Q.

h.

ἀθηναίους h.

17. ξυνωμοσίαν d.

19. μᾶλλον] om G.L.O.P.

7. καθέ-

12. ἡμεῖς B.E.F.Q.g.h.

modo id facere

“ possit sine injuria.”

(τὰς ὁμοίας χά-

ρετας.) But if it can only be returned

“ cum injuria,”

(ἐς ἀδικίαν ἀποδιδόμενας)

then the not returning it (μὴ ἀντιδι-

δόναι) is allowable in a good man. (οὐκ

αἰσχρὸν.)

12. ὑμεῖς δὲ τοῖς μὲν κ. τ. λ.] The verb

to ὑμεῖς is οὐκ ἐμῆδισατε, which must

be repeated from οὐ μὴδίσαντες.

7. καίτοι τὰς ὁμοίας χάριτας κ. τ. λ.]
 Μὴ ἀντιδιδόναι must be repeated in
 both clauses of the sentence. Αἰσχρὸν
 μᾶλλον has the same sense as αἰσχίον,
 II. 40, 2. “this rather is disgraceful,
 “and not,” &c. The sense is as fol-
 “lows: When men call ingratitude a
 “crime, they mean by ingratitude the
 “not returning an honourable kindness
 “when it can be done honourably:
 “they do not mean to blame him who
 “does not return a kindness, however
 “justly due, when he cannot return

“it without a crime.” So Cicero, De
 Officiis, I. 15. “Non reddere benefi-
 “cium (μὴ ἀντιδιδόναι χάριν) viro bono
 “non licet (αἰσχρὸν), modo id facere
 “possit sine injuria.” (τὰς ὁμοίας χά-
 “ρετας.) But if it can only be returned
 “cum injuria,” (ἐς ἀδικίαν ἀποδιδόμενας)
 then the not returning it (μὴ ἀντιδι-
 δόναι) is allowable in a good man. (οὐκ
 αἰσχρὸν.)

12. ὑμεῖς δὲ τοῖς μὲν κ. τ. λ.] The verb
 to ὑμεῖς is οὐκ ἐμῆδισατε, which must
 be repeated from οὐ μὴδίσαντες.

PLATÆA. A. C. 437. Olymp. 88. 2.

- “ διεκωλύετε, καὶ ταῦτα οὐτε ἄκοντες ἔχοντές τε τοὺς νόμους
 5 “ οὐσπερ μέχρι τοῦ δεῦρο, καὶ οὐδενὸς ὑμᾶς βιασασμένου
 “ ὥσπερ ἡμᾶς. τὴν τελευταίαν τε πρὶν περιτειχίσσθαι
 “ πρόκλησιν ἐς ἡσυχίαν ὑμῶν, ὥστε μηδετέροις ἀμύνειν, οὐκ
 6 “ ἐδέχεσθε. τίνες ἂν †οὖν† ὑμῶν δικαιοτέρον πᾶσι τοῖς 5
 “ Ἕλλησι μισοῖντο, οἵτινες ἐπὶ τῷ ἐκείνων κακῷ ἀνδραγαθίαν
 “ προὔθεσθε; καὶ ἃ μὲν ποτε χρηστοὶ ἐγένεσθε, ὡς φατέ, οὐ
 “ προσήκοντα νῦν ἐπεδείξατε, ἃ δὲ ἡ φύσις αἰεὶ ἐβούλετο,
 “ ἐξηλέγχθη ἐς τὸ ἀληθές· μετὰ γὰρ Ἀθηναίων ἄδικον ὁδὸν
 7 “ ἰόντων ἐχωρήσατε. τὰ μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον 10
 “ μηδισμόν καὶ τὸν ὑμέτερον ἐκούσιον ἀττικισμόν τοιαῦτα
 “ ἀποφαίνομεν. LXV. ἃ δὲ τελευταία φατε ἀδικηθῆναι
 And for our late attempt to enter your city, we were invited “ (παρὰ νόμους γὰρ ἐλθεῖν ἡμᾶς ἐν σπονδαῖς
 by some of your best “ καὶ ἱερομηνίαις ἐπὶ τὴν ὑμέτεραν πόλιν), οὐ
 and noblest citizens, “ νομίζομεν οὐδ’ ἐν τούτοις ὑμῶν μᾶλλον 15
 2 who wished to unite “ ἀμαρτεῖν. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε

1. σχόντες g. δὲ E. 4. ἡμῶν B.C.F.G.H.P.d.e.g.h.i. 5. ἂν οὖν ὑμῶν E.G.
 ἂν ὑμῶν A.B.F.H.L.N.P.V.g.h. Bekk. Goell. δικαιοτέροις N.e. 6. κείνων G.
 7. προὔθ. Bekk. 8. ἐδείξατε Q. ἐβουλεύετο K. 10. οὖν] om. L.O.P.
 τε] om. V.d. 11. καὶ—ἀττικισμόν] om. H.g. in margine habet F. ἐκούσιον]
 ἀκούσιον A. 15. μᾶλλον ὑμῶν F.H.Q.V.g. 16. ἀμαρτεῖν A.B.E.F.G.H.
 I.L.O.P.V.d.e.g.h.i. Haack. Poppe. Goell. Bekk. ceteri ἀμαρτάνειν.

1. οὐτε ἄκοντες ἔχοντές τε τοὺς νόμους] Compare II. 29, 5. οὐτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεὺς τε πρῶτος—ἐγένετο. and for the meaning, compare what the Thebans had said, c. 62, 4, 5. of their being subject to a despotic oligarchy when they joined the Persians.

6. ἐπὶ τῷ ἐκείνων κακῷ κ.τ.λ.] “Who exhibited good deeds for their in-
 “jury;” i. e. the merit was not natural and real, but assumed; and it did no good to Greece, but rather harm, inasmuch as it was but a zeal for Athens, and not for the common freedom. Οὐ προσήκοντα means exactly as the Scholiast explains it, “not agreeable to
 “your nature; your recent conduct
 “shows that to do service to Greece

“was something strange and unnatural
 “to you, and could have happened to
 “you only by accident.”

9. ὁδὸν ἰόντων] Pro ἰέναι ὁδὸν eadem metaphora βαδίζειν ὁδὸν dicit Dionys. Halic. XI. 39. ὁ δὲ Ἀπικτιος—διεθρη-
 τήτην ἔγνω βαδίζειν ὁδόν. DUCKER.

14. ἱερομηνίαις] It would seem by this plural form of the word, that the festival during which the Thebans entered, whatever it was, was one of several days’ duration. The plural ἱερομηνίαις occurs in the Scholiast on Pindar, already quoted at c. 56, 2.

16. ἡμεῖς αὐτοὶ] Sponte, non ab optima-
 tibus arcessiti. GOELLER. Ἀδικού-
 μεν, “We are guilty.”

PLATÆA. A. C. 427. Olymp. 88. 2.

you again, if possible, to the common confederacy of Boeotia.

“τὴν πόλιν ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν
 “ἐδρῶμεν ὡς πολέμοιοι, ἀδικοῦμεν” εἰ δὲ
 “ἄνδρες ὑμῶν οἱ πρῶτοι καὶ χρήμασι καὶ γένει, βουλόμενοι
 “τῆς μὲν ἔξω ξυμμαχίας ὑμᾶς παῦσαι ἐς δὲ τὰ κοινὰ τῶν
 5 “πάντων Βοιωτῶν πάτρια καταστήσαι, ἐπεκαλέσαντο ἐκόν-
 “τες, τί ἀδικοῦμεν; οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον
 “τῶν ἐπομένων. ἀλλ’ οὐτ’ ἐκεῖνοι, ὡς ἡμεῖς κρίνομεν, οὐθ’ 3
 “ἡμεῖς· πολίται δὲ ὄντες ὥσπερ ὑμεῖς, καὶ πλείω παραβαλ-
 “λόμενοι, τὸ ἑαυτῶν τεῖχος ἀνοίξαντες καὶ ἐς τὴν αὐτῶν
 10 “πόλιν φιλίως, οὐ πολεμίως κομίσαντες, ἐβούλοντο τοὺς τε
 “ὑμῶν χεῖρους μηκέτι μᾶλλον γενέσθαι τοὺς τε ἀμείνους τὰ

1. τὴν ὑμετέραν πόλιν C.I.L.O.P.d.e. τὴν ἡμετέραν πόλιν Q.i. 2. ἐδρῶμεν]
 ἀδικοῦμεν A.B. et fortasse h. 4. συμμαχίας C. ἐς δὲ] εἴτε K. ἐς B.h.
 8. ὄντες om. G. 9. αὐτῶν] ἑαυτῶν h. αὐτῶν E.H.K.L.N.O.P.V.g. 10. τε]
 μὲν Q. 11. τε] δὲ Q.

6. οἱ γὰρ ἄγοντες κ. τ. λ.] Haack rightly understands this as a sort of ironical parody on what the Platæans had said, c. 55, 5. οὐχ οἱ ἐπόμενοι αἵτιοι —ἀλλ’ οἱ ἄγοντες.

8. πλείω παραβαλλόμενοι] “Having a greater stake in the country.” Compare I. 91, 6. II. 44, 4.

10. τοὺς τε ὑμῶν χεῖρους κ. τ. λ.] After μᾶλλον γενέσθαι, χεῖρους ἢ ἀγαθούς must be repeated; in the same sense as σωφρονιστὰι τῆς γνώμης, a little below: “We wished that the men of ‘bad principles among you should for ‘the future be taught rather to amend ‘their notions;” i. e. should be taught to prefer dependence on Thebes to dependence upon Athens; for in a Theban’s judgment it was a mark of very bad principles to be attached to democracy and to Athens. For the ellipsis, compare II. 13, 1. ὅτι Ἀρχίδαμος μὲν οἱ ξείνος εἶη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, i. e. γένοιτο ξείνος. For the term σωφρονιστὰι ὄντες τῆς γνώμης, compare VI. 87, 3. μήθ’ ὡς σωφρονιστὰι —ἀποτρέπειν πειρᾶσθε, and Xenophon, Hellenica, III. 2, 23. ἴδοξε τοῖς ἑφόροις σωφρονίσαι αὐτούς. “Doing ‘you the kindness of reforming your ‘principles for you, and as for your ‘persons, (or, your outward condition),

“not giving up your city to foreigners, “but bringing it home to a natural “union with men of your own blood “and race.” The genitive τῶν σωμάτων has been variously explained. The Scholiast makes it depend on σωφρονιστὰι; Gölter takes it with ἀλλοτρι-οῦντες, and translates it “ab urbe cives “non abalienantes;” that is, “not banishing the citizens of the opposite “party from their country, but bring- “ing their country home to its natural “connection with the men of its own “race.” I am inclined to think that it was meant to be followed by a substantive, so that σωφρονιστὰι ὄντες τῆς γνώμης should have had a similar clause to answer to it, καὶ τῶν σωμάτων οὐκ ἐξοριστὰι ἀλλ’—οἰκειοῦντες. But as ἐξοριστὰι does not exist, nor was there a word to be found which would express the same notion and at the same time preserve the same construction, so the expression τὴν πόλιν ἀλλοτρι-οῦντες was substituted in its place, and the genitive τῶν σωμάτων was left without any regular construction at all. On Gölter’s construction the order is, I think, faulty; it should rather be, καὶ τὴν πόλιν οὐ τῶν σωμάτων ἀλλοτρι-οῦντες, ἀλλ’—οἰκειοῦντες. Γνώμη and σῶμα are again opposed to each other, I. 70, 6.

“ ἄξια ἔχειν, σωφρονισταὶ ὄντες τῆς γνώμης, καὶ τῶν σω-
 “ μάτων τὴν πόλιν οὐκ ἄλλοτριοῦντες ἀλλ’ ἐς τὴν ξυγγέ-
 “ νειαν οἰκειοῦντες, ἐχθροὺς οὐδενὶ καθιστάντες, ἅπασιν δ’
 “ ὁμοίως ἐνσπόνδους. LXVI. τεκμήριον δὲ ὡς οὐ πολεμίως

We came then in peace, but you treated us as enemies, and the men whom you took prisoners in your city, you afterwards, in violation of your solemn promise, treacherously murdered.
 “ ἐπράσσομεν· οὔτε γὰρ ἡδικήσαμεν οὐδένα, 3
 “ προεῖπομέν τε τὸν βουλάμενον κατὰ τὰ πάν-
 “ των Βοιωτῶν πάτρια πολιτεύειν ἰέναι πρὸς
 “ ἡμᾶς. καὶ ὑμεῖς ἄσμενοι χωρήσαντες καὶ
 “ ξύμβασιν ποιησάμενοι τὸ μὲν πρῶτον ἡσυ-
 “ χάζετε, ὕστερον δὲ κατανοήσαντες ἡμᾶς ὅλι- 10
 “ γους ὄντας, εἰ ἄρα καὶ ἐδοκοῦμέν τι ἀνεπιεικέστερον πρᾶξαι
 “ οὐ μετὰ τοῦ πλήθους ὑμῶν εἰσελθόντες, τὰ μὲν ὁμοῖα οὐκ
 “ ἀνταπέδοτε ἡμῖν, μήτε νεωτερίσαι ἔργῳ λόγοις τε πείσειν
 “ ὥστε ἐξελθεῖν, ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν, οὓς μὲν
 “ ἐν χερσὶν ἀπεκτείνετε, οὐχ ὁμοίως ἀλγοῦμεν (κατὰ νόμον 15
 “ γὰρ δὴ τινα ἔπασχον), οὓς δὲ χεῖρας προῖσχομένους καὶ
 “ ζωγρήσαντες ὑποσχόμενοί τε ἡμῖν ὕστερον μὴ κτενεῖν
 “ παρανόμως διεφθείρατε, πῶς οὐ δεινὰ εἴργασθε ; καὶ ταῦτα
 “ τρεῖς ἀδικίας ἐν ὀλίγῳ πράξαντες, τὴν τε λυθείσαν ὁμολο-
 “ γίαν καὶ τῶν ἀνδρῶν τὸν ὕστερον θάνατον καὶ τὴν περὶ 20
 “ αὐτῶν ἡμῖν μὴ κτείνειν ψευσθεῖσαν ὑπόσχεσιν, ἣν τὰ ἐν

6. τὰ] om. F.M.Q.b.e.

Goell. Bekk. ceteri τῶν πάντων.

(prima manu) K.N.g.h. Haack.

E.F.H.I.K.M.V.b.c.e.f.g.h. Haack.

14. εἰσελθεῖν G.I.

15. ὁμοῖα V.

ὑπόθεσιν A.B.F.H.g. Bekk. Goell.

πάντων A.B.E.F.G.H.L.O.P.c.d.f.g.h. Poppo.

11. τί] τοι g.

12. πλήθους ἡμῶν B.E.F.H.

ἰσελθόντες Bekk.

13. νεωτερίσαι A.B.C.

16. γὰρ] om. d.i.

21. ἡμῖν om. G.

ὑπόσχεσιν E.G. Haack. Poppo et vulgo.

12. οὐ μετὰ τοῦ πλήθους ὑμῶν] This refers to what had been said in the preceding chapter, εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι κ. τ. λ. “Allowing that we seemed to act somewhat uncivilly in “entering your town without the consent of your commons, even though “we were invited by your nobles, still “you more than repaid any wrong that “we might have done you,” &c. The

change of tense, νεωτερίσαι—πείσειν, appears to be parallel to that noticed above in c. 46, 2. παρασκευάσασθαι—παρενεῖσθαι, νεωτερίσαι expressing a thing that was to be done immediately and at once, and πείσειν something that was to be later in point of time, and longer in the continuance of the action.

PLATÆA. A. C. 487. Olymp. 88, 2.

“ τοῖς ἀγροῖς ὑμῖν μὴ ἀδικῶμεν, ὅμως φατέ ἡμᾶς παραγο-
 “ μῆσαι καὶ αὐτοὶ ἀξιούτε μὴ ἀντιδοῦναι δίκην. οὐκ, ἦν γε 3
 “ οὗτοι τὰ ὀρθὰ γιγνώσκωσι· πάντων δὲ αὐτῶν ἔνεκα κολα-
 “ σθήσεσθε. LXVII. καὶ ταῦτα, ὦ Λακεδαιμόνιοι, τούτου

5 Stained then as they “ ἔνεκα ἐπεξήλομεν, καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν
 are with crimes, be “ ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν κατα-
 not softened, Lacedæ- “ γνωσόμενοι, ἡμεῖς δὲ ἔτι ὀσιώτερον τετιμω-
 monians, by their “ ρημένοι, καὶ μὴ παλαιὰς ἀρετὰς, εἴ τις ἄρα
 whinings about their “ καὶ ἐγένετο, ἀκούοντες ἐπικλασθήτε, ὥς χρη
 forlorn condition, and “ τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, τοῖς
 your fathers' tombs. “ δὲ αἰσχρὸν τι δρῶσι διπλασίας ζημίας, ὅτι
 We more justly ap- “ οὐκ ἐκ προσηκόντων ἀμαρτάνουσι, μηδὲ
 10 peal to your feelings to “ ὀλοφυρμῶ καὶ οἰκτῶ ὠφελείσθωσαν, πατέ-
 avenge our country- “ ρων τε τάφους τῶν ὑμετέρων ἐπιβούμενοι
 men whom they trea- “ καὶ τὴν σφετέραν ἐρῆμیان. καὶ γὰρ ἡμεῖς 2
 cherously murdered, “ ἀνταποφαίνομεν πολλῶ δεινότερα παθούσαν
 and those brave men “ τὴν ὑπὸ τούτων ἡλικίαν ἡμῶν διεφθαρμένην,
 who fell at Coronea, “ ὧν πατέρες οἱ μὲν πρὸς ὑμᾶς τὴν Βοιωτίαν
 to deliver Boeotia from “ ἄγοντες ἀπέθανον ἐν Κορωνείᾳ, οἱ δὲ πρεσβύτεαι λελειμ-
 the yoke of Athens. “ μένοι καὶ οἰκίαι ἔρημοι πολλῶ δικαιοτέραν ὑμῶν ἱκετείαν
 Punish these wretches 15 then as they deserve, “ ποιοῦνται τούσδε τιμωρήσασθαι. οἰκτου τε ἀξιώτεροι 3
 and teach them and “ τυγχάνειν οἱ ἀπρεπὲς τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ
 the world that glozing “ δικαίως, ὥσπερ οἶδε, τὰ ἐναντία ἐπίχαρτοι εἶναι. καὶ τὴν 4
 words are but a poor
 substitute for honest
 deeds.

2. οὐκ Bekk. Goell. οὐκ H.N.Q.T. et recenti manu E. Poppo. Vulgo οὐκ.
 5. καὶ ἡμῶν] om. Q. 6. καὶ δικαίως C.K.e. αὐτῶν] τούτων L.O.P.i.
 καταγνώσμενοι E 8. εἴ τις—ἐγένετο A.B.C.E.F.G.H.I.K.L.M.N.O.P.V.b.c.
 e.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo εἴ τινες—ἐγένοντο. 9. ἐπικλασθή-
 ναι e. 11. τι] om. I. 12. ἐξ οὗ προσηκόντων L.O.P. ἐκ τῶν προσηκόντων c.
 14. τε] om. K. 16. ἀποφαίνομεν K. 18. ὧν οἱ πατέρες e. 19. ἄγοντες]
 ἔχοντες F.H.g. κορωνίαι E. πρεσβύτεροι O. 20. ἐρήμοι Bekk. qui ita semper.
 21. τιμωρήσασθε F. δι L.O.Q. 23. οἶδε] οἶδοι e.

11. διπλασίας (ζημίας) “ They ought
 “ to be, not aids to them, but doubled
 “ penalties.” The singular number
 seems required, or rather some verb
 like ἐπιφέρειν rather than εἶναι, for it is
 rather harsh to say that “their virtues
 “ ought to be doubled penalties,” in-

stead of “ought to entail doubled pe-
 “ nalties.” Οὐκ ἐκ προσηκόντων is,
 “ contrary to what we have a right to
 “ expect of them.” Thus Aristotle
 calls it acting κατὰ τὸ προσήκον, if a
 man's actions are ἀξία τῶν προγόνων καὶ
 τῶν προσηγγμένων. Rhetor. I. 9, 31.

PLATÆA. A. C. 427. Olymp. 88. 2.

- “ νῦν ἐρημίαν δι’ ἑαυτοὺς ἔχουσι· τοὺς γὰρ ἀμείνους ξυμ-
 5 “ μάχους ἐκόντες ἀπεώσαντο. παρηγόμησάν τε οὐ προπα-
 “ θόντες ὑφ’ ἡμῶν, μίσει δὲ πλέον ἢ δίκη κρίναντες, καὶ οὐκ
 “ ἀνταποδόντες νῦν τὴν ἴσῃν τιμωρίαν, ἔννομα γὰρ πείσονται,
 “ καὶ οὐχὶ ἐκ μάχης χεῖρας προῖσχύμενοι, ὥσπερ φασίν, ἀλλ’ 5
 6 “ ἀπὸ ξυμβάσεως ἐς δίκην σφᾶς αὐτοὺς παραδόντες. ἀμύ-
 “ νατε οὖν, ὦ Λακεδαιμόνιοι, καὶ τῷ τῶν Ἑλλήνων νόμῳ
 “ ὑπὸ τῶνδε παραβαθέντι, καὶ ἡμῖν ἄνομα παθοῦσιν ἀνταπό-
 “ δοτε χάριν δικαίαν ὧν πρόθυμοι γεγενήμεθα, καὶ μὴ τοῖς
 “ τῶνδε λόγοις περιωσθῶμεν ἐν ὑμῖν, ποιήσατε δὲ τοῖς 10
 “ Ἑλλῃσι παράδειγμα οὐ λόγων τοὺς ἀγῶνας προθήσοντες
 “ ἀλλ’ ἔργων, ὧν ἀγαθῶν μὲν ὄντων βραχεῖα ἢ ἀπαγγελία
 “ ἀρκεῖ, ἀμαρτανομένων δὲ λόγοι ἔπεσι κοσμηθέντες προκα-
 7 “ λύμματα γίνονται. ἀλλ’ ἦν οἱ ἡγεμόνες, ὥσπερ νῦν ὑμεῖς,

2. παρενόμησαν K. 3. δὲ πλέον] τε πλέω g. δίκη κρίναντες] διακρίναντες d.i.
 4. “ ἀνταποδιδόντες malim vel ἂν ἀποδόντες.” BEKK. 5. οὐχὶ] οὐκ G.L.O.P.i.
 περ] om. P. 7. τῷ om. F. 11. τοὺς ἀγῶνας A.B.C.E.F.G.H.L.N.O.P.V.d.e.g.
 Haack. Poppo. Goell. Bekk. Ceteri τούτοις ἀγῶνας. προσθήσοντες V. 12. ἔν] om.
 A.B.E.F.h. ἐπαγγελία L.M.O.P.e. 13. προκαλύμμα e. 14. οἱ] om.
 G.L.O.P.d.e.

4. ἀνταποδόντες] The aorist is used instead of the present or future, because the Thebans considered the satisfaction to have been given to them when the Platæans submitted to take their trial. “In surrendering themselves up to justice they have offered us a most inadequate satisfaction; it will be but the just sentence passed upon traitors to their country, a sentence which they had deserved already, before they committed this additional crime against us; whereas our brave men fell not by any sentence of law, but by the swords of murderers; not marked out by their crimes for just punishment, but innocently dying in the service of their country.”

[Poppo observes that the use of the perfect participle *τετιμωρημένοι* in the beginning of the chapter somewhat confirms the above interpretation. But

Dobree as well as Bekker would alter the present text; and Dobree suggests οὐκ ἂν ἀνταποδόντες.]

14. ἀλλ’ ἦν οἱ ἡγεμόνες—ποιήσῃσθε] This sentence is a curious specimen of confusion. Thucydides means to say, “If all persons in authority were to punish criminals without letting themselves be misled by sophistry and eloquence, in the manner that you will do now, if you sum up the case in brief, and decide upon all these criminals together, then men will be less tempted to trust to fair words as a screen for ill actions.” But instead of this he makes the verb *ποιήσῃσθε* agree with ὑμεῖς, and puts *κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας* just as if it were the general principle recommended, instead of being merely an exemplification of it in this particular case.

PLATÆA. A. C. 427. Olymp. 58. 2.

“ κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμας ποιή-
“ σθηθε, ἡσσόν τις ἐπ’ ἀδίκους ἔργοις λόγους καλοὺς ζη-
“ τήσει.”

LXVIII. Τοιαῦτα δὲ οἱ Θηβαῖοι εἶπον. οἱ δὲ Λακεδαιμό-
5 νιοι δικασταὶ νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἔξειν,
The Lacedæmonians,
accordingly, put all
the Platæans to death,
and give up the city to
the Thebans, who
shortly afterwards raise
it to the ground.
10
εἴ τι ἐν τῷ πολέμῳ ὑπ’ αὐτῶν ἀγαθὸν πεπόν-
θασι, διότι τὸν τε ἄλλον χρόνον ἡξίουεν δῆθεν
αὐτοὺς κατὰ τὰς παλαιὰς Πausανίου μετὰ τὸν
Μῆδον σπονδὰς ἡσυχάζειν, καὶ [ὅτε] ὕστερον
ἂ πρὸ τοῦ περιτειχίζεσθαι προείχοντο αὐτοῖς,

1. διαγνώμας] διὰ γνώμης P. διαγνώμονας I.e. 4. δὲ A.B.C.E.F.H.K.N.
V.e.f.g. Haack. Poppo. Goell. Bekk. G. et vulgo μὲν. Θηβαῖοι] ἀθηναῖοι B.
5. ὀρθῶς] καλῶς c. 6. ἀγαθὸν A.B.C.E.F.G.H.K.L.N.O.P.V.b.d.e.g.h.i.
Haack. Poppo. Goell. Bekk. ἀγαθὸν F. Vulgo ἀγαθὸν τι. 8. καὶ μετὰ L.O.P.
τῶν μῆδων I.e. 9. ὅτε sine uncis Bekk. Poppo. Goell. et vulgo. 10. προεί-
χοντο A.B.C.E.F.G.H.K.N.V.g. Poppo. Goell. παρείχοντο d.e. ceteri προίσχοντο.
Goell. totum locum e conjectura reſinxit. αὐτοὺς Q.

7. διότι] In priore parte hujus παρεμ-
βολῆς respicit haud dubie, quod etiam
Scholiastes monet, ad illa Archidami,
II. 72, 3. ἡσυχίαν ἄγετε, νεμόμενοι τὰ
ὑμέτερα αὐτῶν καὶ ὅστε μὴδέ μεθ’ ἐτέρων
δέχεσθε δὲ ἀμφοτέρους φίλους, ἐπὶ πο-
λέμῳ δὲ, μὴδ’ ἐτίρους. DUKER.

διότι τὸν τε ἄλλον κ. τ. λ.] The
Lacedæmonian judges thought their
question might fairly be put, “because,
“according to them, they before per-
“sisted in requesting them to remain
“neutral, according to the covenant of
“Pausanias, after the Persian invasion;
“and because they had not received
“their late offer, when they made them
“an offer just before the siege to re-
“main neutral, according to those same
“terms before proposed.” All that is
wanted to complete the grammar is to
repeat προείχοντο twice over, ὅτε ὕστε-
ρον προείχοντο ἂ—προείχοντο, as in
VIII. 27, 2. ὅπου γὰρ ἔξεστιν ἐν ὑστέρῳ,
κ. τ. λ. where ἀγωνίσασθαι must be
taken twice over, once after ἐν ὑστέρῳ,
and again in its own place. Compare
also Herodot. I. 91, 5. φ—χρηστηριαζο-
μένῳ εἶπε τὰ εἶπε Λαζίης περὶ ἡμόνου,
οὐδὲ τοῦτο συνέβαλε. The two reasons
assigned are διότι ἡξίουεν, καὶ ὡς οὐκ

ἐδέξαντο. Δῆθεν implies, as usual, that
what follows is not the writer’s own
opinion or belief concerning the case,
but the statement of the party con-
cerned in their own defence; and this
δῆθεν extends to the words below, τῇ
ἑαυτῶν δικαίᾳ βουλήσει, “it was a just
“demand, according to their own pro-
“fessions,” not in reality just. Καὶ
ἐκεῖνα refers to τὰς παλαιὰς Πausανίου
σπονδὰς. In what follows he repeats
the beginning of the sentence over
again in another form, for ἡγούμενοι—
πεπονθέναι is equivalent to νομίζοντες
τὸ ἐπερώτημα—ὀρθῶς ἔξειν, and means,
“thinking that in consequence of their
“just request (being refused), they
“were already released from all former
“covenants with them, and in this
“state had received hurt at their
“hands, they again called them out
“severally,” &c. Being ἔκσπονδοι,
according to Greek notions, they were
placed in a mere state of nature with
regard to them, and then nothing hin-
dered them from putting them to death,
just as they would barbarians if taken
in war, or as they were in the habit
of treating their Greek enemies, as ap-
pears from II. 67, 4. III. 32, 1. All

PLATÆA. A. C. 427. Olymp. 52. 2.

κοινούς εἶναι κατ' ἐκεῖνα, ὥς οὐκ ἐδέξαντο, ἡγούμενοι [τῇ
 ἐαυτῶν δικαίᾳ βουλήσῃ] ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς
 πεπονθέναι, αὐθις τὸ αὐτὸ ἓνα ἕκαστον παραγαγόντες καὶ
 ἐρωτῶντες, εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἀγαθὸν
 ἐν τῇ πολέμῳ δεδρακότες εἰσιν, ὅποτε μὴ φαῖεν, ἀπάγοντες 3
 ἀπέκτεινον, καὶ ἐξαίρετον ἐποίησαντο οὐδένα. διέφθειραν δὲ
 Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίῳ, Ἀθηναίων δὲ
 πέντε καὶ εἴκοσι, οἱ ξυνεπολιορκοῦντο· γυναῖκας δὲ ἡνδρα-
 4 πόδισαν. τὴν δὲ πόλιν ἐνιαυτὸν μὲν τινα Θηβαῖοι Μεγαρέων
 ἀνδράσι κατὰ στάσιν ἐκπεπτωκόσι, καὶ ὅσοι τὰ σφέτερα 10
 φρονούντες Πλαταιῶν περιῆσαν, ἔδοσαν ἐνοικεῖν· ὕστερον
 δὲ καθελόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίῳ
 φκοδόμησαν πρὸς τῇ Ἡραίῳ καταγῶγιον διακοσίῳ ποδῶν

1. τῇ ε. δ. β. sine uncis Bekk. et ceteri.

2. κακῶν P.

3. τὸ αὐτὸ καὶ

ἓνα g. τὸ αὐτὸ ἐν P.

παράγοντες G.H.I.L.O.P.g.i. et corr. F.

6. ἀπέ-

κτειναν V. διέφθειρον C.

10. ἐκπεπτοκόσι V.

12. ἐκ θεμελίῳ O.Q.

13. ἡρώφ K.

that the Spartans considered was, whether they might regard themselves released from that especial covenant which Pausanias had made with the Plataeans after the great battle of Plataea: if they might, then they would put the Plataeans to death as a matter of course, as enemies taken in war, whom it was more convenient to their interest to kill than to dispose of in any other manner.

[After repeatedly considering this passage, I am not satisfied with any interpretation which can be given of it as it now stands. Dobree would strike out *ὥς* before *ἐδέξαντο*; I should also be inclined to change *ὅτε* into *ὅτι* or *διότι*. But the chief difficulty lies in the words *τῇ ἐαυτῶν δικαίᾳ βουλήσῃ*, which seem to me to be utterly unlike the Greek of the age of Thucydides, not only in the novel sense of the word *βουλήσει*, a sense wholly unknown to the Attic writers, but also in their general form and construction. I cannot but suspect either that they are a corruption of some lost reading, or that

they are scholion or gloss, added at a much later period, to explain the reason of the statement *ἡγούμενοι ἔκσπονδοι ἤδη κ. τ. λ.* and that the text of Thucydides ran thus, καὶ ὅτι ὕστερον ἂ πρὸ τοῦ περιτειχίσσθαι προεῖχοντο αὐτοῖς, κοινούς εἶναι κατ' ἐκεῖνα, οὐκ ἐδέξαντο, ἡγούμενοι ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι κ. τ. λ. Perhaps it would be still better to retain *ὥς*, and strike out *ὅτε*.]

13. *ἐκδοδόμησαν—καταγῶγιον*] Because, the town being destroyed, it was necessary to build some place for the reception of those who might come to worship at the temple of Juno.

πρὸς τῇ Ἡραίῳ] De conditu hujus templi vide Plutarchi Aristidem. Hups. Quum urbs per annos circiter XL. in ruinis jacuisset, deinde per pacem Antalcidæ restituta Olymp. XCVIII. rursus anno tertio [immo, "quarto;" vid. Fynes Clinton, Fastos Hellenicos in anno ante Christum 374.] ante pugnam Leuctricam, quæ in annum 2. Olymp. CII. incidit, a Thebanis everea, sed a Philippo post proelium ad Chæroneam,

PLATÆA. A. C. 427. Olymp. 82. 2.

πανταχῇ, κύκλῳ οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει ἔπιπλα, χαλκὸς καὶ σίδηρος, κλῖνας κατασκευάσαντες ἀνέθεσαν τῇ Ἥρᾳ, καὶ νεῶν ἐκατόμποδον λίθινον ὠκοδόμησαν αὐτῇ. τὴν δὲ γῆν δημοσιώσαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο Θηβαῖοι. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λακεδαιμόνιοι οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων ἕνεκα, νομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὠφελίμους ἰοεῖναι. καὶ τὰ μὲν κατὰ Πλάταιαν ἔτει τρίτῳ καὶ ἐνενηκοστῷ ἔπειδ' Ἀθηναίων ξύμμαχοι ἐγένοντο οὕτως ἐτελεύτησεν.

LXIX. Αἱ δὲ τεσσαράκοντα νῆες τῶν Πελοποννησίων αἱ Λεσβίοις βοηθοὶ ἐλθοῦσαι, ὥς τότε φεύγουσαι διὰ τοῦ

1. κύκλῳ] om. g. 2. τοῖς πλαταιῶν L.P. καὶ ἄλλοις L.O.P. 3. ἦν] ἦσαν f. 4. ἐκατόμποδον C.K. ἐκατὸν πεδον f. 5. λίθινον om. G. 6. ἐνέμοντο οἱ Θηβαῖοι K. 7. δ' ἔτι K. 10. ἐνενηκοστῷ G. 11. οὕτως] om. d. ἐτελεύτησεν A.B.C.E.F.G.H.K.V.b.c.d.e.f.g. Haack. Poppo. Goell. Bekk. Vulgo ἐτελεύτησαν.

id est, post annum tertium Olymp. CX. instaurata est. Ita Pausanias. Plutarchus Aristid. p. 597. ab Alexandro, postquam Asia potitus erat, restitutam tradit. Etiam ante bello Persico a Xerxe incendio deleta fuerat. Diodorus Sic. XI. p. 250. DUKER.

2. καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει κ. τ. λ.] Debebat scribere ἐπίπλοις, χαλκῷ καὶ σιδήρῳ. Sed ut solet fieri, sententia principalis secuta est sententiam interpositam. GÖLLER. The couches or sofas, κλῖναι, here spoken of, were either intended for the use of the guests at the sacrificial feasts, or as Dr. Bloomfield supposes, they were not meant for the temple, but for the inn, that the worshippers might sleep upon them.

3. δ—σίδηρος] Thom. Magister in ἔπιπλα. WASS. Docet ibi Thomas, quæ sint ἔπιπλα, de quo plura legi possunt in Lexicographia veteribus, Eustath. ad Homer. Od. γ'. p. 1469. et Interpretib. Pollucis, X. 10. DUKER.

4. νεῶν ἐκατόμποδον] This was probably an additional ναὸς, or chapel, to the one already existing in the Ἡραῖον, or sacred precinct of Juno. It was built by the Thebans to propitiate the Platæan goddess, whose natural worshippers they had just exterminated. So Camillus is said to have invited Juno Veientana to leave Veii and come to Rome, promising that a temple worthy of her divine majesty should be there reserved for her. The Ἡραῖον here mentioned seems to be that spoken of by Herodotus, IX. 52, 3. and described as standing just on the outside of the walls of Platæa.

7. σχεδὸν δέ τι καὶ τὸ ξύμπαν] The expression σχεδὸν τι, "pretty nearly," occurs again, V. 66, 4. and VII. 33, 2. καὶ τὸ ξύμπαν, "even throughout; even "in the whole business." "But it was "pretty nearly the case throughout "this whole business that the aversion "of the Lacedæmonians to the Platæans was owing to the Thebans."

PELOPONNESUS. CORCYRA. A. C. 437. Olymp. 88. 2.

PELOPONNESUS.

The Peloponnesian fleet under Alcidas, having effected its return to Peloponnesus in safety, (III. 33.) and being reinforced, prepares to sail to Corcyra.

πελάγους, ἐκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ χειμασθεῖσαι καὶ ἀπ' αὐτῆς σποράδες, πρὸς τὴν Πελοπόννησον κατηνέχθησαν, καταλαμβάνουσιν ἐν τῇ Κυλλήνῃ τρεισκαίδεκα τριήρεις Λευκαδίων καὶ Ἀμπρακιωτῶν καὶ Βρασίδαν τὸν Τέλλιδος

ἡ ξύμβουλον Ἀλκίδα ἐπεληλυθότα. ἐβούλonto γὰρ οἱ Λακεδαιμόνιοι, ὡς τῆς Λέσβου ἡμαρτήκεσαν, πλεόν τὸ ναυτικὸν ποιήσαντες ἐς τὴν Κέρκυραν πλεῦσαι στασιάζουσιν, δώδεκα μὲν ναυσὶ μόναίς παρόντων Ἀθηναίων περὶ Ναύπακτον, πρὶν δὲ πλεόν τι ἐπιβοηθήσαι ἐκ τῶν Ἀθηναίων ναυτικόν, ὅπως προφθάσωσι· καὶ παρεσκευάζοντο ὃ τε Βρασίδης καὶ ὁ Ἀλκίδας πρὸς ταῦτα. LXX. οἱ γὰρ Κερκυραῖοι ἑστά-
CORCYRA. σίαζον, ἐπειδὴ οἱ αἰχμάλωτοι ἦλθον αὐτοῖς οἱ ἐκ τῶν περὶ Ἐπίδαμνον ναυμαχῶν ὑπὸ Κο-
State of Corcyra at ρινθίων ἀφεθέντες, τῷ μὲν λόγῳ ὀκτακοσίων
that time. The leaders of the aristocratical party, having been

1. ἀθηναίων A.B.C.E.F.G.H.K.L.N.O.V.b.c.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri ἀθηναίων. διωχθεῖσαι K. 4. κατηνέχθησαν καὶ καταλαμβάνουσιν H. 5. τρεισκαίδεκα A.B.Q. Bekk. Goell. om. E.F.H.g. G. margo F. Poppo. et vulgo τρισκαίδεκα. 7. ἀλκίδα C. prima manu. K. ut infra b.c. ἀλκίδας. 11. ἀθηναίων K.d.i. 12. ὃ τε ἀλκίδας καὶ ὁ βρασίδης c. 15. ἐπιδάμνου b. 16. ἀφέντες H. ὀκτακοσίοις τάλαντοις i.

I. ἐκ τῶν Ἀθηναίων ἐπιδιωχθεῖσαι] In old English. "Followed after of the Athenians." This sense of ἐκ, as denoting the agent, is not uncommon in Herodotus, τὰ γενόμενα ἐξ ἀνθρώπων. I. 1, 1. τὸ ποιηθέν ἐκ Ψαμμίτου. II. 151, 4. The construction is, ὡς—κατηνέχθησαν, καταλαμβάνουσιν, and the successive participles φεύγουσαι, ἐπιδιωχθεῖσαι, χειμασθεῖσαι, and σποράδες, which is equivalent to σποράδες γενόμεναι, describe the successive adventures of the fleet before it reached Peloponnesus. "The forty ships on their arrival at Peloponnesus, (after their flight as before described across the Aegean, and after having been followed closely by the Athenians, and been caught in a storm near Crete, and made their way from thence in a straggling

"condition,) find at Cyllene thirteen ships," &c. Τότε signifies "at the time before mentioned." Compare VII. 31, 3. 32, 1. VIII. 62, 3. 73, 2.

4. Κυλλήνῃ] Ita MSS. et Noster I. 30, 2. et infra c. 76, 1. Theophrast. H. Plant. IV. 1. Artemidor. I. c. 47. Wass.

9. δώδεκα μὲν ναυσὶ κ. τ. λ.] The sense seems to be this. Ἐβούλonto ἐς τὴν Κέρκυραν πλεῦσαι, first because the Athenians had only a very small fleet there at present; and secondly because if they went immediately, they might arrive in time to take the place before that small Athenian fleet could be reinforced.

13. ἑστασία[ον] Vid. Diodorum p. 315. d. Wass.

16. ὀκτακοσίων τάλαντων διηγγυμῆναι] "Their proxeni becoming their sureties

CORCYRA. A. C. 437. Olymp. 88. 2.

won over to the Corinthian interest, (I. 55.) assassinate Pelthias, the leader of the popular party, and force the people to renounce the alliance with Athens, and to declare a strict neutrality. Ambassadors are sent to Athens to announce and apologize for this revolution. (70, 71.)

ταλάντων τοῖς προξένοις διηγγυημένοι, ἔργῳ δὲ πεπεισμένοι Κορινθίοις Κέρκυραν προσποιῆσαι. καὶ ἔπρασσον οὗτοι, ἕκαστον τῶν πολιτῶν μετιόντες, ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. καὶ ἀφικομένης Ἀττικῆς τε νεὼς καὶ Κορινθίας πρέσβεις ἀγουσῶν, καὶ ἐς λόγους καταστάντων, ἐψηφίσαντο Κερκυραῖοι Ἀθηναίους μὲν ξύμμαχοι εἶναι κατὰ τὰ ξυγκείμενα, Πελοποννησίοις δὲ φίλοι ὥσπερ καὶ 10 πρότερον. καὶ—ἦν γὰρ Πειθίας ἐθελοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προειστήκει,—ὑπάγουσιν αὐτὸν

1. διηγγυόμενοι E. 2. κερκυραῖοις κόρινθον Thom. M. v. βούλομαι. 4. μετιόντες] ἐπιόντες g. 5. τε] om. c. 10. ἦν] om. P. πειθίας Q.e.

"to the amount of eight hundred talents." Two minæ were the ordinary ransom of a heavy armed soldier among the Peloponnesians, when made prisoner in battle, Herodot. VI. 79, 2; so that eight hundred talents as a ransom for about two hundred and fifty persons may seem incredible. But in the times of Demosthenes the orator, when the ordinary ransom of a heavy armed soldier did not exceed three or five minæ (Demosthen. de falsa Legat. p. 394. Reiske.) a talent is spoken of as the ransom of a particular individual, although he was not very wealthy: (Æschines, de falsa Legat. p. 274. Reiske.) and an ambassador of Philip is said to have been ransomed for no less than nine talents. (Epist. Philippi apud Demosth. p. 159. Reiske.) Two hundred and fifty, then, of the richest men in Corcyra, that is to say, of some of the richest merchants in Greece, (compare I. 25, 4. 55, 1.) might well pay a ransom of somewhat above three talents each, even though a poor Peloponnesian heavy-armed soldier, with no other property than a small portion of land, might be commonly ransomed for two minæ. See Böckh, Staatshaushaltung der Athener, vol. I. p. 78. (English Translation, p. 98.) to whom I am indebted for the above quotations from the orators.

8. ξύμμαχοι κατὰ τὰ ξυγκείμενα.] That is, that the contracting parties should only defend each other's territory in case of invasion, but should not be bound to assist each other in any offensive operations. Compare I. 44, 1.

10. καὶ—ἦν γὰρ Πειθίας—ὑπάγουσιν αὐτόν.] Compare for a similar construction, Herodot. I. 8, 2. ὥστε δὲ ταῦτα νομίζων ἦν γὰρ οἱ τῶν αἰχμοφόρων Γύγης ὁ Δασκύλου ἀρεσκόμενος μάλιστα τούτῳ τῷ Γύγῃ καὶ τὰ σπουδαιότερα τῶν πρηγμάτων ὑπερετίθετο ὁ Κανδαύλης.

ἐθελοπρόξενος τῶν Ἀθηναίων] Ἐθελοπρόξενος est, qui sua sponte alterius urbis legatos hospitio excipit, quamvis nondum ab illa urbe agnitus sit hospes, multo minus in tabulas publice relatum sit, hospitium cum illo contractum esse. Cum vero Jus Hospitii ἀνάγκησιν, id est, publico nomine prescriptum est in civitatis albo, tum demum fit πρόξενος. KUHN. (note on Pollux, III. 60.) Böckh on the contrary supposes that the πρόξενος was appointed by his own country to look after the interests of any particular foreign nation; and that the ἐθελοπρόξενος took the charge upon himself without any such official appointment. The πρόξενος, properly so called, were rare; most of those who bear the title either in ancient writers or in inscriptions being in fact ἐθελοπρόξενος. See Böckh, Corpus Inscript-

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οὗτοι οἱ ἄνδρες ἐς δίκην, λέγοντες Ἀθηναίοις τὴν Κέρκυραν
 5 καταδουλοῦν. ὁ δὲ ἀποφυγὼν ἀνθυπάγει αὐτῶν τοὺς πλου-
 σιωτάτους πέντε ἄνδρας, φάσκων τέμνειν χάρακας ἐκ τοῦ τε
 Διὸς [τοῦ] τεμένους καὶ τοῦ Ἀλκίνου· ζημία δὲ καθ' ἐκάστην
 6 χάρακα ἐπέκειτο στατήρ. ὀφλόντων δὲ αὐτῶν καὶ πρὸς τὰς

4. τοῦ τεμένους A.C.E.F.K.L.N.O.P.V.d.e.f.g.h. Poppo. Haack. Vulgo, Bekk.
 Goell. διὸς τεμένους. καὶ ἀλκίνου L.O.P. 5. ὀφειλόντων A.B.E.F.V.h.
 δὲ καὶ αὐτῶν K.

tion. vol. I. p. 731, 732. I have said in a former note, II. 20, 1. that the proxenus discharged his office gratuitously. This is generally true, as far as regards any regular salary; although he received many honours and privileges from the state whose proxenus he was, such for instance as the right of holding land in their country. But one remarkable Corcyraean inscription, (Böckh, vol. II. p. 17. Insc. 1840.) contains a detailed account of lands purchased by the state for the use of the various proxeni who in different countries took charge of the interests of Corcyraean citizens. But these lands were not granted to them as property: they were only to have the usufruct of them so long, I suppose, as they should hold their offices.

3. φάσκων τέμνειν χάρακας] Probably vine sticks, round which the vines were trained. Thomas Magister in χάραξ, p. 911. ἡ χάραξ ἐπὶ ἀμπελίου—ὁ χάραξ ἐπὶ στρατοπέδου. See also Pollux, I. §. 162. Phrynichus, p. 61. Lobeck. To understand the account in the text, we must suppose that the individuals whom Peithias prosecuted were the tenants of the sacred ground from which the sticks were cut, and possibly had inherited the possession of it from their ancestors, so that they regarded it from long use as their own property, just as the Roman aristocracy thought themselves aggrieved when an Agrarian law called upon them to resign the possession of the national lands which they had for so many generations appropriated to themselves without any lawful title. As hereditary tenants of the sacred ground, the Corcyraean nobles had probably been always in the habit of

treating it as their own; so that when suddenly charged with sacrilege in abusing their rights as tenants by cutting down the trees which belonged not to them but to the god, the owner of the land, they, like the Roman nobility, had no legal defence to make, and could only maintain their encroachments by violence.

5. στατήρ] Probably the silver stater, or tetradrachm; and not the gold stater, which was equal to twenty drachmæ. See Böckh. Staatshaushalt. der Athen. I. p. 16. 22. (Engl. Transl. p. 24. 33.) and the authors there quoted. So in Xenophon, Hellenics, V. 2, 22. the silver stater appears to be meant, when the writer is speaking of the fine imposed by the Lacedæmonians upon those of their allies who did not join in an expedition; they were to pay a stater a day for every man short of their proper contingent.

ὀφλόντων δὲ αὐτῶν] "Being sentenced to pay the fine." The grammarians distinguish between ὀφλεῖν and ὀφείλειν, ὀφλημα and ὀφείλημα, ὀφλεῖν and ὀφείλημα relating to the demands of justice upon a man, while ὀφείδειν and ὀφείλημα signify "to owe money," and "a debt," in the ordinary sense of the terms. See Phrynichus, p. 463. Thom. Magist. p. 666. Elmsley and Bekker read ὀφλεῖν (Elmsl. Eurip. Heracleid. 985. Bekk. Thucyd. preface to smaller edit.) maintaining that the word is used in the aorist only, and not in the present. Photius, on the other hand, writes ὀφλεῖν, and says that the first syllables of this and other such words are marked by Attic writers with the acute accent. He also writes ὀφλοῦσι, as if there were a present tense to the

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ἱερὰ ἱκετῶν καθεζομένων διὰ πλήθος τῆς ζημίας, ὅπως ταξά-
 μνοι ἀποδῶσιν, ὁ Πειθίας (ἐτύγχανε γὰρ καὶ βουλῆς ὦν)
 πείθει ὥστε τῷ νόμῳ χρῆσασθαι. οἱ δ' ἐπειδὴ τῷ τε νόμῳ 7
 ἐξείργοντο καὶ ἅμα ἐπυνθάνοντο τὸν Πειθίαν, ἕως ἔτι βουλῆς
 8 ἐστὶ, μέλλειν τὸ πλήθος ἀναπείσειν τοὺς αὐτοὺς Ἀθηναίους
 φίλους τε καὶ ἐχθροὺς νομίζειν, ξυνίσταντό τε καὶ λαβόντες
 ἐγχειρίδια, ἐξαπιναίως ἐς τὴν βουλήν ἐσελθόντες, τὸν τε
 Πειθίαν κτείνουσι καὶ ἄλλους τῶν τε βουλευτῶν καὶ ἰδιωτῶν
 8 ἐξήκοντα. οἱ δέ τινας τῆς αὐτῆς γνώμης τῷ Πειθίᾳ 8
 10 ὀλέγοι ἐς τὴν Ἀττικὴν τριήρη κατέφυγον ἔτι παροῦσαν.
 LXXI. δρᾶσαντες δὲ τοῦτο καὶ ξυγκαλέσαντες Κερκυραίους
 εἶπον ὅτι ταῦτα καὶ βέλτιστα εἴη καὶ ἥκιστ' ἂν δουλωθεῖεν
 ὑπ' Ἀθηναίων, τό τε λοιπὸν μηδετέρους δέχεσθαι ἀλλ' ἢ
 μιᾷ νηὶ ἡσυχάζοντας, τὸ δὲ πλεόν πολέμιον ἡγεῖσθαι. ὥς δὲ 2
 15 εἶπον, καὶ ἐπικυρῶσαι ἠνάγκασαν τὴν γνώμην. πέμπουσι δὲ 3

1. διὰ πλήθος A.B.C.E.F.G.H.K.L.N.O.P.Q.V.c.d.e.f.g.i. Haack. Poppo.
 Goell. Bekk. ceteri διὰ τὸ πλήθος. τῆς] τε h. om. g. 5. ἀθηναίους C.
 8. καὶ τοὺς ἄλλους K. 9. ἐς] ὡς L. om. K. οἱ] εἰ g. 13. οὐδετέρους
 G.d.i. 14. ὡς εἶδον e. 15. δέ] om. c.

word. I have therefore not thought it worth while to adopt Elmsley's alteration.

1. ὅπως ταξάμενοι ἀποδῶσιν] Pensionibus, hoc est, τεταγμέναις ταῖς καταβολαῖς, Budæus in Commentar. p. 639. ubi Thucydidem eadem ratione hoc verbo uti ostendit III. 50, 3. οἱς ἀγύριον Λέσβιοι ταξάμενοι τοῦ κληρου ἐκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν. Sic I. 99, 3. οἱ πλείους αὐτῶν χρήματα ἐτάξαντο ἀπὸ τῶν πᾶν τὸ ἱκνούμενον ἀνάλωμα φέρειν. Ibid. cap. 101, 4. χρήματά τε ὅσα εἶδει ἀποδοῦναι αὐτῶν ταξάμενοι, καὶ τὸ λοιπὸν φέρειν. Et cap. 117, 4. καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξάμενοι ἀποδοῦναι. Pollux, l. 169. χρήματα ταξάμενοι. DUKER.

3. τῷ τε νόμῳ ἐξείργοντο] "The severity of the law shut them out from all hope of saving themselves, except by measures of violence." Compare Herodot. I. 31, 3. τῇ ᾧρη ἐκκλησίῳμοι, and Isocrates, Archidam.

p. 131. ἂν πανταχόθεν ἐξείργωμεθα.

12. εἶπον] This word must be repeated again before δέχεσθαι, but in a more technical sense; not simply "they said," but "they moved," or "proposed;" Compare II. 24, 1. ἦν δὲ τις εἶπη ἢ ἐπιψηφίσκη κινεῖν τὰ χρήματα. The receiving only a single ship of war belonging to a foreign power, and considering the arrival of any greater number as an act of hostility, was a precaution adopted by states who wished to keep aloof from the disputes of their neighbours, and who knew that amidst the unscrupulousness of Greek political morality, their only security against the violence of a powerful nation consisted in keeping its forces at a distance from their territory altogether. Hence the clause in the alleged treaty concluded with Persia after the victories of Cimon, that no Persian fleet should navigate the Ægean. Compare also II. 7, 2. VI. 52, 1.

καὶ ἐς τὰς Ἀθήνας εὐθὺς πρέσβεις περὶ τῶν πεπραγμένων διδάζοντας ὥς ξυνέφερε, καὶ τοὺς ἐκεῖ καταπεφευγότας πεί-
 σοντας μηδὲν ἀνεπιτήδειον πράσσειν, ὅπως μὴ τις ἐπι-
 στροφή γένηται. LXXII. ἐλθόντων δὲ οἱ Ἀθηναῖοι τοὺς

2 The ambassadors are arrested at Athens : and meanwhile the aristocratical party, encouraged by the arrival of ambassadors from Lacedæmon, commence an open 3 attack upon the commons. The opposite factions occupy different parts of the city.

τε πρέσβεις ὥς νεωτερίζοντας ξυλλαβόντες, 5
 καὶ ὅσους ἔπεισαν, κατέθεντο ἐς Αἴγινα. ἐν
 δὲ τούτῳ τῶν Κερκυραίων οἱ ἔχοντες τὰ πρά-
 γματα ἐλθούσης τριήρους Κορινθίας καὶ Λακε-
 δαιμονίων πρέσβεων ἐπιτίθενται τῷ δήμῳ· καὶ
 μαχόμενοι ἐνίκησαν. ἀφικομένης δὲ νυκτὸς ὁ ὅ-
 μὲν δῆμος ἐς τὴν ἀκρόπολιν καὶ τὰ μετέωρα
 τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξυλλεγείς
 ἰδρῦθῃ, καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον· οἱ δὲ τὴν τε ἀγορὰν
 κατέλαβον, οὐπερ οἱ πολλοὶ ἔκουν αὐτῶν, καὶ τὸν λιμένα
 τὸν πρὸς αὐτῇ καὶ πρὸς τὴν ἡπειρον. LXXIII. τῇ δ' 15

The commons invite the slaves to join them : the aristocratical party collect some barbarian auxiliaries from the mainland.

ὑστεραία ἡκροβολίσαντό τε ὀλίγα, καὶ ἐς τοὺς
 ἀγροὺς περιέπεμπον ἀμφότεροι τοὺς δούλους
 παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνού-
 μενοι· καὶ τῷ μὲν δήμῳ τῶν οἰκετῶν τὸ πλήθος

2. διδάξαντες P. πείσοντας] om. P.Q. 3. πράττειν L.O.P.d.e.i.
 4. τοὺτους τοὺς πρέσβεις L.O.P. 6. ὅσους] οὐδ L.O. 7. τῶν κερκυραίων
 A.B.E.F.G.H.L.O.P.Q.V.g. Haack. Poppo. Goell. Bekk. ceteri τῶν τε κερκυραίων.
 8. τριήρους] τῆς L.O.P.Q. τριήρου V. 10. δὲ τῆς νυκτὸς K. 11. τὰ] om. g.
 12. καταφεύγει καὶ αὐτοῦ] om. K. 13. ἰδρῦθῃ A.B.E.F.G.H.K.L.N.O.P.V.c.g.
 Haack. Poppo. Goell. Bekk. cum Thom. Mag. ἰδρύσθῃ b. G. et vulgo ἰδρύνθῃ.
 ὑλλαϊκὸν Q. 14. τὸν λιμένα πρὸς d. 15. αὐτῇ A.B.C.E.F.G.H.K.L.N.O.P.
 Q.V.g. Haack. Poppo. Goell. Bekk. ceteri αὐτῇ.
 ὀλίγον L. 16. τε] om. O.P.
 17. παρακαλοῦντές τε τοὺς δούλους G.L.O. παρακαλοῦντες τοὺς
 δούλους P. 19. μὲν] om. Q. οἰκετῶν A.g.

2. τοὺς ἐκεῖ καταπεφευγότας] "Those who had taken refuge there." Compare IV. 14, 1. ταῖς δὲ λοιπαῖς ἐν τῇ γῇ καταπεφευγυῖαι ἐνέβαλλον. Göller however supposes that it is merely a condensed expression for τοὺς ἐκεῖ, ἐκείσε καταπεφευγότας, like τὸ ἐξ Ἐπιδάουρου τείχος ἐκλείπειν, V. 80, 3. ἡ ναυμαχία ἐτελεύτα ἐς νύκτα, I. 51, 3. and III. 106, 1. τοὺς ἐν Ὀλπαῖς Ἀμπρακιώτας ἦκοντας.

3. ἐπιστροφή] This word seems to signify what in modern language is called a "reaction," or "counter revolution." It appears to be borrowed from the sense in which it is used in military affairs, where it is applied to an army suddenly wheeling round, and moving in a different direction from that in which it had been moving before. Compare II 90, 5. 91, 1.

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παρεγένετο ξύμμαχον, τοῖς δ' ἑτέροις ἐκ τῆς ἡπείρου ἐπί-
 κουροι ὀκτακόσιοι. LXXIV. διαλειπούσης δ' ἡμέρας μάχη
 αὖθις γίνεται, καὶ νικᾷ ὁ δῆμος χωρίων τε
 ἰσχύϊ καὶ πλήθει προέχων· αἱ τε γυναῖκες
 5 αὐτοῖς τολμηρῶς ξυνεπελάβοντο βάλλουσαι ἀπὸ τῶν οἰκῶν
 τῷ κεράμῳ καὶ παρὰ φύσιν ὑπομένουσαι τὸν θόρυβον. γενο-
 μένης δὲ τῆς τροπῆς περὶ δειλὴν ὄψιαν, δέισαντες οἱ ὀλίγοι
 μὴ αὐτοβοεῖ ὁ δῆμος τοῦ τε νεωρίου κρατήσειεν ἐπελθὼν καὶ
 σφᾶς διαφθείρειεν, ἐμπιπράσι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς
 10 ἀγορᾶς καὶ τὰς ξυνοικίας, ὅπως μὴ ἡ ἔφοδος, φειδόμενοι οὔτε
 οἰκίας οὔτε ἀλλοτρίας· ὥστε καὶ χρήματα πολλὰ ἐμπόρων
 κατεκαύθη καὶ ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι, εἰ
 ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. καὶ οἱ μὲν 3
 παυσάμενοι τῆς μάχης ὡς ἑκάτεροι ἡσυχάσαντες τὴν νύκτα
 15 ἐν φυλακῇ ἦσαν· καὶ ἡ Κορινθία ναῦς τοῦ δήμου κεκρατη-
 κότες ὑπεξανήγето, καὶ τῶν ἐπικούρων οἱ πολλοὶ ἐς τὴν
 ἡπειρον λαθόντες διεκομίσθησαν. LXXV. τῇ δ' ἐπιγιγνο-

2. διαλειπούσης g. αὖθις μάχη g. 3. ἐρίγνετο Q. χωρίων δὲ C.
 4. ἰσχύν d.i. 5. ξυνελάβοντο c. 7. τῆς] om. b. 9. διεφθείρειν K.
 11. οἰκίας Q. ὥστε om. G. 13. ἐγένετο L.d. ἐς] ἐπ' G.I.L.O.P.e.
 14. ἡσυχάσαντες c. 16. λαθόντες ἐς τὴν ἡπειρον G.

7. δειλὴν ὄψιαν] "The late afternoon, "approaching towards evening," as *δειλὴ πρωία* is "the early afternoon" when the sun has just passed the "meridian." *δείλος* and *δειλὴ* signify the sun's heat according to Buttmann, who connects them both with *εἰλη*. See Buttmann's *Lexilogus*, in *δειλὴ* and *δείλος*, part II. p. 182 et seqq.

10. τὰς ξυνοικίας] Æschines against Timarchus, pag. 137. Reiske. ὅπου μὲν γὰρ πολλοὶ μισθωσάμενοι μίαν οἰκίαν διελόμενοι ἔχουσι, συνοικίαν καλοῦμεν ὅπου δ' εἰς ἑνοικίᾳ, οἰκίαν. τὰς οἰκίας therefore relates to the houses of the rich, and τὰς ξυνοικίας to those of the poorer citizens, where different parts of

the building were occupied by different families; and hence Thucydides adds, φειδόμενοι οὔτε οἰκίας οὔτε ἀλλοτρίας, that is neither their own οἰκίας, nor the ξυνοικίας of their poorer neighbours. The words οἰκίας and ἀλλοτρίας Poppo seems rightly to consider as genitive cases, "sparing neither any house of "their own, or of any one else." See Prolegom. I. p. 92. 132.

12. καὶ ἡ π.—διαφθαρῆναι] Thom. Magist. in βούλομαι. Mox Cod. Ar. pro ἐπεγένετο male ἐγένετο. Supra II. 77, 5. πνεῦμά τε εἰ ἐπεγένετο αὐτῇ (nempe φλογί, ut bene Schol.) ἐπίφορον,—οὐκ ἂν διεφύγον. Ὡς ἑκάτεροι sic dicit, ut sæpe ὡς ἑκαστοι. DUKER.

On the following day Nicostratus arrives with a small Athenian squadron, and meditating between the two parties, was on the point of reestablishing concord, when the distrust of the aristocratic party rekindles the suspicions of the commons, and 400 of the aristocratic interest are placed in custody in a small island in front of Corcyra.

μένη ἡμέρα Νικόστρατος ὁ Διτρέφους Ἀθηναίων στρατηγὸς παραγίγνεται βοηθῶν ἐκ Ναυπάκτου δώδεκα ναυσὶ καὶ Μεσσηνίων πεντακοσίοις ὀπλίταις· ξύμβασίν τε ἔπρασε, καὶ πείθει ὥστε ξυγχωρῆσαι ἀλλήλοις δέκα 5 μὲν ἄνδρας τοὺς αἰτιωτάτους κρίναι, οἱ οὐκ ἐτι ἔμειναν, τοὺς δ' ἄλλους οἰκεῖν σπονδὰς πρὸς ἀλλήλους ποιησαμένους καὶ πρὸς Ἀθηναίους, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. καὶ ὁ μὲν ταῦτα πράξας ἐμελλεν ἀποπλεῦ- 10 σεσθαι· οἱ δὲ τοῦ δήμου προστάται πείθουσιν αὐτὸν πέντε μὲν ναῦς τῶν αὐτοῦ σφίσι καταλιπεῖν, ὅπως ἡσσόν τι ἐν κινήσει ὧσιν οἱ ἐναντίοι, ἴσας δὲ αὐτοὶ πληρώσαντες ἐκ 3 σφῶν αὐτῶν ξυμπέμψειν. καὶ ὁ μὲν ξυνεχώρησεν, οἱ δὲ 4 τοὺς ἐχθροὺς κατέλεγον ἐς τὰς ναῦς. δείσαντες δὲ ἐκείνοι μὴ 15 ἐς τὰς Ἀθήνας ἀποπεμφθῶσι καθίζουσιν ἐς τὸ τῶν Διοσκόρων ἱερόν. Νικόστρατος δὲ αὐτοὺς ἀνίστη τε καὶ παρεμβυθεῖτο. ὥς δ' οὐκ ἔπειθεν, ὁ δῆμος ὀπλισθεὶς ἐπὶ τῇ προφάσει ταύτῃ, ὥς οὐδὲν αὐτῶν ὑγιὲς διανοουμένων τῇ τοῦ μὴ ξυμπλεῖν ἀπιστίᾳ, τὰ τε ὅπλα αὐτῶν ἐκ τῶν οἰκιῶν 20

1. διτρεφούς G. διοτρεφούς Q.d. διτρεφευς E. διοτρεφούς etiam infra IV. 119, 2. Q. et IV. 129, 2. d. Et VIII. 64, 2. omnes aut διοτρέφη habent (A.B.g.) aut διοτρεφή (L.O.P.g.) aut διοτρεφήν (F.H.Q.) 8. πρὸς] παρ' d. 10. ἀποπλεύσασθαι d.i. 11. δήμου] μῆδου g. 13. αὐτοὶ] om. c.f. 14. ξυμπέμψειν G.I.L.O.P. 15. τοὺς] κατ' O.P. δὲ ἐκείνοι] om. d. 16. διοσκόρων C.O. Bekk. in ed. 1832. διοσκούριον i. A.B.E.F.G. et vulgo διοσκούρων. Conf. Lobeck. ad Phrynich. p. 235. 17. δέ] τε F.H. 20. μὴ] om. g.

16. τῶν Διοσκόρων] Bekker has rightly adopted this reading from two MSS., but if not a single one had retained it, he would have been equally justified in restoring it; for Phrynichus not only mentions it as the correct form, but adds, γελάσεις οὖν τοὺς σὺν τῇ ὑ λέγοντας. p. 235. Lobeck. Compare the place in Athens called Λεωκόριον, not Λεωκούριον. In this as in many other instances the existing MSS. of Thucy-

dides have followed the orthography of their own age, without attempting to preserve the Attic forms of the age of Thucydides.

19. τῇ τοῦ μὴ ξυμπλεῖν ἀπιστίᾳ] "From their mistrust in not sailing with them;" the genitive case explaining the meaning of τῇ ἀπιστίᾳ, as in the words already noticed, II. 49, 6. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν. See the note on that passage.

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ἔλαβε, καὶ αὐτῶν τινὰς οἷς ἐπέτυχον, εἰ μὴ Νικόστρατος ἐκώλυσε, διέφθειραν αὖν. ὁρῶντες δ' οἱ ἄλλοι τὰ γινόμενα καθίζουσιν ἐς τὸ Ἡραῖον ἰκέται, καὶ γίνονται οὐκ ἐλάσσους τετρακοσίων. ὁ δὲ δῆμος δέισας μὴ τι νεωτερίσωσιν ἀνίστησις τε αὐτοὺς πείσας καὶ διακομίζει ἐς τὴν πρὸ τοῦ Ἡραίου νῆσον, καὶ τὰ ἐπιτήδεια ἐκείσε αὐτοῖς διεπέμπετο.

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ οὔσης, τετάρτῃ ἡ πέμπτῃ ἡμέρᾳ μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσον διακομ-
 Shortly afterwards, the Peloponnesian fleet, under Alcidas, arrives off Corcyra: 10
 ἀδὴν, αἱ ἐκ τῆς Κυλλήνης Πελοποννησιῶν νῆς μετὰ τὸν ἐκ τῆς Ἰωνίας πλοῦν ἔφορμοι οὔσαι παραγίνονται τρεῖς καὶ πεντήκοντα· ἦρχε δὲ αὐτῶν Ἀλκίδας ὅσπερ καὶ πρότερον, καὶ Βρασιδᾶς αὐτῷ ξύμβουλος ἐπέπλει. ὁρμίσάμενοι δὲ ἐς Σύβοτα λιμένα τῆς ἠπείρου ἅμα ἔφ' ἐπέπλεον τῇ Κερκύρᾳ. LXXVII. οἱ δὲ 15
 the Athenians and Corcyreans sail out to meet the enemy: but owing to the confusion on board the Corcyrean ships, they are defeated, and driven back into Corcyra. 20
 πολλῷ θορύβῳ, καὶ πεφοβημένοι τά τ' ἐν τῇ πόλει καὶ τὸν ἐπίπλουν, παρεσκευάζοντό τε ἅμα ἐξήκοντα ναῦς καὶ τὰς αἰὲ πληρουμένας ἐξέπεμπον πρὸς τοὺς ἐναντίους, παραινούντων Ἀθηναίων σφᾶς τε ἑᾶσαι πρῶτον ἐκπλεῦσαι καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπιγενέσθαι. ὥς δὲ αὐτοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ νῆες, 2
 δύο μὲν εὐθὺς ἠντομόλησαν, ἐν ἐτέραις δὲ ἀλλήλοισι οἱ

2. διέφθειραν K.P.d.e. 3. ἦραιον et mox 5 ἦραιον F. 4. τετρακοσίῳ N.V.
 71. om. Q. 6. διεπέμποντο L.O.P.d. 9. κυλλήνης] μυτιλήνης d.i.
 11. ἦγε F. 12. ἀλκίδας K. 13. ὅσπερ B.F.G.H.K.P.g. Bekk. ed. 1832. A.E.
 et vulgo ὅσπερ. 14. σύβοτα V. 15. τῇ] om. e.
 20. ἐκείναις e. 21. σποράδες ἦσαν G.

10. ἔφορμοι οὔσαι] The substantive ἔφορμος occurs several times in Thucydides, III. 6, 1. IV. 27, 1. 32, 1. but this is the only passage in which I have found the word as an adjective: nor is its meaning easy to determine. Portus renders "ex Cyllene, ubi post reditum ex Ionia, stationem habebant." Mr. Bloomfield, "having kept in port there since their voyage from Ionia." Poppo and Göller understand it also in the

same manner, ἐν Κυλλήνῃ ὁρμίσαι. But the participle οὔσαι should then, I think, have been γενομένης, so that it does not appear certain that ἔφορμος is not rather connected with the substantive, and so signifies "cruising for, or blockading an enemy." The sense would then be "forming a fleet to cruise off Corcyra, and watch for an opportunity of gaining the island to their alliance."

ἐμπλέοντες ἐμάχοντο, ἣν δὲ οὐδεὶς κόσμος τῶν ποιουμένων.
 3 ἰδόντες δὲ οἱ Πελοποννήσιοι τὴν παραχῇν εἴκοσι μὲν ναυσὶ
 πρὸς τοὺς Κερκυραίους ἐτάξαντο, ταῖς δὲ λοιπαῖς πρὸς τὰς
 δώδεκα ναῦς τῶν Ἀθηναίων, ὧν ἦσαν αἱ δύο Σαλαμινία καὶ
 Πάραλος. LXXVIII. καὶ οἱ μὲν Κερκυραῖοι κακῶς τε καὶ 5
 κατ' ὀλίγας προσπίπτοντες ἐταλαιπωροῦντο καθ' αὐτούς· οἱ
 δ' Ἀθηναῖοι φοβούμενοι τὸ πλῆθος καὶ τὴν περικύκλωσιν
 ἀθρόαις μὲν οὐ προσέπιπτον οὐδὲ κατὰ μέσον ταῖς ἐφ' ἑαυ-
 2 τοὺς τεταγμέναις, προσβαλόντες δὲ κατὰ κέρας καταδύουσι
 3 μίαν ναῦν. καὶ μετὰ ταῦτα κύκλον ταξαμένων αὐτῶν περιέ- 10
 3 πλεον καὶ ἐπειρῶντο θορυβεῖν. γνόντες δὲ οἱ πρὸς τοῖς Κερ-
 κυραίοις, καὶ δέισαντες μὴ ὅπερ ἐν Ναυπάκτῳ γένοιτο, ἐπι-
 βοηθοῦσι καὶ γενόμεναι ἀθρόαι αἱ νῆες ἅμα τὸν ἐπίπλουν
 4 τοῖς Ἀθηναίοις ἐποιοῦντο. οἱ δ' ὑπεχώρουν ἤδη πρύμναν
 κρούμενοι, καὶ ἅμα τὰς τῶν Κερκυραίων ἐβούλοντο προ- 15
 καταφυγεῖν ὅτι μάλιστα ἑαυτῶν σχολῇ τε ὑποχωροῦντων

4. ναῦς c. 6. ἑαυτοὺς V. 7. τὴν] om. g. 8. ἑαυτοῖς E. b. αὐτοὺς c. f.
 9. προσβάλλοντες L. O. P. προσβαλόντων i. 10. αὐτῶν] om. g. 13. αἱ] om. Q.
 15. κρουσάμενοι c. f. ταῖς O. 16. ἑαυτῶν] om. K. ante ὅτι ponit B. post
 ὅτι h.

4. ὧν ἦσαν αἱ δύο] "Of which num-
 ber were the two well known ships,
 "Salaminia and Paralus." So Blume
 explains the article, as he is quoted by
 Poppo and Göller in their notes.

5. Πάραλος] Adeas Ulpianum in De-
 mosth. Mid. p. 216. c. WASS.

6. κατ' ὀλίγας προσπίπτοντες] "At-
 tacking in detachments of a few ships
 "at a time." Compare Herodot. IX. 62,
 5. προεξάιστοντες κατ' ἓνα, καὶ δέκα, καὶ
 πλευνέες τε καὶ ἐλάσσονες συστρεφόμενοι.
 Κατ' ὀλίγον is used by Thucydides in the
 same sense, IV. 10, 3. V. 9, 1. VI. 34, 4.
 ἐταλαιπωροῦντο καθ' αὐτούς] "Were
 "in a bad condition of themselves;"
 that is, their own disorder had almost
 defeated them before they began to
 engage. Compare IV. 71, 1. ἡ πόλις ἐν
 μάχῃ καθ' αὐτὴν οὖσα, and IV. 64, 3, 4.
 65, 1. VI. 13. Καθ' αὐτοὺς expresses

that the enemy had nothing to do with
 their bad condition, but that it was all
 owing to themselves; so that the sense
 is not ill expressed by Valla, "a se ipsis
 "profligabantur." Those are, I think,
 mistaken who understand the words of
 the disorder of the Corcyraeans alone,
 i. e. that they were in a bad condition,
 but that this did not extend to the
 Athenians.

8. ἀθρόαις μὲν οὐ προσέπιπτον] They
 did not attack the whole enemy's fleet
 collected, nor did they even attack in
 the centre that part of the enemy's fleet
 which was drawn up directly against
 themselves, but they attacked it on one
 of its extremities or wings, and sunk
 one ship. κατὰ κέρας clearly is used
 relatively to κατὰ μέσον. Dobree, I
 think, strangely misunderstands the
 passage.

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καὶ πρὸς σφᾶς τεταγμένων τῶν ἐναντίων. ἡ μὲν οὖν ναυ- 5
μαχία τοιαύτη γενομένη ἐτελεύτα ἐς ἡλίου δύσιν.

LXXIX. Καὶ οἱ Κερκυραῖοι δέισαντες μὴ σφίσιν ἐπι-
πλεύσαντες ἐπὶ τὴν πόλιν ὡς κρατοῦντες οἱ πολέμιοι ἢ τοὺς
5 Alcidas is afraid to pursue his advantage, notwithstanding the general panic in Cor-
cyra.
ἐκ τῆς νήσου ἀναλάβωσιν ἢ καὶ ἄλλο τι νεω-
τερίσωσι, τοὺς τε ἐκ τῆς νήσου πάλιν ἐς τὸ
Ἑρᾶιον διεκόμισαν καὶ τὴν πόλιν ἐφύλασσον.
οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλμησαν πλεῦσαι κρατοῦντες, 2
τῇ ναυμαχίᾳ, τρεῖς δὲ καὶ δέκα ναῦς ἔχοντες τῶν Κερκυραίων
10 ἀπέπλευσαν ἐς τὴν ἡπειρον, ὅθεν περ ἀνηγάγοντο. τῇ δ' 3
ὕστερα ἰα ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καί περ
ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας, καὶ Βρασίδου παραινοῦν-
τος, ὡς λέγεται, Ἀλκίδα, ἰσοψήφου δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν
Λευκίμνην τὸ ἀκρωτήριον ἀποβάντες ἐπόρθουν τοὺς ἀγρούς.
15 LXXX. ὁ δὲ δῆμος τῶν Κερκυραίων ἐν τούτῳ, περιδεὴς
γενόμενος μὴ ἐπιπλεύσωσιν αἱ νῆες, τοῖς τε ἰκέταις ἤεσαν ἐς
λόγους καὶ τοῖς ἄλλοις ὅπως σωθήσεται ἡ
πόλις. καὶ τινες αὐτῶν ἔπεισαν ἐς τὰς ναῦς, 2
ἐσβῆναι· ἐπλήρωσαν γὰρ ὁμῶς τριάκοντα,
[προσδεχόμενοι τὸν ἐπίπλουν]. οἱ δὲ Πελο- 3
20 ποννήσιοι μέχρι μέσου ἡμέρας δηώσαντες τὴν
γῆν ἀπέπλευσαν, καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυ-
κτωρήθησαν ἐξήκοντα νῆες Ἀθηναίων προσπλεύσαι ἀπὸ

3. πλεύσαντες Q.g. 5. ἢ] εἰ K. καὶ] om. e. ἄλλω F. 6. πάλιν
L.O.P.Q.V. Poppo. Goell. Bekk. Vulgo, et Haack. πάλαι. 7. ἤραιον B.E.F.
Sic infra c. 81, 2. A.B.E.F. 9. τῇ] om. Q. τρισκαίδεκα δὲ A.C.E.F.G.H.
K.L.N.O.P.Q.V.c.e.f.g. Haack. Poppo. τρεῖς καὶ δέκα, omisso δὲ, B.h. 10. ἀνι-
γοντο Q. 11. ἐπέπλεον] om. d. 12. βρασίδα c.f. 14. λευκίμνην B.E.
F.V.H.c.h. Poppo. Goell. Vulgo, Haack. Bekk. λευκίμνην. 16. οἰκέταις L.O.P.
18. νῆας g. 19. ἐσβῆναι B.C.E.F.G.H.I.K.L.N.O.P.V.d.e.f.g.h.i. Haack.
Poppo. Goell. Bekk. ἐμβῆναι A. vulgo ἐμβῆναι. 20. [προσδεχόμενοι τὸν ἐπίπλουν]]
om. A.H.g. Poppo. in margine ponunt B.F.h. uncis inclusit Bekk. 21. μέσης d.
22. καὶ] om. L.P. 23. πλεύουσαι I.V.

19. ἐπλήρωσαν γὰρ ὁμῶς τριάκοντα] δμῶς means, "notwithstanding the general dismay and confusion, they still

"contrived to man thirty ships."

22. ἐφρυκτωρήθησαν ἐξήκοντα νῆες] Compare the note on ch. 22, 9. Bredow

CORECYRA. A. C. 427. Olym. p. 88. 2.

Λευκάδος· ἃς οἱ Ἀθηναῖοι πυνθανόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν ἀπέστειλαν, καὶ Εὐρυμέδοντα τὸν Θουκλέους στρατηγόν. LXXXI. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθὺς κατὰ τάχος ἐκομίζοντο ἐπ' οἴκου παρὰ τὴν γῆν· καὶ ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως μὴ περιπλέοντες ὀφθῶσιν, ἀποκομίζονται. Κερκυραῖοι δὲ αἰσθόμενοι τὰς τε Ἀττικὰς ναῦς προσπλευούσας τὰς τε τῶν πολεμίων οἰχομένας, λαβόντες τοὺς τε Μεσσηνίους ἐς τὴν πόλιν ἤγαγον πρότερον ἔξω ὄντας, καὶ τὰς ναῦς περιπλεῦσαι κελεύσαντες ἃς ἐπλήρωσαν ἐς τὸν Ὑλλαϊκὸν λιμένα, ἐν ᾧ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν, ἀπέκτεινον· καὶ ἐκ τῶν νεῶν ὅσους ἔπεισαν ἐσβῆναι ἐκβιβά-

2 The popular party in Corecra, now secure of their triumph, commence a bloody massacre of their opponents, which lasts for seven days, with circumstances of atrocity hitherto unexampled in Greece.

2. ἀλκίδου c.f. Dionysius.
13. ἀπέκτειναν c.f.

6. τὸν] τῶν A.B.C. prima manu. E.F.H.c.
8. ἐσπλεύουσας v.
14. ἐκβιάζοντες A.B.F.

7. αἰσθανόμενοι L.
12. ὑλλαϊκὸν L.

seems rightly to infer that these words shew something more to have been communicated by the ancient fire signals than the mere intimation of the appearance of an enemy; for instance, they seem on this occasion to have announced the number of the enemy's fleet, and the quarter in which it was seen approaching.

11. καὶ τὰς ναῦς περιπλεῦσαι] The ships were sent round to the Hyllaic harbour, because, as appears from ch. 72, 3. that harbour was near to those parts of the city where the democratical interest was strongest, as the other harbour near the market-place was in the heart of the aristocratical quarter. But it is not so clear what is meant by the following words, ἐν ᾧ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν ἀπέκτεινον. Dr. Bloomfield and Gölle think that the subject to ἀπέκτεινον as well as to the verb following is, "the Corcyraeans on board the thirty ships;" and εἴ τινα λάβοιεν they suppose to mean, "any of the opposite party whom they caught attempting to escape by sea."

Haack and Poppo understand the words of a massacre going on in the city while the ships were sailing round. The question somewhat depends upon the very uncertain reading of the following verb ἀπεχρῶντο or ἀπεχρήσαντο or ἀπεχρήσαντο. If we adopt the first of these readings, then the subject to ἀπεχρῶντο must certainly be οἱ ἐν ταῖς ναυσὶ; and in that case it would be most natural to make the same term also the subject of ἀπέκτεινον. But if we read ἀπεχρήσαντο or ἀπεχρήσαντο, to which the corrupt ἀπεχρήσαντο of the MSS. most easily leads us, then I think the subject to the whole passage is οἱ ἐν τῇ πόλει. And then the meaning may be this. "The people sent round the ships to the Hyllaic harbour in order to have their enemies on board these ships wholly in their power when they should come to land. But they began their massacre even before the ships could get round to the Hyllaic harbour, by killing any of their enemies whom they could lay hold of in the city. Then when

COROYRA. A. C. 487. Olymp. 88. 2.

ζοντες †ανεχρήσαντο†; ἐς τὸ Ἡραῖον τε ἐλθόντες τῶν ἱκετῶν
ὡς πεντήκοντα ἄνδρας δίκην ὑποσχέιν ἐπεισαν καὶ κατέ-
γνωσαν πάντων θάνατον. οἱ δὲ πολλοὶ τῶν ἱκετῶν, ὅσοι οὐκ 3
ἐπέσθησαν, ὡς ἐώρων τὰ γινόμενα, διέφθειραν αὐτοῦ ἐν τῷ
βίερῳ ἀλλήλους, καὶ ἐκ τῶν δένδρων τινὲς ἀπήγγχοντο, οἱ δ'
ὡς ἕκαστοι ἐδύναντο ἀνηλουῖντο. ἡμέρας τε ἑπτὰ, ἃς ἀφικό- 4
μενος ὁ Εὐρυμέδων ταῖς ἐξήκοντα ναυσὶ παρέμεινε, Κερκυ-
ραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦντας εἶναι ἐφόνευσον,
τὴν μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν,

1. †ανεχρήσαντο†] Libri omnes, Haack. Bekk. ἀνεχώρησαν. ἀνεχρῶντο marg.
F.N.V.e. Poppo. Goell. ἀνεχώρησαν Dionys. p. 150. ἀνεχρῶντο marg. Parm. vid.
not. οἰκετῶν L. 3. ἀπάντων Dionysius. 4. διέφθειρον I.d. 4. ἀλλή-
λους ἐν τῷ βίερῳ e. 6. ἀνηρῶντο Q. ἃς] om. K. ἀφικόμενος ὁ εὐρυμέδων
B.E.F.H.g.h. cum Dionysio. Poppo. Goell. Bekk. ἀφικόμενος τε εὐρυμέδων K.
A.G. et ceteri ἀφικόμενος εὐρυμέδων. 7. παρέμενε V. κερκυραῖοι A.B.C.E.
F.G.H.K.L.N.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo Goell. Bekk. ceteri οἱ κερκυ-
ραῖοι. 8. τοὺς δοκοῦντας ἐχθροὺς V.

"the ships arrived, they murdered the
"men whom they had persuaded to go
"on board, as they were bringing them
"out of the vessels: and after this,
"they proceeded to the temple of Juno
"and began the butchery there." ἐκ-
βιάζοντες ἀνεχρήσαντο or ἀνεχρήσαντο,
and not ἐκβιάσαντες, because the mas-
sacre took place whilst the men were
in the very act of landing: the multi-
tude probably waited for them on the
shore, and slaughtered them as they
were coming out of the vessels.

1. †ανεχρήσαντο†] I have ventured
to introduce this word into the text, as
the most probable correction of the evi-
dently corrupt reading of the MSS.
ἀνεχώρησαν. My reasons for preferring
ἀνεχρήσαντο to the marginal reading of
the Augsburg and Clarendon MSS.
(F.N.) ἀνεχρῶντο, which the Venetian
MS. V. has in the text, and which has
been adopted by Poppo and Gœller, are
partly because Dionysius, or the pre-
sent text of Dionysius, in quoting this
passage, reads ἀνεχώρησαν, but chiefly
because Hesychius, Suidas, Phavorinus,
and Pollux, (IX. 153.) all refer to Thu-
cydides as using the word ἀνεχρήσαντο
in the sense of "dispatching, killing,"

ἀνεχρήσαντο, διέφθειραν" οὕτω Θουκυ-
δίδης. Now ἀνεχρήσαντο is nowhere to
be found in our present copies of Thu-
cydides; and I have no doubt that the
grammarians referred to this passage,
rather than to I. 126, 11. where our
present text exhibits διεχρήσαντο, in the
same sense of "despatched, destroyed."
Add to which, that the margin of the
Parma MS., written apparently by the
same person who wrote the text, gives
ἀνεχρῶντο. ἀνεχρήσαντο occurs often
in Dion Cassius, XLVII. 34. LI. 1.
LIX. 8. But as the grammarians also
quote ἀνεχρήσαντο as used by Thucy-
dides in the same sense, it is not easy
to decide which of these two readings
deserves the preference.

2. κατέγνωσαν πάντων θάνατον] See
the notes on I. 95, 3. III. 16, 1.

6. ἀνηλουῖντο] Suidas ἀναλοῦντες, ἀν-
τοῦ ἀναρῶντες, Θουκυδίδης. Et, ἀνή-
λευται, πεφόνευται. Æschyl. Sept. cont.
Theb. 819. Αὐτὸς δ' ἀναλὸς δῆτα δύσπο-
τμον γένος. Schol. ἀπόλλυσι. DUKE.

9. τὴν μὲν αἰτίαν ἐπιφέροντες κ. τ. λ.]
Or in other words, "professing to
"punish none but those who had con-
"spired against the commons, but in
"fact many were killed from motives

ἀπέθανον δέ τινες καὶ ἰδίας ἔχθρας ἔνεκα, καὶ ἄλλοι χρημάτων σφίσιν ὀφειλομένων ὑπὸ τῶν λαβόντων· πᾶσά τε ἰδέα κατέστη θανάτου, καὶ οἷον φιλεῖ ἐν τῷ τοιούτῳ γίνεσθαι, οὐδὲν ὃ τι οὐ ξυνέβη, καὶ ἔτι περαιτέρω. καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε, καὶ ἀπὸ τῶν ἱερῶν ἀπεσπῶντο καὶ πρὸς αὐτοῖς ἐκτείνοντο, οἱ δέ τινες καὶ περιοικοδομηθέντες ἐν τοῦ Διονύσου τῷ ἱερῷ ἀπέθανον. οὕτως ὦμῃ στάσις προὔχωρησε, καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτῃ ἐγένετα, LXXXII. ἐπεὶ ὕστερόν γε καὶ πᾶν ὡς εἰπεῖν τὸ Ἑλληνικὸν

1. δὲ καὶ τινες K. 2. ὑπολαβόντων τῶν ὀφειλόντων d.i. 4. οὐ] μὴ i.
καὶ K. 6. πρὸς] om. B. inter versus habet h. αὐτοῖς A.B.C.H. αὐτοῦ E.
καὶ οἱ περιοικοδομηθέντες Dionysius. 7. προυχ. Bekk. 8. ὅτι g. ἐν]
om. B. 9. ἰπειδὴ g.

"wholly unconnected with politics:" τὴν αἰτίαν ἐπιφέρειν is "to charge or "criminate, to tax with guilt." Compare III. 46, 5. Many were murdered against whom there was no legal charge: and whom in fact the victorious party had no intention of molesting, as they were not politically obnoxious: but amidst the general horrors of the proscription, individual vengeance or profligacy might destroy their victims without fear of punishment, or even of notice. Similar atrocities are recorded to have occurred in the proscriptions of Sylla and of the Triumvirs. See Plutarch, Sylla, c. 31. Appian, Civil Wars, IV. 35.

2. ὑπὸ τῶν λαβόντων,] i. e. λαβόντων χρήματα,—ὑπὸ τῶν δανεισαμένων, as the Scholiast rightly explains it. Ὁ λαβὼν is the term properly used to express one who owes another money, just as the money lent by bankers is called τὰ ληφθέντα. See Demosthen. against Timotheus, p. 1186. Reiske.

7. οὕτως ὦμῃ στάσις προὔχωρησε] Krüger (on Dionys. Hist. Rom. p. 151.) and Dobree suspect, not without reason, that the true reading is οὕτως ὦμῃ ἢ στάσις, for the omission of the article seems scarcely allowable, and it may easily have been lost from the preceding word ending with the same letter. For the form ἐν τοῖς πρώτῃ, see the note on III. 17, 1.

9. ἐπεὶ ὕστερόν γε κ. τ. λ.] In explaining the grammatical construction of some passages in this chapter, it seems to me impossible to do more than to state what may probably be right, without pretending to decide confidently. In this very first sentence the infinitive ἐπάγεσθαι appears to have no proper government; for I cannot agree with Gölter in interpreting διαφορῶν οὐσῶν—ἐπάγεσθαι, "it being the interest of the popular leaders to call in the Athenians." The plural of the adjective διάφορος is indeed used in this sense with the article, (I. 68, 2. IV. 86, 4.) and so is the participle τὰ διαφέροντα, and the verb διαφέρει, VI. 92, 4. III. 42, 2. but the substantive διαφορὰ, which occurs in twenty-two different places in Thucydides, has never, I think, such a signification; but always that of "difference, quarrel." Either then the words τοὺς Ἀθηναίους ἐπάγεσθαι are subjoined as the consequences of disturbances excited by the popular leaders, "the popular chiefs quarrelling in every place to bring in the Athenians," or possibly there should be a comma after ἰκασταχοῦ, and the construction is rather ἐκινήθη τοῖς δήμῳ προστάταις—ἐπάγεσθαι, "the popular chiefs stirred up all Greece to bring in the Athenians;" the latter seems more like Greek, but I believe after all that Thucydides meant the former.

CORCYRA. A. C. 427. Olymp. 82. 2.

ἐκινήθη, διαφορῶν οὐσῶν ἐκασταχοῦ τοῖς τε τῶν δῆμων
 But the example was afterwards but too well
 followed, and was even
 outdone in horror.
 The conflict of the
 aristocratical and pop-
 5 ular interests through-
 out Greece, identi-
 fied as they were re-
 spectively with the
 cause of Lacedæmon
 and of Athens, being
 aggravated to peculiar
 virulence by the gene-
 10 ral war then raging,
 disorganized the whole
 state of society; over-
 threw all sanctions of
 religion, morality, and
 natural affection; and
 προστάταις τοὺς Ἀθηναίους ἐπάγεσθαι καὶ
 τοῖς ὀλίγοις τοὺς Λακεδαιμονίους, καὶ ἐν μὲν
 εἰρήνῃ οὐκ ἂν ἐχόντων πρόφασιν, οὐδ' ἐτοίμων
 παρακαλεῖν αὐτοὺς, πολεμουμένων δὲ, καὶ ξυμ-
 μαχίας ἅμα ἐκατέροις τῇ τῶν ἐναντίων κακώσει
 καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐτοῦ προσποιήσει,
 ῥαδίως αἱ ἐπαγωγαὶ τοῖς νεωτερίζειν τι βουλο-
 μένοις ἐπορίζοντο. καὶ ἐπέπεσε πολλὰ καὶ
 χαλεπὰ κατὰ στάσιν ταῖς πόλεσι, γιγνόμενα
 μὲν καὶ αἰεὶ ἐσόμενα ἕως ἂν ἡ αὐτὴ φύσις
 ἀνθρώπων ᾗ, μᾶλλον δὲ καὶ ἡσυχαιτέρα καὶ
 τοῖς εἶδεσι διηλλαγμένα, ὥς ἂν ἕκασται αἱ

1. διαφορῶν A.B. τῇ δῆμῳ c. 7. προσποιήσειν g. 8. αἱ] om. A.
 τι] om. d. 9. ἔπεσε V. πολλὰ χαλεπὰ c.f. 11. φύσις τῶν ἀνθρώπων
 B.h. 12. ἡσυχαιτέρα K. quem comparativum hujus loci auctoritate rejicit
 Thomas M. ἡσυχαιτέρα e. καὶ] om. i. 13. ἦθεσι διηλλαγμένα ἕως A.
 ἕκαστα A.B.E.F.g.

1. τοῖς τῶν δῆμων προστάταις] Aristotel. V. Politic. 7, 14. Οἱ μὲν γὰρ Ἀθηναῖοι πανταχοῦ τὰς ὀλιγαρχίας, οἱ δὲ Λακεδαιμόνιοι τοὺς δῆμους κατέλυνον. DUKER.

3. καὶ ἐν μὲν εἰρήνῃ κ. τ. λ.] Here, as in I. 36, 3. the participle and the finite verb are made to answer to each other, οὐκ ἂν ἐχόντων—ἐπορίζοντο, whereas it should have been either οὐκ ἂν εἶχον πρόφασιν—ἐπορίζοντο, or οὐκ ἂν ἐχόντων—τῶν ἐπαγωγῶν ποριζομένων. Compare the note on I. 36, 3. τρία μὲν ὄντα—ναυτικά—τούτων δ' εἰ περιόψεσθε,—ναυμαχίσετε. In the following words, ξυμμαχίας may depend on ὑπαρχούσης, which is to be derived from πολεμουμένων, πολεμουμένων καὶ ξυμμαχίας ἅμα ἐκατέροις being equivalent to πολέμου ὑπάρχοντος καὶ ξυμμαχίας ἅμα ἐκατέροις. The datives τῇ—κακώσει καὶ—προσποιήσει seem to have the sense of ἐς τὴν κάκωσιν καὶ προσποίησιν, “for the hurt of their adversaries, and for their own advantage therefrom.” After προσποιήσει must be understood βοηθείας, or some such word, or else προσποιήσει singly has the sense of προσ-

ποιήσει βοηθείας, like our own word “gain,” which is significant of itself without any addition. “But engaged in war as they were, and each party having besides an alliance at hand for the hurt of their adversaries, and for their own advantage therefrom, any who wished to create disturbances were readily enabled to call in foreign aid.” Another way of taking the words is to make ξυμμαχίας depend on αἱ ἐπαγωγαί, “the opportunities also of bringing in an alliance—were easily furnished,” &c. But ξυμμαχίας cannot, I think, be made also to depend on προσποιήσει; and yet to take that word absolutely in the sense of “gain” or “advantage” seems not to be allowable.

12. μᾶλλον δὲ καὶ ἡσυχαιτέρα κ. τ. λ.] Mάλλον hoc loco non est “potius,” sed positum pro χαλεπωτέρα. GÖLLER. “But in a greater degree, or more gently, and varying in their phenomena according as the several changes of circumstances may successively present themselves.”

CORCYRA. A. C. 427. Olymp. 88. 2.

- 3 encouraged an unscrupulous and atrocious party spirit, which identified all virtue with an uncompromising seal for the interests of its own faction; and openly expressed its abhorrence of impartial justice and enlarged patriotism.
- μεταβολαὶ τῶν ξυντυχιῶν ἐφιστῶνται. ἐν μὲν γὰρ εἰρήνῃ καὶ ἀγαθοῖς πράγμασιν αἱ τε πόλεις καὶ οἱ ἰδιῶται ἀμείνους τὰς γνώμας ἔχουσι διὰ τὸ μὴ ἐς ἀκουσίους ἀνάγκας πίπτειν· ὁ δὲ πόλεμος ὑφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν βίαιος διδάσκαλος, καὶ πρὸς τὰ παρόντα τὰς ὀργὰς τῶν πολλῶν ὁμοιοῖ. ἐστασίαζέ τε οὖν τὰ τῶν πόλεων, καὶ τὰ ἐφυστερίζοντά που πύστει τῶν προγενομένων πολὺ ἐπέφερε τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας τῶν τ' ἐπιχειρήσεων περιτεχνήσει 10
- 5 καὶ τῶν τιμωριῶν ἀτοπία. καὶ τὴν εἰωθυίαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαιοῦσει. τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, μέλλησις δὲ προμηθῆς δειλία εὐπρεπῆς, τὸ δὲ σῶφρον τοῦ ἀνάνδρου 1
- 7 πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἄργον. τὸ δ' 15

1. τῶν ὥρων ξυντυχιῶν c. 6. τὸ παρὸν L.O. 7. ὁρμᾶς L.O.P.d.
8. ὑφυστερίζοντά g. 9. πίστει Q. προγεγενημένων c. cum Dionysio, p. 164.
προσγενομένων c. τοῦ] ἐς τὸ Dionysius. 10. καινοῦσθαι A.B.E.F.h.
τ'] om. K. 13. ἀνδρεία C.E.P.c.d.e.f. φιλαίτερος A.G.H.P.Q.d.e.h.i.
15. πρὸς ἅπαν] παρὰπαν L.O.P.

9. τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας] That is, τὸ καθ' ὑπερβολὴν καινοῦσθαι τὰς διανοίας. Compare Demosth. against Aristocrates, p. 687. Reiske. τοσαύτην ὑπερβολὴν πεποιήνται τῆς αὐτῶν αἰσχροκερδείας.

11. τὴν εἰωθυίαν—ἄργον] Laudat Plutarch. de Adul. p. 56. vid. nos ad Salust. Orat. Catonis. Eadem ad δικαιοῦσει D. Hal. pag. 151. qui τὴν εἰωθ. τῶν ὄν. ἀξ. non male. WASS.

12. ἀντήλλαξαν τῇ δικαιοῦσει] The Scholiast well explains δικαιοῦσει by τῇ ἐαυτῶν δικαίᾳ κρίσει, or κατὰ τὴν ἐαυτῶν κρίσιν, "As they thought proper." Dionysius paraphrases it by ἄλλως ἡξίουσιν αὐτὰ καλεῖν. (De Thucyd. Hist. Judicium, c. 29.)

13. ἀνδρία φιλέταιρος] "A courage devoted to the interests of its friends." The word φιλέταιρος has reference to those ἑταιρμαὶ which are often alluded to in the eighth book, the "brother-

"hoods, clubs, or societies," composed of individuals of the same age or political condition, and which in a low state of public principle supersede men's duties and affections to the community at large.

15. τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἄργον] In political disputes the best judging and most clear sighted individuals can never be zealous partizans; because they see the faults of either party as well as its merits, and can never therefore contemplate its success with unalloyed satisfaction. This was the secret of Cicero's apparent indecision in the civil war; he knew both parties too well to sympathize heartily with either.

τὸ δ' ἐμπλήκτως ἀξὺ κ. τ. λ.] 'Ἐμπλήκτως is applied to the uncertain violence of a madman. Πολιτείας ἐμπελγία (Æschines, Fals. Legat. p. 327. Reiske.) is "an unsettled and unstable admini-

CORCYRA. A. C. 437. Olymp. 88. 2.

ἐμπλήκτως ὅξυ ἄνδρὸς μοίρα προστεθή, τ' ἀσφαλείᾳ δὲ τὸ
ἐπιβουλεύσασθαι, ἀποτροπῆς πρόφασις εὐλογος. καὶ ὁ μὲν 8
χαλεπαίνων πιστὸς αἰεὶ, ὁ δ' ἀντιλέγων αὐτῷ ὑποπτος.
ἐπιβουλεύσας δέ τις τυχὼν ξυνητὸς καὶ ὑπονοήσας ἔτι δεινῷ 9
εἰς τερὸς· προβουλεύσας δὲ ὅπως μὴδὲν αὐτῶν δεήσει, τῆς τε
ἐταιρίας διαλυτῆς καὶ τοὺς ἐναντίους ἐκπεπληγμένους. ἀπλῶς 10
δὲ ὁ φθάσας τὸν μέλλοντα κακὸν τι δρᾶν ἐπηρεῖτο, καὶ ὁ
ἐπικελεύσας τὸν μὴ διανοούμενον. καὶ μὴν καὶ τὸ ξυγγενὲς 11

1. ἐκπλήκτως b. ἀσφαλεία Q. Haack. Poppo. ἀσφαλεία G. Libri omnes, Bekk. Goell. ἀσφάλεια. τὸ τοῦ L.O.P. 2. ἐπιβουλεύσασθαι K. 5. δεῖσας A.B.C.E.F.G.H.I.P.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo δεῖσαι. τε] om. i. 6. ἐταιρίας A.c.f.i. διαλύτης E. 7. δε μὴ ἐπικελεύσαςτος διανοούμενον d. 8. τὸν] τοῦ B.

"stration, acting by fits and starts, "with no consistency of purpose." In the present passage it seems to mean no more than "blind frantic violence."

1. τ' ἀσφαλείᾳ δὲ τὸ ἐπιβουλεύσασθαι] The dative case ἀσφαλείᾳ seems supported by the authority of the Scholiast, who interprets it δι' ἀσφάλειαν, and by the passage, III. 56, 6. τὰ ξύμφορα ἀσφαλείᾳ πράσσοντες. Dr. Maltby in his MS. notes seems inclined to prefer this reading, which Haack and Poppo have introduced into the text. The meaning will then be, "But safely to "concert measures against an enemy, "was accounted but a decent pretence "for declining the contest with him "altogether." That is, a man was required to commit himself thoroughly and beyond recall: if in conducting his hostility against the opposite party he seemed to have any regard to his own future safety, and so to be unwilling utterly to throw away the scabbard, he was considered as meditating to desert the cause of his friends. This is more fully expressed by what follows, ὁ μὲν χαλεπαίνων κ. τ. λ. "He who advocates "the bloodiest measures is felt to "pledge himself to his party by the "inexpiable offence which he gives to "their adversaries; he who deprecates "severity towards the enemy is thought "to be securing to himself a refuge in "the case of that enemy proving here- "after victorious." Bekker and Göller

read ἀσφάλεια, and Göller interprets the words, "security in regard to planning against the opposite party;" "quod attinet ad insidias."

4. τυχὼν] "If he succeeded in his "object." In the next line τῆς ἐταιρίας διαλυτῆς is, "one who breaks up "his party."

καὶ ὑπονοήσας] Dionysius, p. 151. ita interpretatur: καὶ οἱ τὰς ἐπιβουλὰς προεπινοοῦντες, εἰ φυλάξαιτο, ἔτι δεινότεροι. Et sequentia προβουλεύσας cet. δὲ δε προειδόμενος, ὅπως μὴδὲν αὐτῷ δεήσει μὴ ἐπιβουλῆς, μήτε φυλακῆς. ΔΥΚΕΕ.

7. ὁ ἐπικελεύσας τὸν μὴ διανοούμενον] "It was thought a worthy deed if any "man could enlist into his party, and "fully inoculate with its unscrupulous "spirit any one who before had abstained from joining it, and had no "thought of entering into its violence."

8. καὶ μὴν καὶ τὸ ξυγγενὲς κ. τ. λ.] "The ties of party were held to be "stronger than the ties of blood, because a member of the same party "was far readier than a relation to "dare every thing in your cause without scruple: for such associations "have nothing to do with any legal "and allowed benefit, but are formed "in violation of the laws, in a spirit of "ambition and rapacity." The varied construction οὐ μετὰ ἀφελίας, — ἀλλὰ — πλοονεξία resembles that in II. 39, 5. εἰ ῥαθυμία—καὶ μὴ μετὰ νόμων—ἀφελίας,

τοῦ ἐταιρικοῦ ἀλλοτριώτερον ἐγένετο διὰ τὸ ἐτοιμότερον εἶναι
 ἀπροφασίστως τολμᾶν· οὐ γὰρ μετὰ τῶν κειμένων νόμων
 ὠφελίας αἱ τοιαῦται ξύνοδοι, ἀλλὰ παρὰ τοὺς καθεστῶτας
 12 πλεονεξία· καὶ τὰς ἐς σφᾶς αὐτοὺς πίστει οὐ τῷ θεῷ νόμῳ
 13 μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανομήσαι. τά τε ἀπὸ 5
 τῶν ἐναντίων καλῶς λεγόμενα ἐνεδέχοντο ἔργων φυλακῇ, εἰ
 προὔχοιεν, καὶ οὐ γενναϊότητι. ἀντιτιμωρήσασθαι τέ τινα
 14 περὶ πλείονος ἦν ἢ αὐτὸν μὴ προπαθεῖν. καὶ ὄρκοι εἴ που

1. τὸ ἀλλοτριώτερον K. εἶναι διὰ τὸ ἀπροφ. i. 2. μετὰ τῆς τῶν e.
 4. θεῷ καὶ νόμῳ Dionysius. (p. 955. ed. Reiske.) 5. ἐκρατύντο I. 6. —λῶς
 ἀρα] duo versus vacui in H. ἀνεδέχοντο i. 7. προὔχ. Bekk.

ἐθέλομεν κινδυνεύειν. Τῶν κειμένων νόμων ὠφελίας is rightly translated by Gölter, "Utilitatis quam leges conce-
 dunt." Compare the opposite assertion, which, however, deserves no more credit than as a rhetorical exaggeration of a "laudator temporis acti," in Isocrates, Panegyric. p. 56. τὰς ἐταιρείας συνήγον οὐχ ὑπὲρ τῶν ἰδία συμφερόντων, ἀλλ' ἐπὶ τῇ τοῦ πλήθους ὠφελείᾳ.

4. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστει κ. τ. λ.] Compare Machiavelli, Istoria Fiorentina, lib. III. "Non si trova tra
 "i loro cittadini ne unione ne amicitia,
 "se non tra quelli che sono di qualche
 "sceleratezza ó contra la patria, ó contra i privati commessa, consapevoli."

5. τά τε ἀπὸ τῶν ἐναντίων κ. τ. λ.] "And the fair proposals of their adversaries men listened to with a careful watching of their actions, if they
 "were the stronger party, and not with
 "frankness and simplicity," i. e. they did not like to trust to their enemy's words, if he were stronger than they, but looked anxiously at his actions.
 "'Ne vous fiez-vous pas à la parole du
 "roi?' lui disait M. de Lionne dans
 "une conférence. 'J'ignore ce que veut
 "le roi,' dit Van Bruning, 'je consi-
 "sidère ce qu'il peut.'" Voltaire, Siècle de Louis XIV. chap. IX. Dobree refers εἰ προὔχοιεν to οἱ ἐνδεδόμενοι.
 "By measures of precaution, if they
 "(i. e. οἱ ἐνδεδόμενοι) were the stronger
 "party." But surely it would be the weaker party, and not the stronger, that would be disposed to be cautious

and suspicious. For the general sentiment compare I. 39, 1. καὶ φασὶ δὴ δίκην πρότερον ἐθέλῃσαι κρίνεσθαι: (this was τὰ καλῶς λεγόμενα) ἦν γε οὐ τὸν προβ-
 χοντα καὶ ἐκ τοῦ ἀσφαλτοῦς προκαλού-
 μενον λέγειν τι δοκεῖν δεῖ κ. τ. λ. In this instance the Corinthians τὰ ἀπὸ τῶν προ-
 χόντων Κερκυραίων καλῶς λεγόμενα ἐνεδέχοντο ἔργων φυλακῇ (not trusting to what they said, but rather watching
 suspiciously what they did) καὶ οὐ γεν-
 ναϊότητι. In the words τὰ ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα, there is again a mixed meaning of "fair proposals
 "coming from their adversaries," and, "made by their adversaries." Compare IV. 115, 2.

8. καὶ ὄρκοι εἴ που ἀρα κ. τ. λ.] Πρὸς τὸ ἄπορον, "to meet his want of all
 "other resources." Οὐκ ἐχόντων is in the plural, because it applies alike to either party, according to the use of the preceding word ἑκατέρωφ. "For the
 "moment, when sworn to either party
 "to meet the want of all other re-
 "sources, oaths were binding, so long
 "as the parties got no power from any
 "other quarter: but so soon as oppor-
 "tunity offered, he who was the first
 "to take courage, if he saw his enemy
 "off his guard, wreaked his vengeance
 "on him when unsuspecting with a
 "keener relish than if he had done it
 "with fair warning given; and he not
 "only reckoned the safety of thus do-
 "ing it, but that he gained the prize of
 "ability besides, in thus overreaching
 "his antagonist." Ὀρκοι δαδόμενοι

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ἄρα γένοιτο ξυναλλαγῆς, ἐν τῷ αὐτίκα πρὸς τὸ ἄπορον ἐκατέρφω διδόμενοι ἴσχουν οὐκ ἐχόντων ἄλλοθεν δύναμιν· ἐν δὲ τῷ παρατυχόντι ὁ φθάσας θαρσῆσαι, εἰ ἴδοι ἄφρακτον, ἥδιον διὰ τὴν πίστιν ἐτιμωρεῖτο ἢ ἀπὸ τοῦ προφανοῦς, καὶ εὐτό τε ἀσφαλὲς ἐλογίζετο καὶ ὅτι ἀπάτῃ περιγεγόμενος ξυνέσεως ἀγώνισμα προσελάμβανε. ῥᾶον δ' οἱ πολλοὶ κακοῦργοις ὄντες δεξιῶι κέκληνται ἢ ἀμαθεῖς ἀγαθοὶ, καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγάλλονται. πάντων δ' αὐτῶν αἴτιον ἀρχὴν 16 ἢ διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ δ' αὐτῶν καὶ ἐς τὸ

1. γένοιτο] ἐγίνοντο Dionysius. τὸν ἄπορον L.O. τὴν ἄπορον P. τὰ ἄπορα F.
2. ἔχοντες d. 3. εἰ] ἢ E.d.i. ἰδῆ N.V.g. ᾗδε c.f. 5. τό τε] ὅτι d.
ἀνάγκη K. περιγεγόμενον d. 6. προσελάμβανε d. ῥᾶδιον A.F.H.g.d.
πολλοί] om. c. 7. τὸ μὲν I. 8. αἴτιον ἀρχὴ A.B.C.E.F.G.H.K.L.N.O.
P.V.c.g.h. Poppo. Goell. Bekk. αἴτιον δ' ἀρχὴ d.i. ceteri αἴτιον ἢ ἀρχῇ.

seems here to signify "oaths taken," (as in Euripid. Iphigen. Taur. 718. Matthiæ.) and not, as the expression generally is to be taken, "oaths offered;" that is, if one party would consent to trust to the oath of his antagonist, and allowed him to escape the extremity of vengeance on condition of his swearing to observe such terms as were imposed on him. For the expression ὅρκον δίδοναι, in its usual sense, i. e. "to be willing to stake the issue on the oath" of the opposite party, believing him "to be innocent, if he swore that he" was so; and trusting to his oath, as "a security for his good conduct for" the future," compare V. 77, 4. Herodot. VI. 86, 12. and Aristotél. Rhetoric, I. 15, 27—32. The sense of the whole passage is here also well expressed by Machiavelli, Istor. Fiorent. III. "Quanto 'l 'inganno riesce piu facile e sicuro, "tanto piu lode e gloria se n' acquista. "Per questo gli uomini nocivi sono "come industriosi lodati, e i buoni "come sciocchi biasimati." ῥᾶον κέκληνται is, "more easily gain the name" of. "Men in general, when dishonest, more easily gain credit for" ability, than, when simple, they gain "credit for honesty." This is inserted as the reason why successful perfidy was rather emulated than detested; why men would rather deceive others than be themselves deceived.

4. ἀπὸ τοῦ προφανοῦς est phrasis Thucydidi familiaris. Vid. I. 35, 4. 66, 1. et II. 93, 2. DUKER.

9. ἢ διὰ πλεονεξίαν καὶ φιλοτιμίαν] "Power for the sake of covetousness" and ambition;" i. e. "pursued for" the sake of the gratification which it "affords to these passions." Ἐκ δ' αὐτῶν signifies, "and arising from" these motives," or "ensuing upon" these:" that is to say, superadded to the definite motives which lead men to embark in political contests, they contract when once embarked in them a party spirit wholly distinct from the objects of their party; and which is sometimes transmitted even to their descendants, when no distinct notions of the original cause of quarrel are preserved. Such was the case with the factions of the circus at Constantinople, and with those deadly feuds which have prevailed from time to time amongst the lower classes in Ireland. In the outrages committed some years ago by the parties called "Caravats" and "Shanavests," "neither the persons" who were executed for these outrages, nor any one else, could tell "what was the dispute. It was notorious who were Caravats and who" were Shanavests, and this was all." Edinburgh Ann. Regist. 1811. vol. I. p. 134.

17 φιλονεικεῖν καθισταμένων τὸ πρόθυμον. οἱ γὰρ ἐν ταῖς πόλεσι προστάντες μετ' ὀνόματος ἐκάτεροι εὐπρεποῦς, πλήθους τε ἰσονομίας πολιτικῆς καὶ ἀριστοκρατίας σὺν φρόνους προτιμήσει, τὰ μὲν κοινὰ λόγῳ θεραπεύοντες ἄθλα ἐποιοῦντο, παντὶ δὲ τρόπῳ ἀγωνιζόμενοι ἀλλήλων περιγίγνεσθαι ἐτόλμῃσαν τε τὰ δεινότερα ἐπέξησάν τε, τὰς τιμωρίας ἔτι μείζους, οὐ μέχρι τοῦ δικαίου καὶ τῇ πόλει ξυμφόρου †προτιθέντες,† ἐς δὲ τὸ ἐκατέροις που αἰὲ ἡδονὴν ἔχον ὀρίζοντες, καὶ ἡ μετὰ ψήφου ἀδίκου καταγνώσεως ἡ χειρὶ κτώμενοι τὸ κρατεῖν ἐτοῖμοι ἦσαν τὴν αὐτίκα φιλονεικίαν ἐκπιμπλάναι. 10

1. φιλονεικεῖν Q. 3. πολιτικῶν L.O.P. ἀριστοκρατίας V. 5. περιγενέσθαι i. 7. προστιθέντες K. cum Dionysio. τιθέντες i. 8. ἡδονὴν αἰὲ c.f. 10. ἐκπιμπλάναι A.B.E.F.G.H.K.d.f. Poppo. Goeller. Bekk. ἐκπιπλάναι e. ἐμπιπλάναι L.O.P.g. ἐμπιπλάναι V. vulgo ἐμπιμπλάναι.

3. ἰσονομίας πολιτικῆς] "That equal law, befitting what justly deserves to be called 'political society.'" Πολιτικῆς implies, "the relation of citizen to citizen," that is, "of equal with equal," as opposed to δεσποτική or τυραννική, — πόλις γὰρ οὐκ ἔσθ', ἥτις ἀνδρός ἐστ' ἐνός.

6. ἐπέξησάν τε, τὰς τιμωρίας ἔτι μείζους κ. τ. λ.] Bekker and Gölter have pointed the passage with a comma after μείζους, as if ἐτόλμῃσαν τε τὰ δεινότερα and ἐπέξησάν τε τὰς τιμωρίας were more properly opposed to each other than ἐτόλμῃσαν τε—ἐπέξησάν τε. The distinction is the same which had been made in the earlier part of the chapter, τῶν τ' ἐπιχειρήσεων περιτεχνήσει καὶ τῶν τιμωριῶν ἀστοία, the one clause referring to the bloody provocations that were first offered, and the other to the bloodier retaliations which followed them. But I doubt whether ἐπέξησαν τιμωρίας is Greek; certainly the more common expression would be ἐπέξησαν τιμωρίας, "they followed up the aggressors," or, as in the present passage of Thucydides, "the aggression," τὰ δεινότερα, "with vengeance." Keeping therefore the usual stopping, which Poppo has also retained, the sense will be, "they both dared the most horrible actions, and revenged them, heaping on retaliation even beyond the pro-

"vocation of the first injury." In the words immediately following, I believe that the true reading is προστιθέντες, which is given by Dionysius in his quotation of the passage, (De Thucyd. Hist. Judic. p. 894. Reiske.) and by the MS. K. (Grævianus.) Compare III. 45, 2. διεξήλθυσαν γὰρ διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι, προστιθέντες, κ. τ. λ. See also the note on III. 40, 1. προτιθέντες τὰς τιμωρίας would signify, "holding out, denouncing, enacting;" whereas Thucydides does not mean to speak of any increase of severity ordained by law; but that in the application, or rather in the abuse, of the existing law, the penalties against treason, which are contained in the law of every country, were inflicted more rigorously in the reaction than they had been by the party which had first gained the ascendancy. Τιμωρίαν προστιθέντες signifies, "inflicting punishment." Compare VIII. 17, 2. For the expression ἐς τὸ ἡδονὴν ἔχον ὀρίζοντες, see the notes on I. 51, 3. 71, 5. II. 96, 3. τὸ ἡδονὴν ἔχον, "that which occasioned pleasure," i. e. "that which pleased either party." Compare II. 41, 3. 61, 2. Herodot. V. 101, 1. &c.

9. κτώμενοι τὸ κρατεῖν] "Trying to gain the ascendancy," or, "while gaining the ascendancy."

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ὥστε εὐσεβεία μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπεία δὲ λόγου οἷς 18
 ζυμβαίῃ ἐπιφθόνως τι διαπράξασθαι, ἄμεινον ἤκουον. τὰ δὲ 19
 μέσα τῶν πολιτῶν ὑπ' ἀμφοτέρων, ἢ ὅτι οὐ ξυνηγωνίζοντο
 ἢ φθόνῳ τοῦ περιεῖναι, διεφθείροντο. LXXXIII. οὕτω

5 In this wild license of πᾶσα ἰδέα κατέστη κακοτροπίας διὰ τὰς στά-
 σεis τῷ Ἑλληνικῷ, καὶ τὸ εἵηθες, οὐ τὸ γεν-
 ναῖον πλείστον μετέχει, καταγελασθὲν ἡφα-
 νίσθη, τὸ δὲ ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ
 ἀπίστως ἐπὶ πολὺ διήνεγκεν· οὐ γὰρ ἦν ὁ
 10 διαλύσων οὔτε λόγος ἐχυρὸς οὔτε ὅρκος φοβε-
 ρὸς, κρείσσους δὲ ὄντες ἅπαντες λογισμῷ ἐς
 τὸ ἀνέλπιστον τοῦ βεβαίου μὴ παθεῖν μᾶλλον

1. εὐσεβείαν d. λόγων N.V. 3. τῶν πολιτικῶν ἐπ' g. 5. κακο-
 πραγίας c.d.f. 8. ἀντετάχθαι F.H. 10. διαλύττων d. 10. ισχυρὸς d.f.i.
 11. κρείττους Dionysius, qui et infra ἤττους. λογισμοὶ K.

1. εὐσεβεία ἐνόμιζον] See the note on II. 38, 1. 'Ἐπιφθόνως τι διαπράξασθαι, "to effect any thing in an odious and "guilty manner." So ἀνεπιφθόνα, VII. 77, 2. signifies, "conduct irreproachable and unexceptionable." "Piety was "in fashion with neither party, but "they who succeeded in effecting some "odious purpose under fair pretences "were held in higher esteem."

2. τὰ δὲ μέσα τῶν πολιτῶν] "Those "citizens who joined neither party." Accidentally they would also belong to what we call the middling class of society, because the two opposite parties were composed of the rich and the poor. But the proper meaning of the word here seems to be, "those who "stood neutral between the two fac- "tions," rather than "those who were "in a middle state between wealth and "poverty;" in which latter sense Aristotle uses the term τοὺς μέσους τῶν πολιτῶν. Politics, IV. 11, 4.

6. οὐ τὸ γενναῖον πλείστον μετέχει] Either, "which is the chief ingredient "in a noble nature," or, "whose chief "ingredient is nobleness of nature." See the note on I. 84, 5. where the expression is equally open to the two interpretations.

10. οὔτε λόγος—οὔτε ὅρκος] "Neither "promise nor oath." Sophocle. Œdip. Colou. 650. οὐτοι σ' ὑφ' ὅρκου γ', ὡς κακὸν πιστάσομαι. Οὐκ οὖν πέρα γ' αὖ οὐδὲν ἢ λόγῳ φέροισ.

11. κρείσσους δὲ ὄντες κ. τ. λ.] The scholiast explains these words by βέ-
 ποντες δὲ οἱ ἄνθρωποι τοῖς λογισμοῖς
 πρὸς τὸ μὴ ἐλπίζειν τινα πιστὴν καὶ βε-
 βαίωτην. Göller understands them,
 κρείσσους ὄντες λογισμῷ ἢ πιστεῖ. But
 neither of these interpretations explains
 or justifies the extraordinary meaning
 thus attached to the word κρείσσους.
 Dobree says, "Sensus est, Argumentis
 "et jurejurando minimè moti. Angl.
 "steeled against." He connects there-
 fore κρείσσους ὄντες τῶν λόγων καὶ τῶν
 ὀρκῶν. But these genitive cases cannot
 be thus understood, nor can κρείσσους
 simply signify κρείσσους τῶν λόγων,
 even if that expression could bear the
 sense which Dobree gives to it; a point
 I think far from certain. Various at-
 tempts to interpret this passage have
 been made, and others might be added
 to them: but I can see no possible in-
 terpretation of it according to the ordi-
 nary rules of the Greek language, or
 without deranging what appears to be
 the natural order and conjunction of

2 προσεσκόπουν ἢ πιστεῦσαι ἐδύναντο. καὶ οἱ φαυλότεροι γνώ-
μην ὥς τὰ πλείω περιεγίνοντο· τῷ γὰρ δεδιέναι τό τε αὐτῶν
ἐνδεῆς καὶ τὸ τῶν ἐναντίων ξυνετὸν, μὴ λόγοις τε ἥσους ᾧσι
καὶ ἐκ τοῦ πολυτρόπου αὐτῶν τῆς γνώμης φθάσωσι προεπι-
3 βουλευόμενοι, τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. οἱ δὲ κατα- 5
φρονούντες κἂν προαισθῆσθαι, καὶ ἔργῳ οὐδὲν σφᾶς δεῖν
λαμβάνειν ἅ γνώμη ἔξεστιν, ἄφρακτοι μᾶλλον διεφθει-
ροντο.

LXXXIV. Ἐν δ' οὖν τῇ Κερκύρᾳ τὰ πολλὰ αὐτῶν

1. ἐδύναντο C. 2. πλείω] πολλὰ Q. 6. προαισθῶντ g. προαίσθησθαι B.F.
ἔργῳ λογισόμενοι ὥς οὐδὲν h. δεῖν σφᾶς G. δεῖν om. Q. 9. Cap. 84 versus
singulos asterisco notant F.Z. Caput totum uncis incluserunt Bekk. Poppo.
Goeller. Capp. 82, 83, et 84 linea ad marginem apposita notat Y. Omnia a
verbis ἐν μὲν γὰρ εἰρήῃ usque ad fin. c. 84. notat W.

the words. If it be not corrupt, (and Dionysius quotes it as we find it in our MSS.) it seems to be at least untranslatable.

1. καὶ οἱ φαυλότεροι γνώμην κ. τ. λ.] Compare the overthrow of the Presbyterians by the Independents, and that of the Brissotine, or Girondist party, by the Jacobins. In ordinary times in civilized countries intellect has the superiority over physical strength and energy; but revolutions, if they once proceed to bloodshed, for the time being, place men in the condition of barbarians, amongst whom physical strength and courage are more than a match for mere intellect.

5. καταφρονούντες κἂν προαισθῆσθαι] i. e. διὰ καταφρόνησιν πεποιθότες κἂν προαισθῆσθαι, as Götter rightly explains it. "Thinking in their arrogance that they" should be aware in time." Compare V. 40, 3. VI. 11, 5. Herodot. I. 66, 2. Xenophon, Hellenic. IV. 5, 12.

9. ἐν δ' οὖν τῇ Κερκύρᾳ κ. τ. λ.] It is vain to deny the numerous harshnesses, to give them no stronger censure, which are contained in this chapter: and which, added to the authority of the scholiasts, have induced me to believe that it is really an imitation of Thucydides, by some other writer, and, as often happens in such cases, a caricature of his style and manners. For

first the pronoun αὐτῶν cannot be easily referred to τὰ ἔργα in the preceding chapter, and yet it can be referred to nothing else. Secondly, if the sentiment be a general one, the tense of δράσειαν seems wrong; and at any rate δράσειαν and ἐπέλθοιεν do not agree with γινώσκουσιν. Thirdly, Götter is right in saying that the sense requires rather ἀρχέιντες ὑπὸ τῶν παρεχόντων than ἀρχόμενοι ὑπὸ τῶν παρασχόντων. Fourthly, πάθος is used in a sense perfectly unlike its meaning every where else in Thucydides; and so I think is ἀπαιδευσία ὀργῆς, for I believe the writer does not mean "coarseness, rudeness of passion," but "ungovernableness," which is the later sense of ἀπαιδευσία. Fifthly there is the expression ἐν ᾧ μὴ βλάπτουσιν ἰσχύι εἶχε τὸ φθονεῖν, where ἐν ᾧ μὴ seems to be used without any authority in the sense of εἰ μὴ, or if not, the expression is extremely obscure. But notwithstanding all this, the matter of the chapter is really very good, and the writer of it, whoever he was, had in this respect studied Thucydides to good purpose. It is a curious question, whether or no there is reason to suppose that he was a Christian. Wasse suspected the hand of a Christian scholiast in the 82nd chapter, §. 12. where the present text has τῷ θεῷ νόμῳ, but

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προετολμήθη, καὶ ὅποσα ὕβρει μὲν ἀρχόμενοι τὸ πλέον ἢ
 σωφροσύνη ὑπὸ τῶν τὴν τιμωρίαν παρασχόν-
 των οἱ ἀνταμυνόμενοι δράσειαν, πενίας δὲ τῆς
 εἰωθυίας ἀπαλλαξιόντες τινες, μάλιστα δ' ἂν
 5 διὰ πάθους ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν,
 παρὰ δίκην γιγνώσκοιεν, οἳ τε μὴ ἐπὶ πλε-
 ονεξία, ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες, ἀπαι-
 δευσία ὀργῆς πλείστον ἐκφερόμενοι, ὥμῳ καὶ
 ἀπαραιτήτως ἐπέλθοιεν. ξυνταραχθέντος τε 2
 10 τοῦ βίου ἐς τὸν καιρὸν τοῦτον τῇ πόλει, καὶ τῶν νόμων
 κρατήσασα ἢ ἀνθρωπεῖα φύσις, εἰωθυῖα καὶ παρὰ τοὺς

2. τὴν] om. K.d.e. 4. τινες A.B.C.E.F.G.H.K.L.O.P.b.e.g. μάλιστα
 ἂν B.Q. 6. δίκης P. 7. ἀπὸ τοῦ ἴσου H.L.O.P.d. 9. τε] om. L.O.P.
 11. κρατήσαντα C. εἴθε d.i.

Dionysius quoting the passage reads τῷ
 θεῷ καὶ νομίμῳ. And possibly the old
 received reading in VII. 86, 5. διὰ τὴν
 νομοσμένην ἐς τὸ θεῖον ἐπιτήδευσις,
 where all the later editors have re-
 stored from the best MSS. διὰ τὴν πᾶ-
 σαν ἐς ἀρετὴν νομοσμένην ἐπιτήδευσις,
 may have had its origin in a similar
 source. If Poppo's conjecture were
 true, that Dion Cassius had imitated a
 passage in the present chapter, we could
 then scarcely ascribe it to a Christian
 writer; but the words of Dion, LII. 34.
 πολλὰ γὰρ ἢ φύσις καὶ παρὰ τὸν νόμον
 πολλοὺς ἀμαρτάνειν ἐξάγει, appear to
 me to have nothing to do with this
 chapter, but if they are borrowed from
 any part of Thucydides they more re-
 semble the language and substance of
 III. 45, 4. It is possible that a familiar
 acquaintance with the Byzantine writers
 might enable us to form some conjec-
 tures as to the date of this 84th chap-
 ter. I can only say that I believe it to
 be the work of a Christian, and to have
 been written not later than the sixth or
 seventh century. See the note at the
 end of this book.

τὰ πολλὰ αὐτῶν προετολμήθη] Αὐτῶν
 refers to τὰ ἔργα in the preceding lines,
 τοιμηρῶς πρὸς τὰ ἔργα ἐχώρου. Then
 follows a statement of the three princi-
 pal causes of the crimes committed in

civil disturbances: 1st, the desire of
 vengeance for oppression and insolence
 in the ruling party: 2nd, the thirst of
 plunder, which urges the needy to covet
 the property of the rich: 3rd, the mere
 bitterness of party spirit, which men
 contract by being habitually opposed to
 one another. The construction is,
 προετολμήθη—ὅποσα—δράσειαν—γιγνώ-
 σκοιεν—ἐπέλθοιεν. The words ὑπὸ
 παρασχόντων belong to ἀρχόμενοι, "All
 "that men might perpetrate in retaliation,
 "who had been tyrannically go-
 "verned by that very party which they
 "now saw in their power." A little
 below, the words διὰ πάθους seem to
 signify "passionately," although I
 know no other instance of this word
 bearing this signification in a writer as
 early as Thucydides. Wherever else it
 occurs in Thucydides it signifies, "suf-
 "fering, misfortune, calamity." Com-
 pare, however, ἀπεχώρησεν ἀπ' αὐτῶν δι'
 ὀργῆς, VIII. 43, 4. for a similar use of
 the preposition διδ. Οἱ ἀπὸ τοῦ ἴσου
 μάλιστα ἐπιόντες are those who enter
 into revolutions on an equality with
 their adversaries—not as oppressed men
 thirsting for vengeance, nor as needy
 men desiring plunder—and whose cruelties
 are owing merely to the fury of
 party spirit which they acquire in the
 course of the contest.

νόμους ἀδικεῖν, ἀσμένῃ ἐδήλωσεν ἀκρατῆς μὲν ὀργῆς οὐσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος· οὐ γὰρ ἂν τοῦ τε ὀσίου τὸ τιμωρεῖσθαι προϋτίθεσαν τοῦ τε μὴ ἀδικεῖν τὸ κερδαίνειν, ἐν ᾧ μὴ βλάπτουσαν ἰσχὺν εἶχε τὸ φθονεῖν. ἀξιοῦσί τε τοὺς κοινούς περὶ τῶν τοιούτων οἱ 5 ἄνθρωποι νόμους, ἀφ' ὧν ἅπασιν ἐλπίς ὑπόκειται σφαλεῖσι καὶ αὐτοὺς διασώζεσθαι, ἐν ἄλλων τιμωρίαις προκαταλύειν, καὶ μὴ ὑπολείπεσθαι, εἴ ποτε ἄρα τις κινδυνεύσας τινὸς δέησεται αὐτῶν.

LXXXV. Οἱ μὲν οὖν κατὰ τὴν πόλιν Κερκυραῖοι τοιαύταις 10 ὀργαῖς ταῖς πρώταις ἐς ἀλλήλους ἐχρήσαντο, καὶ ὁ Εὐρυνμέδων καὶ οἱ Ἀθηναῖοι ἀπέπλευσαν ταῖς ναυσίν· ὕστερον δὲ οἱ φεύγοντες τῶν Κερκυραίων (διεσώθησαν γὰρ αὐτῶν ἐς πεντακοσίους) τείχη τε λαβόντες, ἃ ἦν ἐν τῇ ἡπείρῳ, ἐκράτουν τῆς 15 πέραν οἰκείας γῆς, καὶ ἐξ αὐτῆς ὀρμώμενοι ἐληΐζοντο τοὺς ἐν τῇ νήσῳ καὶ πολλὰ ἐβλαπτον, καὶ λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει.

1. ἀδικεῖν καὶ ἀσμένῃ i. οὐσα ὀργῆς g. 3. προϋτίθεσαν Bekk. 7. καὶ C.E. ἄλλῃ P.Q. προκαταλύειν Q. 10. τῶν] om. H.V.g. 11. ἐς] πρὸς Q. 13. φεγγόντες L. τῶν] om. O. 16. γῆς] om. I. 17. ἐληΐζον E.F.H.N.V.g.h. Poppo. ἐλεΐζοντο Q.

2. πολεμία δὲ τοῦ προὔχοντος] Compare the character of the Greeks, as a nation, which Herodotus puts into the mouth of Achaemenes, τοῦ τε εὐτυχέειν φθονοῦσι καὶ τὸ κρέσσον στυγέουσι. VIII. 236, 3.

5. ἀξιοῦσί τε—δέησεται αὐτῶν] Compare V. 90. The sense is, that "men" in their violence set the example of "doing away with those common laws" of humanity which all parties alike "might have appealed to in their adversity, and by their own previous conduct put themselves out of the pale of these laws, when they themselves might have occasion to solicit "their protection." Compare Virgil, Aeneid, X. 532. "Bellī commercia

"Turnus Sustulit ista prior jam tum "Pallante perempto." Περὶ τῶν τοιούτων means, "the common laws which "relate to such party quarrels;" such, for instance, as that "to spare the "fallen foe, to remember the vicissitudes of fortune; and not abuse our "prosperity, to set bounds to the virulence of our enmities."

15. τῆς πέραν οἰκείας γῆς] "Their own territory on the main land opposite." Immediately afterwards some MSS. read ἐληΐζον instead of ἐληΐζοντο, and this reading has been adopted by Poppo. Thucydides generally uses the middle voice, but once, IV, 41, 2. ἐληΐζον τε τὴν Λακωνικὴν καὶ πλείστα ἐβλάπτον, he has used the active.

SICILY., A. C. 457. Olymp. 88. 2.

ἐπρεσβεύοντο δὲ καὶ ἐς τὴν Λακεδαίμονα καὶ Κόρινθον περὶ 2
καθόδου· καὶ ὥς οὐδὲν αὐτοῖς ἐπράσσετο, ὕστερον χρόνῳ
πλοῖα καὶ ἐπικούρους παρασκευασάμενοι διέβησαν ἐς τὴν
νῆσον ἑξακόσιοι μάλιστα οἱ πάντες, καὶ τὰ πλοῖα ἐμπρή-
σαντες, ὅπως ἀπόγνοια ἦ τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς,
ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην, τείχος ἐνοικοδομησά-
μενοι ἐφθειρον τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτουν.

LXXXVI. Τοῦ δ' αὐτοῦ θέρους τελευτῶντος Ἀθηναῖοι
εἴκοσι ναῦς ἔστειλαν ἐς Σικελίαν, καὶ Λάχητα τὸν Μελα-
10 SICILY. νώπου στρατηγὸν αὐτῶν καὶ Χαροιάδην τὸν
Εὐφιλίτην. οἱ γὰρ Συρακόσιοι καὶ Λεοντῖνοι 2
ἐς πόλεμον ἀλλήλοις καθέστασαν. ξύμμαχοι 3
δὲ τοῖς μὲν Συρακοσίοις ἦσαν πλὴν Καμαρι-
ναίων αἱ ἄλλαι Δωρίδες πόλεις, αἵ περ καὶ πρὸς
15 τὴν τῶν Λακεδαιμονίων τὸ πρῶτον ἀρχομένου
τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι ξυνεπολέμησάν
γε, τοῖς δὲ Λεοντίνιοις αἱ Χαλκιδικαὶ πόλεις καὶ Καμάρινα·
τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίῳ ἦσαν, Ῥηγῖνοι δὲ
κατὰ τὸ ξυγγενὲς Λεοντίνων. ἐς οὖν τὰς Ἀθήνας πέμψαντες 4

1. ἐπρεσβεύετο g. καὶ ἐς τὴν κόρινθον Q. 5. ἀπογοι E. 6. ἰστώνην c.
7. ἐφθειραν C. 8. οἱ ἀθηναῖοι K. 9. μελανόπου G.I.L.O. et correctus C.
10. χαροιάδην Q. 11. συρακόσιοι K.f. συρακούσιοι A.E.F.H. συρρακού-
σιοι G.L.O.i. quod reposui, solum habent A.C. lib. VII. et VIII. nec rarum
F.H.h.B. plerumque συρακόσιοι vel συρακούσιοι. Urbem συρακούσας
vocant antiquissimi codices, nec tamen sibi constant. BEKK. 12. καθέστη-
σαν c. καθίστασαν i. 13. καμμαριναίων F. 15. τῶν] om. O. 17. γε]
om. e. καμαρίνα G. 18. ῥηγῖνοι A. ῥήγνοι B.F. 19. κατὰ]
μετὰ P.

5. τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς] El-
lipseis, quam in hoc genere loquendi
observat Fr. Portus, crebra est in in-
terrogatione. Thucyd. III. 39, 2. τί ἄλλο
οὗτοι ἢ ἐπεβούλευσαν; Et 58, 6. τί ἄλλο
ἢ—ἀτίμους γερῶν, ὧν νῦν ἰσχοῦσι, κατα-
λείψετε; Sic in τί δ' εἰ μὴ, et in illo
extra interrogationem apud Aristoph.
Equit. 1103. Μηδὲν ἄλλ' εἰ μὴ ἔσθιε.
Eodem modo Latini, quid aliud, quam?
nihil aliud, quam. Ad. Bud. Comment.
p. 1047. DUKER.

16. οὐ μέντοι ξυνεπολέμησάν γε] Com-
pare II. 7, 2. and the note on that passage.
It is abundantly plain from the account
here given that the Sicilian states had
as yet sent no ships over to Greece to
aid the Lacedæmonians, agreeably to
the instructions of the Lacedæmonians
at the beginning of the war; τὰ τ' ἄλλα
ἡσυχάζοντας κ. τ. λ.

17. αἱ Χαλκιδικαὶ] See VI. 75, 3, 4.
82, 2.

ATTICA. A. C. 427. Olymp. 88. 2.

οἱ τῶν Λεοντίνων ξύμμαχοι κατὰ τε παλαιὰν ξυμμαχίαν καὶ ὅτι Ἴωνες ἦσαν πείθουσι τοὺς Ἀθηναίους πέμψαι σφίσι ναῦς· ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς εἵργοντο καὶ τῆς θαλάσσης. καὶ ἔπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος προφάσει, βουλόμενοι δὲ μήτε σῆτον ἐς τὴν Πελοπόννησον ἀγεσθαι αὐτόθεν, πρόπειράν τε ποιούμενοι εἰ σφίσι δυνατὰ εἶη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχέρια γενέσθαι. καταστάντες οὖν ἐς Ῥήγιον τῆς Ἰταλίας τὸν πόλεμον ἐποιῶντο γιμετὰ τῶν ξυμμάχων. καὶ τὸ θέρος ἐτελεύτα.

LXXXVII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ 10
 δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιπούσα μὲν οὐδένα
 χρόνον τὸ παντάπασιν, ἐγένετο δέ τις ὁμως
 διακωχή. παρέμεινε δὲ τὸ μὲν ὕστερον οὐκ
 ἔλασσον ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο ἔτη,
 ὥστε † Ἀθηναίων † γε μὴ εἶναι ὅ τι μᾶλλον 15
 [τούτου] ἐκάκωσε τὴν δύναμιν. τετρακοσίων
 γὰρ ὀπλιτῶν καὶ τετρακισχιλίων οὐκ ἐλάσσους
 ἀπέθανον ἐκ τῶν τάξεων καὶ τριακοσίων ἱππέων, τοῦ δὲ
 4 ἄλλου ὄχλου ἀνεξεύρετος ἀριθμός. ἐγένοντο δὲ καὶ οἱ πολλοὶ

ATTICA.

Second attack of the
 2 plague at Athens :
 4700 citizens of the
 three highest classes
 perished in the course
 of its ravages. Nume-
 3 rous earthquakes in
 different places.

2. Ἴωνες V. 3. τῆς τε γῆς] om. G. τε] om. L.O.P.d.e.i. 5. δέ] τε
 C.e. om. d. 8. οὖν] δὲ O.c. 12. τις] om. g. 14. πρότερον γε καὶ i.
 πρῶτον γε καὶ L.O. πρῶτον καὶ P. 15. ἀθηναίων γε A.B.E.F.G.H.K.L.N.O.P.
 V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. ἀθηναίους γε Q. Vulgo ἀθηναίους τε.
 16. [τούτου] om. A.B.E.F.G.I.L.N.O.P.V.c.d.f.h.i. Haack. Poppo. Goell. Bekk.
 τούτοις e. τούτους C. ἐκάκωσε A.B.E.F.G.H.K.N.V.c.f.g.h. Haack. Poppo.
 Goell. Bekk. Vulgo ἐπίεσε καὶ ἐκάκωσε. 19. ὁ ἀριθμός L.O.P. καὶ οἱ πολλοὶ
 τότε A.B.E.F.G.H.V.f.g.h. Haack. Poppo. Goell. Bekk. καὶ οἱ πολλοὶ σεισμοὶ τότε
 C.K.L.O.P.b.c.d.e.i. τότε καὶ οἱ σεισμοὶ πολλοὶ Q. Vulgo τότε καὶ οἱ π. σ.

1. οἱ τῶν Λεοντίνων ξύμμαχοι] He says "the allies of the Leontines," rather than "the Leontines and their allies," because the argument of "an old alliance already subsisting" could only so far as we know be used by the Rhegians, and not by the Leontines themselves. A fragment of a treaty of alliance between Athens and Rhegium exists in one of the Elgin marbles, and may be seen in Böckh. Corpus Inscript. vol. I. Inscr. 74.

18. ἐκ τῶν τάξεων] What he elsewhere (VI. 43.) calls ἐκ καταλόγου, the heavy-armed soldiers taken from the class of the Zeugitæ. From these are distinguished the Epibatæ, or heavy-armed soldiers, who served in the fleet, and who might be taken from the fourth class, or Thetes. Compare Böckh, Staatshaushaltung der Athener, vol. II. p. 35. (Eng. Translat. vol. II. p. 266.)
 19. οἱ πολλοὶ τότε σεισμοὶ] Mr. Bloomfield says that "the article is here not

SICILY. A. C. 487. Olymp. 88. 2.

τότε σεισμοὶ τῆς γῆς, ἐν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς, καὶ μάλιστα ἐν Ὀρχομενῷ τῷ Βοιωτίῳ.

LXXXVIII. Καὶ οἱ μὲν ἐν Σικελίᾳ Ἀθηναῖοι καὶ Ῥηγῖνοι τοῦ αὐτοῦ χειμῶνος τριάκοντα ναυσὶ στρατεύουσιν ἐπὶ

5 SICILY. τὰς Αἰόλου νήσους καλουμένας· θέρους γὰρ
Fruitless expedition of δι' ἀνδρίαν ἀδύνατα ἦν ἐπιστρατεύειν. νέμον-2
the Athenians against
the Liparman islands. ται δὲ Λιπαράιοι αὐτὰς Κνιδίων ἄποικοι ὄντες.

οἰκοῦσι δ' ἐν μιᾷ τῶν νήσων οὐ μεγάλη, καλεῖται δὲ Λιπάρα· 3

τὰς δὲ ἄλλας ἐκ ταύτης ὁρμῶμενοι γεωργοῦσι, Διδύμην καὶ

10 Στρογγύλην καὶ Ἱεράν. νομίζουσι δὲ οἱ ἐκείνη ἄνθρωποι ἐν 4

τῇ Ἱερᾷ ὡς ὁ Ἡφαιστος χαλκεύει, ὅτι τὴν νύκτα φαίνεται

πῦρ ἀναδιδούσα πολὺ καὶ τὴν ἡμέραν καπνόν. κεῖνται δὲ αἱ 5

νήσοι αὗται κατὰ τὴν Σικελῶν καὶ Μεσσηνίων γῆν, ξύμμαχοι

δ' ἦσαν Συρακοσίων. τεμόντες δ' οἱ Ἀθηναῖοι τὴν γῆν, ὡς 6

15 οὐ προσεχώρουν, ἀπέπλευσαν ἐς τὸ Ῥήγιον. καὶ ὁ χειμὼν 7

έτελεύτα, καὶ πέμπτον ἔτος τῷ πολέμῳ έτελεύτα τῷδε ὄν

Θουκυδίδης ξυνέγραψεν.

LXXXIX. Τοῦ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι

1. καὶ εὐβοίᾳ A.E.F.H.V.g. καὶ ἐν Β.—Βοιωτίῳ] om. O.P. 3. Ἀθηναῖοι
καὶ] om. d.i. ῥήγνοι A.V. ῥήγνοι B. ῥήγιον K. 6. ἀνδρίας P.
ἀδύνατα] οὐκ L. 7. λιπαρῶν P. κνιδίων E. τῶν κνιδίων i.
όντες] om. G.L.O.P.i. 10. οἱ ἐν ἐκείνῃ K. οἱ ἐκείνοι d.i. ἐν] οἱ ἐν e.
11. τῇ et mox ὁ om. L.O.P. 12. πολὺ] om. G.L.O.P. 14. τέμοντες d.e.i.
15. ὁ μὲν χειμὼν e. 16. τῷ πολέμῳ έτελεύτα A.B.C.E.F.G.H.L.O.P.V.c.d.
e.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo έτελεύτα τῷ πολέμῳ. 17. συνέ-
γραψε P. 18. πελοποννήσιοι μὲν καὶ K.

"to be tolerated." It seems to me that Thucydides meant to say, "this was the period of those numerous earthquakes, whose frequency at one time has made them remembered as a sort of epoch." So one might say, when relating the events of the year 1746, "this was the period of the famous great frost."

6. δι' ἀνδρίαν] "Though there are a few trifling springs, there is a general scarcity of water, as the soil, consisting entirely of scoræ, tufa, putmice, pozzolana, and ashes, without

"any intervening stony stratum, except occasional masses of obdurate vitrification, rapidly absorbs the moisture, the natives are consequently obliged to construct capacious cisterns, wherein rain-water is kept in a cool temperature." Captain Smyth's Memoir of Sicily, p. 249. when speaking of the Lipari islands.

7. Κνιδίων ἄποικοι] Sic et Strabo, Pausan. atque alii. Adeundus est de his Cluverius Sicil. Antiq. II. 14. pag. 395. DUKER.

ATTICA, &c. A. C. 426. Olymp. 88. 2, 3.

καὶ οἱ ξύμμαχοι μέχρι μὲν τοῦ ἰσθμοῦ ἦλθον ὥς ἐς τὴν
A.C. 426.
Olymp. 88. 2, 3.
ATTICA.
Annual invasion of Attica. Earthquakes and inundations of the sea in several places.
 Ἀττικὴν ἐσβαλοῦντες, Ἄγιδος τοῦ Ἀρχιδάμου ἡγουμένου Λακεδαιμονίων βασιλέως, σεισμῶν δὲ γενομένων πολλῶν ἀπετράποντο πάλιν καὶ οὐκ ἐγένετο ἐσβολή. καὶ περὶ τούτους τοὺς χρόνους τῶν σεισμῶν κατεχόντων, τῆς Εὐβοίας ἐν Ὀροβίαις ἡ θάλασσα †ἐπελθοῦσα† ἀπὸ τῆς τότε οὐσης γῆς καὶ κυματωθεῖσα ἐπῆλθε τῆς πόλεως μέρος τι, καὶ τὸ μὲν κατέκλυσε τὸ δ' ὑπενόστησε, καὶ θάλασσα νῦν ἐστὶ πρότερον οὐσα γῆ· καὶ ἀνθρώπους διέφθειρεν ὅσοι μὴ ἐδύναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες. καὶ περὶ Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσον πλησία γίγνεται ἐπὶ κλυσίς, καὶ τοῦ τε φρουρίου τῶν Ἀθηναίων παρεῖλε καὶ δύο νεῶν ἀνελκυσμένων τὴν ἑτέραν κατέαξεν. ἐγένετο δὲ καὶ ἐν Πεπαρήβῳ κύματος ἐπαναχώρησις τις, οὐ μόντοι ἐπέκλυσέ γε· καὶ σεισμός τοῦ τείχους τι κατέβαλε καὶ τὸ πρυτανεῖον καὶ ἄλλας οἰκίας ὀλίγας. αἴτιον

1. μὲν et τὴν om. c. 2. ἐμβαλοῦντες O. ἐσβαλόντες G. et correctus C.
 3. λακεδαιμονίου L.O.P. 6. τῶν] om. L.O.P. 7. ἐπελθοῦσα Bekk. et vulgo.
 ἐπελθοῦσα e. ἐπανελθοῦσα Poppo. 9. κατέκλυσε I. 16. γε ἐπέκλυσέ γε g.
 ἀπέκλυσέ γε P. ἐπέκλυσε, omissa particula, L.O. 17. οὐκ ὀλίγας K.

6. τῶν σεισμῶν κατεχόντων] "When the earthquakes were prevalent." Compare I. 10, 1. 11, 5. ὁ λόγος κατέχει, — τοῦ λόγου κατεσχηκότος. I have followed Poppo in placing a comma after κατεχόντων, for Thucydides does not mean that the earthquakes were particularly prevalent in Euboea, but that at the time when they were frequently happening in Euboea and in other places, there happened also at Orobis an unusual inundation of the sea.

7. †ἐπελθοῦσα† ἀπὸ τῆς τότε οὐσης γῆς] I believe that Göller [with Haack and Poppo] is right in thinking that ἐπανελθοῦσα is the true reading. "The sea first retired from what was then the line of the coast, and afterwards rising in a heap or head of water it invaded a part of the city; and though the inundation afterwards partly subsided, yet in part also it was permanent; in-

"somuch that some of what was formerly land is now sea." The previous retiring of the sea, as the precursor of the inundation, is noticed twice afterwards in the chapter; κύματος ἐπαναχώρησις τις, οὐ μόντοι ἐπέκλυσέ γε, where it is spoken of as remarkable that the retreat of the sea was not followed by an inundation; and again, ἀποστῆλαι τὴν θάλασσαν. The word ὑπανοστήναι, to express the subsidence of water, occurs in Herodotus, I. 191, 5. and to express the settling downwards of a solid body, owing to the gradual effect of the weather, IV. 62, 3. [Dobree also reads ἐπανελθοῦσα.]

12. Ἀταλάντην] De Atalanta et castello Atheniensium in ea, est etiam supr. II. 32, 1. De ellipsi τοῦ μέρος, quam in his τοῦ τε φρουρίου statuit Schol. plura habet Stephanus Animadv. in lib. de Dialect. p. 45. DUKER.

SICILY. A. C. 426. Olymp. 88. 2, 3.

δ' ἔγωγε νομίζω τοῦ τοιούτου, ἧ ἰσχυρότατος ὁ σεισμὸς ἐγένετο, κατὰ τοῦτο ἀποστέλλειν τε τὴν θάλασσαν καὶ ἑξαπίνης πάλιν ἐπισπωμένην βιαίότερον τὴν ἐπὶ κλυσιν ποιεῖν· ἄνευ δὲ σεισμοῦ οὐκ ἂν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γένεσθαι.

XC. Τοῦ δ' αὐτοῦ θέρους ἐπολέμουν μὲν καὶ ἄλλοι ὡς ἐκάστοις ξυνέβαινεν ἐν τῇ Σικελίᾳ, καὶ αὐτοὶ οἱ Σικελιώται ἐπ' ἀλλήλους στρατεύοντες καὶ οἱ Ἀθηναῖοι ξὺν τοῖς σφετέροις ξυμμάχοις· ἃ δὲ λόγου μάλιστα ἄξια ἦ μετὰ τῶν Ἀθηναίων οἱ ξύμμαχοι ἔπραξαν ἢ πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμιοι, τούτων μνησθήσομαι. Χαροιάδου γὰρ ἤδη τοῦ Ἀθηναίων στρατηγοῦ τεθνηκότος ὑπὸ Συρακοσίων πολέμῳ, Λάχης ἄσπασαν ἔχων τῶν νεῶν τὴν ἀρχὴν ἐστράτευσεν μετὰ τῶν ξυμμάχων ἐπὶ Μυλαῖς τὰς τῶν Μεσσηνίων. ἔτυχον δὲ 3 δύο φυλαὶ ἐν ταῖς Μυλαῖς τῶν Μεσσηνίων φρουροῦσαι καὶ τινα καὶ ἐνέδραν πεποιημένοι τοῖς ἀπὸ τῶν νεῶν. οἱ δὲ 4 Ἀθηναῖοι καὶ οἱ ξύμμαχοι τοὺς τε ἐκ τῆς ἐνέδρας τρέπουσι καὶ διαφθείρουσι πολλοὺς, καὶ τῷ ἐρύματι προσβαλόντες, 20 ἠνάγκασαν ὁμολογίᾳ τὴν τε ἀκρόπολιν παραδοῦναι καὶ ἐπὶ Μεσσήνῃν ξυστρατεῦσαι. καὶ μετὰ τοῦτο ἐπελθόντων οἱ Μεσ- 5 σήνιοι τῶν τε Ἀθηναίων καὶ τῶν ξυμμάχων προσεχώρησαν καὶ αὐτοῖς, ὁμήρους τε δόντες καὶ τὰλλα πιστὰ παρασχόμενοι.

1. ἐγὼ B.K. νομίζω τοῦ τοιούτου A.B.C.E.F.G.H.K.L.O.Q.V.c.e.f.g. Haack. Porpo. Goell. Bekk. νομίζω τοιούτου i. Vulgo τοῦ τοιούτου νομίζω. 2. ἐγένετο] γέγονε c. 3. ἐπισπωμένην corr. F. 4. δοκῇ E.F.H.N.V.g. τὸ τοιούτον N. τοῦτο L. τοῦτο τοιούτο Q. 6. μὲν] om. K. 7. ἑκάστος d. 9. σὺν B.C.E.h. 12. χαριάδου L. γὰρ] δι' g. τοῦ] τῶν B. 14. λάχης δ' ἄσπασαν E. ἐστράτευσεν c. 15. ἐπὶ μυλαῖς τὰς μεσσηνίων C.O.P.Q.c.d.e.i. ἐπὶ μυλαῖς τὰς μεσσηνίων K. qui et mox μυλαῖς. ἐπὶ τὰς μυλαῖς τῶν μεσσηνίων L. 16. ἐν ταῖς μυλαῖς δύο φυλαὶ L.O.P.d. 17. πεποιηκέναι L.O.P. unde πεποιηκῆναι efficit Coraes Plutarch. I. p. 375. 19. παραβλόντες Q. 21. ξυστρατεῦσαι prima manu C. 23. τὰλλα e. Porpo. τὰλλα Bekk. Goell. vulgo et Porpo. ed. 1845. τὰ ἄλλα. παρεχόμενοι V.g.

17. πεποιηκέναι] For this middle sense of the passive form of the perfect, see Matthiae, Gr. Gr. §. 493. Porpo,

Prolegomen. I. p. 191.

23. τὰλλα πιστὰ παρασχόμενοι] "Satisfying the Athenians in all other

PELOPONNESUS, ÆGEAN SEA, &c. A. C. 426. Olymp. 88. 3.

XCI. Τοῦ δ' αὐτοῦ θέρους οἱ Ἀθηναῖοι τριάκοντα μὲν ναῦς ἔστειλαν περὶ Πελοπόννησον, ὧν ἐστρατήγει Δημοσθένης τε ὁ Ἀλκισθένης καὶ Προκλῆς ὁ Θεόδωρου, ἐξήκοντα δὲ ἐς Μῆλον καὶ δισχιλίους ὀπλίτας· ἐστρατήγει δὲ αὐτῶν Νικίας ὁ Νικη-
 2 ράτου. τοὺς γὰρ Μηλίους ὄντας νησιώτας καὶ οὐκ ἐθέλοντας ὑπακούειν οὐδὲ ἐς τὸ αὐτῶν
 3 ζυμμαχικὸν ἰέναι ἐβούλοντο προσαγαγέσθαι. ὥς δὲ αὐτοῖς δηουμένης τῆς γῆς οὐ προσεχώρουν, ἄραντες ἐκ τῆς Μήλου αὐτοὶ μὲν ἔπλευσαν ἐς Ὀρωπὸν τῆς πέραν γῆς, ὑπὸ νύκτα 10
 δὲ σχόντες εὐθὺς ἐπορεύοντο οἱ ὀπλίται ἀπὸ τῶν νεῶν περὶ
 4 ἐς Τάναγραν τῆς Βοιωτίας. οἱ δ' ἐκ τῆς πόλεως πανδημεὶ Ἀθηναῖοι, Ἱππονίκου τε τοῦ Καλλίου στρατηγούντος καὶ

1. οἱ] om. d. μὲν] om. K. 3. πατροκλῆς L.O.P.d.e.i. 5. νικηρέϊτου i.
 7. ἀπὸ d.g. αὐτὸν V. 8. προσάγεσθαι I. 9. προσεχώρησαν L.O.P. 13. τε] om. f. στρατηγού P.

"points;" literally, "presenting all other things of such a nature as to be satisfactory." Compare I. 32, 2. καὶ ταῦτα πιστεύοντες ἔχουρά ὑμῖν παρέξεσθαι. Generally speaking παρέχειν is, "to present or offer really; and παρέχουσα, "to present or offer to notice, to exhibit." The one expresses an actual giving, the other a figurative one. See Ammonius, De Differentia Vocabulorum, in Παρέχειν. Bekker therefore, I think, is right in preferring ἄλλα, to the common reading τὰ ἄλλα; for Thucydides generally uses the crasis when the word is used as a substantive, that is, when there is no substantive expressed, and ἄλλα is "all else, all the rest." But in VIII. 100, 2. where there is another word joined with it, τὰ ἄλλα ἐπιτίθει, the crasis, I think, ought not to be admitted; because there the article does not so much belong to ἄλλα as to ἐπιτίθει. So again, VIII. 24, 5. Bekker writes μετὰ πολλῶν τε κάγαθων ζυμμάχων, instead of καὶ ἀγαθῶν, and Göller appeals to the expression καλοὶ κάγαθοι as an authority for the alteration. But in the latter the two words were habitually united to-

gether, so as almost to have become one; and therefore the καὶ was naturally melted into the following adjective by crasis, according to that general practice in language by which any familiar combination of words is pronounced more briefly, and with the syllables more running into each other, than when the same words are joined with others with which they are less familiarly associated. Now καλοὶ κάγαθοι is a combination of words so familiar as almost to have become one word; whereas πολλοὶ καὶ ἀγαθοὶ is not one expression, nor are the words habitually joined with one another; so that there is no more reason for the crasis there than in any other case where καὶ may happen to precede a word beginning with a vowel.

10. ἐς Ὀρωπὸν τῆς πέραν γῆς] See the note on II. 23, 3.

13. Ἱππονίκου τοῦ Καλλίου] This Hipponicus was the father-in-law of Alcibiades, and one of the richest individuals in Greece. His father Callias was the ambassador who is said to have procured the assent of the Persian king to that memorable treaty, by which the

TRACHINIA. A. C. 428. Olymp. 88. 3.

Εὐρυμέδοντος τοῦ Θουκλέους, ἀπὸ σημείου ἐς τὸ αὐτὸ κατὰ γῆν ἀπήντων. καὶ στρατοπεδευσάμενοι ταύτην τὴν ἡμέραν 5 ἐν τῇ Τανάγρα ἐδῆουν καὶ ἐνηυλίσαντο. καὶ τῇ ὑστεραίᾳ 6 μάχῃ κρατήσαντες τοὺς ἐπεξελθόντας τῶν Ταναγραίων καὶ 5 Θηβαίων τινὰς προσβεβηθηκότας καὶ ὄπλα λαβόντες καὶ τροπαῖον στήσαντες ἀνεχώρησαν, οἱ μὲν ἐς τὴν πόλιν, οἱ δὲ ἐπὶ τὰς ναῦς. καὶ παραπλεύσας ὁ Νικίας ταῖς ἐξήκοντα 7 ναυσὶ τῆς Λοκρίδος τὰ ἐπιθαλάσσια ἔτεμε καὶ ἀνεχώρησεν ἐπ' οἴκου.

10 XCII. Ὑπὸ δὲ τὸν χρόνον τοῦτον Λακεδαιμόνιοι Ἡράκλειαν τὴν ἐν Τραχινίᾳ ἀποικίαν καθίσταντο ἀπὸ τοιαύδε
 TRACHINIA. γνώμης. Μηλιῆς οἱ ξύμπαντες εἰσὶ μὲν τρία 8
 Heracles founded by the Lacedæmonians. μέρη, Παράλιοι Ἱερῆς Τραχίνιοι· τούτων δὲ οἱ

3. ἐν] om. d.i. 4. ἐπελθόντας L.O.P. 5. βεβηθηκότας g. λάβοντας E.
 καὶ τροπαῖον] καὶ τρώπαια d. τροπαῖον, omisso καὶ, K. 7. ἐπὶ] ἐς B.L.O.
 10. τοῦτον τὸν χρόνον B.h. τὸν αὐτὸν χρόνον τοῦτον g. 11. τραχινία C.G.I.
 K.c.e.f. et Poppo. τραχίν Q. ut III. 100, 3. et IV. 78, 1. V. 12, 1. 51, 1. τραχεινίας d.i. Vulgo, et Bekk. Goeller. τραχινίας, quæ lectio fortasse e notissimo Sophocl. Tragœd. título ab imperito librario petita est. καθίστατο G. γνώμης τοιαύδε e. 12. μιλιῆς B. 13. ἱερεῖς καὶ τραχίνιοι Q. οἱ Τραχίνιοι] οἱ μὲν τραχίνιοι G.H.Q.g.

king's ships of war were forbidden to sail to the westward of the Cyanean and Chelidonian islands. See Andocides against Alcibiad. p. 117. Demosthenes Fals. Legat. p. 428. Herodot. VII. 151, 2. There is a full account of the successive heads of the family of Callias and Hipponicus, in Böckh, Staatshaushalt. d. Athen. II. p. 14, &c. (Eng. Transl. vol. II. p. 242.)

13. Παράλιοι, Ἱερῆς, Τραχίνιοι] It is possible that these names in their origin referred to three classes of persons, politically as well as locally separate from each other. The Hierensians may have been the priest-nobles, the Eupatridæ of Athens, who formed exclusively the *state*, πόλις, and who of course therefore were in exclusive possession of all offices civil and religious. The Paralians would then be the mixed people who always grew up in the course of time around the priest-nobles;

the original δῆμος, or commons, who gradually obtained an admission more or less complete to all the rights of citizenship. At Athens they were also called Parali, as in all maritime countries they were made up of traders and seafaring men and strangers, whom the sea, the great highway of nations, had enabled to come from a foreign land; and who found their maintenance in the various pursuits which the neighbourhood of the sea facilitates. The Trachinians, like the ὑπεράκριοι of Athens, were perhaps the remains of the oldest inhabitants of the country, driven to the mountains by that more civilized people who had settled in the plains and richest districts of the land, and who being shut out from all communication with other nations, and from all foreign commerce, lived as the subjects of the priest-nobles, or annoyed them by their perpetual predatory in-

The colony falls, owing to the hostility of the Thesmalians, and the tyranny of the Lacedæmonian governors. (92. 93.)

Τραχινίοι πολέμῳ ἐφθαρμένοι ὑπὸ Οἰταίων ὁμόρων ὄντων, τὸ πρῶτον μελλήσαντες Ἀθηναίοις προσθεῖναι σφᾶς αὐτοὺς, δεισάντες δὲ μὴ οὐ σφίσι πιστοὶ ὦσι, πέμπουσιν ἐς Λακεδαίμονα, ἐλόμενοι πρεσβευτὴν Τισαμένον. ⁵ ξυνεπρεσβεύοντο δὲ αὐτοῖς καὶ Δωριῆς, ἡ μητρόπολις τῶν Λακεδαιμονίων, τῶν αὐτῶν δεόμενοι· ὑπὸ γὰρ τῶν Οἰταίων καὶ αὐτοὶ ἐφθείροντο. ⁴ ἀκούσαντες δὲ οἱ Λακεδαιμόνιοι γνώμην εἶχον τὴν ἀποικίαν ἐκπέμπειν, τοῖς τε Τραχινίοις βουλόμενοι καὶ τοῖς Δωριεῦσι ⁵ τιμωρεῖν. καὶ ἅμα τοῦ πρὸς Ἀθηναίους πολέμου καλῶς ¹⁰ αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι· ἐπὶ τε γὰρ τῇ Εὐβοίᾳ ναυτικὸν παρασκευασθῆναι ἂν, ὥστ' ἐκ βραχείας τὴν διάβασιν ⁶ γίγνεσθαι, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν. τό ⁷ τε ξύμπαν ὥρμητο τὸ χωρίον κτίζειν. πρῶτον μὲν οὖν ἐν Δελφοῖς τὸν θεὸν ἐπήρουντο, κελεύοντος δὲ ἐξέπεμψαν τοὺς ¹⁵ οἰκήτορας αὐτῶν τε καὶ τῶν περιοίκων, καὶ τῶν ἄλλων Ἑλλήνων τὸν βουλόμενον ἐκέλευον ἔπεσθαι πλὴν Ἰώνων καὶ ⁸ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν. οἰκισταὶ δὲ τρεῖς Λακεδαιμονίων ἠγήσαντο, Λέων καὶ Ἀλκίδας καὶ Δαμάγων.

6. καὶ] οἱ B. δῶριον Priscianus, pag. 1099. Puteh. 7. αἰτοὶ ἐφθείροντο A.B.E.F.H.N.V.g.h. Poppo. Goell. Bekk. G. et vulgo αὐτοὶ πολέμῳ ἐφθείροντο. 12. βραχείας F. διάβασιν ἂν γίγνεσθαι L.O.P. 15. ἐπὶ τῶν Q. 16. τε] om. c.d. τῶν ἄλλων περιοίκων G.L.O.P.d. 17. γ' Ἰώνων A. Bekk. Goell. γ' om. B.E.F.G. Ἰῶν O. 18. ὧν καὶ ἄλλων B. 19. ἀλκίδας K. δημάγων H. δαμάτων f.

roads upon the vallies. But while tracing the possible origin of these names, we must not suppose that they retained their primitive meaning in the time of Thucydides, at least not in its full extent: but that they now expressed little more than local divisions, like the tribes of Rome in the times of the commonwealth.

Ἰερῆς] Difficile dictu est, quinam fuerint Ἰερῆς, nemo enim præter Thucydidem de iis, (quod legerim) loquutus est. Scintillam tamen lucis facit Callimachus in Delum, ubi ait: Δεύτερον ἱερὸν ἄστυ καὶ οὖρεα Μηλίδος αἰῆς Ἐρ-

χονται etc. Hic enim cum Thucydide videtur quandam urbem vel regionem Meliensium sacram vocare, eo quod primitias Apollini quotannis missas a Dodonæis, qui etiam sacri erant, recipiebant. Vide Palmer. ad Gr. Auct. p. 277. HUDS.

6. Δωριεῖς] Vide Strabon. et Steph. voc. Δῶριον. Plin. IV. 5. et V. 22. WASS. De Dorio metropoli Lacedæmoniorum supr. I. 107, 2. Quæ paullo post hic leguntur, γνώμην εἶγον—τιμωρεῖν, sunt in Stephano de Urbib. voc. Δῶριον, sine nomine auctoris. DUKER.

καταστάντες δὲ ἐτείχισαν τὴν πόλιν ἐκ καινήs, ἣ νῦν Ἡρά-9
κλεια καλεῖται, ἀπέχουσα Θερμοπυλῶν σταδίουs μάλιστα
τεσσαράκοντα, τῆs δὲ θαλάσσης εἴκοσι. νεώριά τε παρε-10
σκευάζοντο, καὶ ἤρξαντο κατὰ Θερμοπύλαs κατ' αὐτὸ τὸ
5 στενὸν, ὅπως εὐφύλακτα αὐτοῖs εἴη. XCIII. οἱ δὲ Ἀθη-
ναῖοι τῆs πόλεωs ταύτης ξυνοικιζομένηs τὸ πρῶτον ἔδεισάν
τε καὶ ἐνόμισαν ἐπὶ τῇ Εὐβοίᾳ μάλιστα καθίστασθαι, ὅτι
βραχύs ἐστὶν ὁ διάπλους πρὸς τὸ Κήνιαον τῆs Εὐβοίας.
ἔπειτα μέντοι παρὰ δόξαν αὐτοῖs ἀπέβη· οὐ γὰρ ἐγένετο ἀπ' 2
10 αὐτῆs δεινὸν οὐδέν. αἴτιον δὲ ἦν· οἱ τε Θεσσαλοὶ ἐν δυνάμει 3
ὄντεs τῶν ταύτῃ χωρίων, καὶ ὧν ἐπὶ τῇ γῇ ἐκτίζετο, φοβού-
μενοι μὴ σφίσι μεγάλη ἰσχύϊ παροικῶσιν, ἔφθειρον καὶ διὰ
παντὸs ἐπολέμουν ἀνθρώποιs νεοκαταστάτοιs, ἕωs ἐξετρύ-
χωσαν γενομένους τὸ πρῶτον καὶ πάνυ πολλοὺs· πᾶs γάρ

2. ἀπέχουσα γὰρ θερμοπυλῶν d. 3. δέ] om. A.B.E.F.H.Q.V.g.h. et γρ. G.
θαλάττης f. 4. ἤρξαντο] εἰρξαν τὸ E. 8. βήναιον K. 9. παρὰ] περὶ g.
11. ὄντεs] om. g. τῇ om. V. 12. ἐφθειρον δέ Q. 13. ἀνθρώπους νεοκατα-
στάτους e.

3. τῆs δε θαλάσσης εἴκοσι] Perhibet tamen Strabo (l. IX.) hanc urbem a portu XL. non vero XX. stadiis abesse. Vide Berkelium ad Stephanum *περὶ πόλεων*. HUDS. The alteration in the face of the country near Thermopylae, owing to the retreat of the sea, and the changed course of the river Sperchius, (whose mouth is now to the south of Thermopylae, after it has run for some distance parallel to the line of the cliffs, and has received those smaller streams, the Asopus, Melas, and Dyras, which formerly ran direct into the sea,) makes it difficult to identify the situations of the several places mentioned by ancient writers. But the remains of Heraclea, with its citadel on a hill, and traces of the city lower down, according to the description of Livy, XXXVI. 22. on the north bank of the Asopus, and about four miles from Thermopylae, (see Dodwell, *Class. Tour*, vol. II. p. 73.) still correspond with the account of Thucydides. The port of Heraclea was, according to Strabo, forty stadia

from the town; a statement in exact agreement with that of Thucydides, who says that the town was forty stadia from Thermopylae, where the port and docks were constructed. The sea, which was only twenty stadia from the town, was not the sea by the port, but the nearest point of the Malian gulf, which could be reached in a straight line from the edge of Ceta, where Heraclea was built. Here however the water was too shallow to admit of the existence of a harbour, even for the light vessels of the Greeks; and thus Appian calls it *θάλασσα τραχέα καὶ ἀλίμενος*. (Syriac. 17.) For the present state of Thermopylae, see sir W. Gell, *Itiner. of Greece*, p. 238, &c.

5. εὐφύλακτα] Compare the note on II. 98, 2. and Matthiae, *Gr. Gr.* §. 443. Jelf, 383.

11. ὧν ἐπὶ τῇ γῇ ἐκτίζετο] "To the detriment of whose territory it was founding." Compare V. 51. and I. 142, 2, 3.

WESTERN GREECE. A. C. 426. Olymp. 88. 2.

τις Λακεδαιμονίων οἰκίζοντων θαρσαλέως ἦει, βέβαιον νομί-
 4 ζων τὴν πόλιν. οὐ μέντοι ἦκιστα οἱ ἄρχοντες αὐτῶν τῶν
 Λακεδαιμονίων οἱ ἀφικνούμενοι τὰ πράγματα τε ἔφθειρον
 καὶ ἐς ὀλιγανθρωπίαν κατέστησαν, ἐκφοβήσαντες τοὺς πολ-
 λούς, χαλεπῶς τε καὶ ἔστιν ἃ οὐ καλῶς ἐξηγούμενοι, ὥστε 5
 ῥᾶον ἤδη αὐτῶν οἱ πρόσκοι ἐπεκράτουν.

XCIV. Τοῦ δ' αὐτοῦ θέρους, καὶ περὶ τὸν αὐτὸν χρόνον
 ὃν ἐν τῇ Μήλῳ οἱ Ἀθηναῖοι κατείχοντο, καὶ οἱ ἀπὸ τῶν

WESTERN
GREECE.

Demosthenes, being
employed in the west
of Greece, is per-
suaded by the Mese-
nians of Naupactus to
make an attack upon
Ætolia. State of the
Ætolians at this pe-
riod.

τριάκοντα νεῶν Ἀθηναῖοι περὶ Πελοπόννησον
 ὄντες πρῶτον ἐν Ἐλλομένῳ τῆς Λευκαδίας 10
 φρουρούς τινας λοχίσαντες διέφθειραν, ἔπειτα
 ὕστερον ἐπὶ Λευκάδα μείζονι στόλῳ ἦλθον,
 Ἀκαρνασί τε πᾶσιν, οἱ πανδημεὶ πλὴν Οἰνια-
 δῶν ξυνέσποντο, καὶ Ζακυνθίοις καὶ Κεφαλ-
 2 λῆσι καὶ Κερκυραίων πεντεκαίδεκα ναυσί. καὶ 15
 οἱ μὲν Λευκάδιοι τῆς τε ἔξω γῆς δρουμένης καὶ τῆς ἐντὸς τοῦ
 Ἰσθμοῦ, ἐν ᾗ καὶ ἡ Λευκάς ἐστι καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος,
 πλήθει βιαζόμενοι ἡσύχαζον οἱ δὲ Ἀκαρνανες ἡξίουں Δη-
 μοσθένην τὸν στρατηγὸν τῶν Ἀθηναίων ἀποτειχίζειν αὐτοὺς,
 νομίζοντες ῥαδίως τ' ἂν ἐκπολιορκῆσαι πόλεός τε αἰεὶ σφίσι 20
 3 πολεμίας ἀπαλλαγῇ. Δημοσθένης δ' ἀναπείθεται κατὰ

1. τις] om. d. θαρσαλέως] om. pr. G. θαρσαλέως L.O.P.i. (recenti manu G.)
 et correctus C. qui tamen ex prima manu habet θαρσαλέως εἴη. καὶ βέβαιον L.
 2. οἱ] of recens F. 3. ἀφικόμενοι L.O.P. τὰ πράγματα—καὶ om. G. τε]
 om. d.i. 6. ἐπεκράτουν c.f. 8. ὃν] om. E. οἱ ἀθηναῖοι ἐν τῇ μῆλῳ G.
 10. λευκαδίας E. A.B.F.G. et ceteri ἀρκαδίας. 13. οἰνιαδῶν A.B.F.H.K.L.
 N.O.P. 14. ξυνέσποντο G.I.e.f.g. ξυνεῖποντο d.i. κεφαλῆσι K.L.O.P. qui
 sic et infra c. 95, 1. 17. καὶ ἡ] om. d.i. 19. τῶν] om. d. 20. τ' A.B.E.
 F.G.H.V.g.h. Poppo. Goell. Bekk. ceteri γ'. πόλεός τε] καὶ πόλεως C.K.L.
 O.P.c.d.e.f.i.

16. τοῦ Ἰσθμοῦ] Quum antiquitus
 peninsula esset, a Corinthiis per Cypse-
 lum et Gargasum illic missis isthmus
 perfoctus est. (Strab. X. 2, 8.) Sed
 serius eum necesse est redditum pristinae
 formae, quae Thucydida aetate ei erat,
 quum naves machinarum ope eum su-
 perarent. III. 81, 1. IV. 8, 2. Peninsula

fuit adhuc quum Philippus Macedo
 contra Romanos bellum gereret, sed
 Livii aetate rursus insula. Poppo. Pro-
 legom. II. p. 151. For the present
 state of Leucadia or Santa Maura, the
 reader may consult the annexed map,
 for which I am again indebted to the
 kindness of captain Smyth.



τὸν χρόνον τοῦτον ὑπὸ Μεσσηνίων ὡς καλὸν αὐτῷ στρατιάς
 τοσαύτης ξυνειλεγμένης Αἰτωλοῖς ἐπιθέσθαι, Ναυπάκτῳ τε
 πολεμίοις οὖσι, καὶ ἣν κρατήσῃ αὐτῶν, ῥαδίως καὶ τὸ ἄλλο
 ἡπειρωτικὸν τὸ ταύτῃ Ἀθηναίοις προσποιήσιν. τὸ γὰρ 4
 5 ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχιμον, οἰκοῦν
 δὲ κατὰ κώμας ἀτειχίστους, καὶ ταύτας διὰ πολλοῦ, καὶ
 σκευῇ ψιλῇ χρώμενοι, οὐ χαλεπὸν ἀπέφαινον, πρὶν ξυμβοη-
 θῆσαι, καταστραφῆναι. ἐπιχειρεῖν δ' ἐκέλευον πρῶτον μὲν 5
 Ἀποδότοις, ἔπειτα δὲ Ὀφιονεῦσι καὶ μετὰ τούτους Εὐρ-
 10 τᾶσιν, ὅπερ μέγιστον μέρος ἐστὶ τῶν Αἰτωλῶν, ἀγνωστό-
 τatoi δὲ γλῶσσαν καὶ ὠμοφάγοι εἰσὶν, ὡς λέγονται· τούτων
 γὰρ ληφθέντων ῥαδίως καὶ τᾶλλα προσχωρήσιν. XCV. ὁ
 δὲ τῶν Μεσσηνίων χάριτι πεισθεῖς, καὶ μά-
 λιστα νομίσας ἄνευ τῆς τῶν Ἀθηναίων δυνά-
 15 μεως τοῖς ἡπειρώταις συμμαχοῖς μετὰ τῶν
 Αἰτωλῶν δύνασθαι ἂν κατὰ γῆν ἐλθεῖν ἐπὶ
 Βοιωτοὺς διὰ Λοκρῶν τῶν Ὀζολῶν ἐς Κυτίνιον τὸ Δω-
 ρικόν, ἐν δεξιᾷ ἔχων τὸν Παρνασσόν, ἕως καταβαίῃ ἐς
 Φωκέας, οἱ προθύμως ἐδόκουν κατὰ τὴν Ἀθηναίων αἰεὶ ποτε

4. Ἠπειρωτικὸν Bekk. τὸ ταύτῃ] τοσαύτῃ P. 6. κατὰ] om. b. ταύτας]
 om. c.f. 7. ψιλῇ] πολλῇ e.g. 8. καὶ καταστραφῆναι K. 9. ἀποδότοις
 E.G.I.L.O.P. ut infra c. 100, 1. ἀπόδοτον L.O.Q.d.e. δὲ καὶ Ὀφιονεῦσι O. δὲ
 15 ὀφιονεῦσι c. τούτους] τοὺς E. ταῦτα c. εὐρυτάσιν H.K.P. 10. ἀγνώτα-
 τοι K. 11. λέγεται L.Q. 12. τᾶλλα Bekk. Poppo. προσχωρήσιν E.N.f.
 προσχωρήσει V. 15. Ἠπειρ. Bekk. 16. δύνασθαι—Λοκρῶν] om. K. ἐπὶ
 τοὺς βοιωτοὺς N.V. 17. κυτίνιον G.K.L.O. κυτῶνιον P. κύτιον c. 18. ἔχων
 A.B.F. Poppo. Goell. Bekk. E.G. et vulgo ἔχον. καταβάλλῃ ὡς φωκέας i.

3. τὸ ἄλλο ἡπειρωτικὸν τὸ ταύτῃ] I have followed Haack and Poppo in considering the word ἡπειρωτικὸν rather as a general than a proper name; for had it as yet assumed the latter character, the words τὸ ταύτῃ immediately following would have been superfluous. At the same time it was insensibly becoming a proper name, as "the tribes "of the main land," when spoken of without any further addition, would

have been commonly understood of the main land opposite Corcyra, which not being familiarly known to the Greeks, and their visits to it being commonly made from Corcyra, and the neighbouring islands, was called by the general name of the main, or main land; like the terra firma of Venice, and what used to be called the Spanish main, or terra firma, in South America.

φιλιάν ξυστρατεύειν ἢ καὶ βία προσαχθῆναι· καὶ Φωκεύσιν
 ἤδη ὁμορος ἢ Βοιωτία ἐστίν· ἄρας οὖν ξύμπαντι τῷ στρα-
 τεύματι ἀπὸ τῆς Λευκάδος ἀκόντων Ἀκαρνάνων παρέπλευσεν
 2 αἰς Σόλλιον. κοινώσας δὲ τὴν ἐπίνοϊαν τοῖς Ἀκαρνᾶσιν, ὥς
 οὐ προσεδέξαντο διὰ τῆς Λευκάδος τὴν οὐ περιτείχισιν, αὐτὸς 5
 τῇ λοιπῇ στρατιᾷ, Κεφαλλῆσι καὶ Μεσσηνίοις καὶ Ζακυν-
 θίοις καὶ Ἀθηναίων τριακοσίοις τοῖς ἐπιβάταις τῶν σφετέρων
 νεῶν (αἱ γὰρ πεντεκαίδεκα τῶν Κερκυραίων ἀπῆλθον νῆες),
 3 ἐστράτευσεν ἐπ' Αἰτωλούς. ὥρμᾶτο δὲ ἐξ Οἰνεῶνος τῆς
 4 Λοκρίδος. οἱ δὲ Ὀζόλαι οὗτοι Λοκροὶ ξύμμαχοι ἦσαν, καὶ 10
 ἔδει αὐτοὺς πανστρατιᾷ ἀπαντῆσαι τοῖς Ἀθηναίοις ἐς τὴν
 μεσόγειαν· ὄντες γὰρ ὁμοροὶ τοῖς Αἰτωλοῖς καὶ ὁμόσκευοι
 μεγάλη ὠφελία ἐδόκουν εἶναι ξυστρατεύοντες μάχης τε

1. καὶ] καὶ d. 2. ἢ δὴ] ἢ δὴ A. ἢ δὴ K. ξὺν παντὶ B.E.F.V. 3. ἀκόντων
 ἀκαρνάνων A.B.E.F.G.H.K.V.g. Poppo. Goell. Bekk. Vulgo ἀκόντων τῶν ἀκαρνά-
 νων. παρέπλευσαν d.i. 5. οὐ] om. e. ἐπιτείχισιν Q. 8. ἀπῆλθον αἱ
 νῆες c. νῆες ἀπῆλθον f. 9. ὥρμᾶτο δὲ] om. G.L.O.P. οἰνεῶν Q.g. 12. μεσό-
 γειαν A.B.E.F.H.Q.V.e.g. Haack. Poppo. Goell. Bekk. μεσόγειαν I. G. et
 vulgo μεσόγειον. 13. εἶναι] om. c.

5. τὴν οὐ περιτείχισιν] Compare I. 137. 7. V. 50, 4.

7. τριακοσίοις τοῖς ἐπιβάταις τῶν σφε-
 τέρων νεῶν] According to this calcula-
 tion, the number of Epibatæ on board
 a trireme was ten; for the number of
 ships from which they were on this
 occasion landed was thirty. See c. 91, 1.
 94, 1. So by comparing II. 92, 8. 102,
 1. we find four hundred Epibatæ de-
 scribed as the complement of forty
 ships, τετρακοσίοις ὀπλίταις Ἀθηναίων,
 τῶν ἀπὸ τῶν νεῶν. And the same pro-
 portion results from a comparison of
 IV. 76, 1. 101, 3. When any ὀπλίται
 are especially mentioned, they are to be
 understood as troops embarked for a
 particular service, and not as the ordi-
 nary Epibatæ: but whether they are to
 be considered as exclusive or inclusive
 of these does not, I think, fully appear.
 The ὀπλίται, when especially noticed,
 belong to the class of the Zeugitæ, ἐκ
 καταλόγου—the Epibatæ on ordinary
 occasions seem to have been taken from

the fourth class; or Thetes. The pro-
 portion mentioned, VI. 43. of seven
 hundred Epibatæ to one hundred ships,
 sixty of which were equipped in the
 ordinary way, and forty had troops on
 board, is hard to be explained. The
 sixty light ships would have had six
 hundred Epibatæ: but one hundred is
 a number divisible neither by sixty nor
 by forty; so that it is not easy to ac-
 count for the selection of the number
 seven hundred for the number of one
 hundred vessels. The number of forty
 Epibatæ to a ship, mentioned by Hero-
 dotus, VI. 15, 2. belongs to the earlier
 state of Greek naval tactics, when vic-
 tory depended more on the number and
 prowess of the soldiers on board, than
 on the manœuvres of the seamen;
 (Thucyd. I. 49, 1—3.) and it was in
 this very point that the Athenians im-
 proved the system, by decreasing the
 number of ἐπιβάταις, and relying on the
 more skilful management of their ves-
 sels. See VII. 62, 2. 67, 2.

ÆTOLIA. A. C. 426. Olymp. 88. 3.

ἐμπειρία τῆς ἐκείνων καὶ χωρίων. XCVI. αὐλισάμενος δὲ

Progress of the invasion. All the Ætolian tribes unite in the common defence.

τῷ στρατῷ ἐν τοῦ Διὸς τοῦ Νεμείου τῷ ἱερῷ, ἐν ᾧ Ἡσιόδος ὁ ποιητὴς λέγεται ὑπὸ τῶν

ταύτῃ ἀποθανεῖν, χρησθὲν αὐτῷ ἐν Νεμέᾳ

5 τοῦτο παθεῖν, ἅμα τῇ ἔφ' ἅρας ἐπορεύετο ἐς τὴν Αἰτωλίαν.

καὶ αἰρεῖ τῇ πρώτῃ ἡμέρᾳ Ποτιδανίαν καὶ τῇ δευτέρᾳ Κροκύ-

λειον καὶ τῇ τρίτῃ Τείχιον, ἔμενέ τε αὐτοῦ καὶ τὴν λείαν ἐς.

Εὐπάλιον τῆς Λοκρίδος ἀπέπεμψε· τὴν γὰρ γνώμην εἶχε

τᾶλλα καταστρεψάμενος οὕτως ἐπὶ Ὀφιονέας, εἰ μὴ βού-

10 λουιντο συγχωρεῖν, ἐς Ναύπακτον ἐπαναχωρήσας στρατεῦσαι

ὑστερον. τοὺς δὲ Αἰτωλοὺς οὐκ ἐλάνθανεν αὕτη ἡ παρασκευὴ 3.

οὔτε ὅτε τὸ πρῶτον ἐπεβουλευέτο, ἐπειδὴ τε ὁ στρατὸς ἐσεβε-

βλήκει, πολλῇ χειρὶ ἐπεβοήθουν πάντες, ὥστε καὶ οἱ ἔσχατοι

Ὀφιονέων οἱ πρὸς τὸν Μηλιακὸν κόλπον καθήκοντες Βωμῆς

15 καὶ Καλλιῆς ἐβοήθησαν. XCVII. τῷ δὲ Δημοσθένει τοιόνδε

Demosthenes, pressing on without waiting for the arrival of his Lo-

τι οἱ Μεσσήνιοι παρήνουν, ὅπερ καὶ τὸ πρῶτον· ἀναδιδάσκοντες αὐτὸν τῶν Αἰτωλῶν ὡς

2. ἐν τοῦ] ἐντὸς K. νεμίου P. 5. τοῦτο] τοῦ F. 6. κροκύλειον A.B.C.F.G.H. K.V.c.d.e.f.g.h.i. Poppo. Goell. Bekk. κροκύλιον E. et vulgo. 7. τείχιον H.I.L. P.V.g. Haack. Goell. Bekk. Poppo. τείχιον A.B.F.G.d.f.h. τυχίον E. vulgo τίχιον. 8. εὐπάλιον A.B.F.G.H.N.V.g.h. Haack. Poppo. Goell. Bekk. εὐπόλειον K. E. et vulgo εὐπόλιον. Sic et infra c. 102, 1. 9. τᾶλλα Q.V. vulgo τὰ ἄλλα. hæc ad βοῶλιντο om. K. 10. συγχωρεῖν B.C.E.F.H.d.e.g.h.i. ἀναχώρησας K. ἐστράτευσεν e. 12. ἐπεβεβλήκει K. ἐβεβλήκει d. 15. ἐπεβοήθησαν Stephanus Byz.

3. ἐν ᾧ Ἡσιόδος &c.] De morte Hesiodi vide Plutarchum in libello de Convivio septem Sapientum, et Holstenii notas ad Stephanum Byzant. in voce Νεμέα. HUDS.

λέγεται ὑπὸ τῶν ταύτῃ ἀποθανεῖν] "Is said to have been killed by the "people of this country;" that is, by Amphiphanes and Ganymtor, the sons of Phœgeus, in revenge for an alleged insult offered by Hesiod to their sister. See Proclus, Life of Hesiod, Poetæ Minor. Græc. Oxon. 1820. vol. II. p. 7. and Pausanias, IX. 31.

6. Ποτιδανίαν] De Potidania Palmer. IV. Græc. Ant. 22. DUKER.

14. οἱ πρὸς τὸν Μηλιακὸν κόλπον καθήκοντες] These words must not be under-

stood to mean that any Ætolian tribes extended to the very shore of the Mælian gulf; but yet, I think, they imply that the Bomiensians and Calliensians not only occupied the very heads of the valleys on the Ætolian side of Cæta, (as Strabo says that the source of the Evenus was in the country of the Bomiensians, X. 2, 5. (p. 451.)) but extended over the ridge, and some way down the valleys of the streams running towards the Ægean. The valleys of the streams running from the south into the Sperchius appear to have been part of the territory of the Calliensians, and so Kruse has represented them in his map. Compare Pausanias, X. 22.

ÆTOLIA. A. C. 426. Olymp. 88. 3.

crian auxiliaries, is surrounded by the Ætolians, and defeated with great loss, partly owing to the nature of the country, with which the Athenians were wholly unacquainted. (97. 98.)

εἶη ῥαδία ἢ αἵρεσις, ἵεναι ἐκέλευον ὅτι τάχιστα ἐπὶ τὰς κώμας καὶ μὴ μένειν ἕως ἂν ξύμπαντες ἀθροισθέντες ἀντιτάξωνται, τὴν δ' ἐν ποσὶν αἰεὶ πειρᾶσθαι αἰρεῖν. ὁ δὲ τοῦτοις τε πεισθεὶς καὶ τῇ τύχῃ ἐλπίσας, ὅτι οὐδὲν αὐτῷ ἦναν- 5 τιοῦτο, τοὺς Λοκροὺς οὐκ ἀναμείνας οὐς αὐτῷ ἔδει προσβοηθῆσαι (ψιλῶν γὰρ ἀκοντιστῶν ἐνδεὴς ἦν μά- λιστα) ἐχώρει ἐπὶ Αἰγυτίου, καὶ κατὰ κράτος αἰρεῖ ἐπιόν. 3 ὑπέφευγον γὰρ οἱ ἄνθρωποι καὶ ἐκάθηντο ἐπὶ τῶν λόφων τῶν ὑπὲρ τῆς πόλεως· ἦν γὰρ ἐφ' ὑψηλῶν χωρίων, ἀπέχουσα 10 4 τῆς θαλάσσης ὀγδοήκοντα σταδίους μάλιστα. οἱ δὲ Αἰτωλοὶ (βεβοηθηκότες γὰρ ἤδη ἦσαν ἐπὶ τὸ Αἰγίτιον) προσέβαλλον τοῖς Ἀθηναίοις καὶ τοῖς ξυμμαχοῖς καταθέοντες ἀπὸ τῶν λόφων ἄλλοι ἄλλοθεν καὶ ἐσηκόντιζον, καὶ ὅτε μὲν ἐπίοι τὸ τῶν Ἀθηναίων στρατόπεδον, ὑπεχώρουν, ἀναχωροῦσι δὲ 15 ἐπέκειντο· καὶ ἦν ἐπὶ πολὺ τοιαύτη ἡ μάχη, διώξεις τε καὶ ὑπαγωγαὶ, ἐν οἷς ἀμφοτέροις ἦσσαν οἱ Ἀθηναῖοι. XCVIII. μέχρι μὲν οὖν οἱ τοξόται εἶχόν τε τὰ βέλη αὐτοῖς καὶ οἰοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντεῖχον· τοξευόμενοι γὰρ οἱ

2. ἂν οἱ ξύμπαντες K. 3. ξυναθροισθέντες d.i. 5. ἦναντιοῦντο g. 7. γὰρ] om. e. 9. ἐπέφευγον d. ἐπὶ τῶν λόφων τῶν] om. P. ὑπὲρ τῶν λ. τῶν e. 11. μάλιστα σταδίους Q. 12. ἤδη] om. N.V.c.d. προσέβαλλον C.G.H.I. K.L.e. 13. τοῖς ante ἀθηναίοις om. Q.g. 19. οἱ δὲ A.E.F.G.H.V.g. Goell. Bekk. Poppo. Vulgo οἶδε.

8. Αἰγυτίου] Hujus oppidi nulla apud Veteres memoria. WASS. De ejus situ Palmer. III. Græc. Ant. 14. DUKER.

18. εἶχον τὰ βέλη αὐτοῖς] The dative αὐτοῖς refers to the Athenians. "So long as *they saw that* their archers "had their arrows and could use them, "so long did they continue to resist." See the notes on I. 6, 3. 101, 2. II. 101, 5. The dative case cannot be rendered literally in English, but its force is, I think, exactly expressed by the words in Italics. Its object seems to be to express the action spoken of as relating to and affecting the feelings and conduct of the party concerned in it.

Without the dative αὐτοῖς, the fact of the archers keeping their arrows would be stated simply in itself; "so long as "the archers had their arrows:" but with the αὐτοῖς, it is described as in relation to the Athenians; "*so long as "they found, or saw, that* the archers "had their arrows:" and thus the Athenians being in reality the principal subject of the sentence, the following words, οἱ δὲ ἀντεῖχον, refer naturally to them also. With respect to δὲ in the apodosis, or occurring with the principal verb in the sentence, see the notes on I. 11, 2. II. 65, 5. IV. 132, 2. &c.

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Αἰτωλοὶ ἄνθρωποι ψилоὶ ἀνεστέλλοντο· ἐπειδὴ δὲ τοῦ τε
τοξάρχου ἀποθανόντος οὗτοι διεσκεδάσθησαν καὶ αὐτοὶ ἐκε-
κμήκεσαν καὶ ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ξυνεχόμενοι, οἱ τε
Αἰτωλοὶ ἐνέκειντο καὶ ἐσηκόντιζον, οὕτω δὲ τραπόμενοι
5 ἔφευγον, καὶ ἐσπίπτοντες ἔς τε χαράδρας ἀνεκβάτους καὶ
χωρία ὧν οὐκ ἦσαν ἔμπειροι διεφθείροντο· καὶ γὰρ ὁ ἡγεμὼν
αὐτοῖς τῶν ὁδῶν, Χρόμων ὁ Μεσσήνιος, ἐτύγγανε τεθνηκώς.
οἱ δὲ Αἰτωλοὶ ἐσακοντίζοντες πολλοὺς μὲν αὐτοῦ ἐν τῇ
τροπῇ κατὰ πόδας αἰροῦντες ἄνθρωποι ποδώκεις καὶ ψилоὶ
10 διέφθειρον, τοὺς δὲ πλείους τῶν ὁδῶν ἀμαρτάνοντας καὶ ἐς
τὴν ὕλην ἐσφερομένους, ὅθεν διέξοδοι οὐκ ἦσαν, πῦρ κομισά-
μενοι περιεπίμπρασαν· πᾶσά τε ἰδέα κατέστη τῆς φυγῆς καὶ
τοῦ ὀλέθρου τῷ στρατοπέδῳ τῶν Ἀθηναίων, μόλις τε ἐπὶ
τὴν θάλασσαν καὶ τὸν Οἰνεῶνα τῆς Λοκρίδος, ὅθεν περ καὶ
15 ὥρμήθησαν, οἱ περιγενόμενοι κατέφυγον. ἀπέθανον δὲ τῶν
τε ξυμμάχων πολλοὶ καὶ αὐτῶν Ἀθηναίων ὀπλίται περὶ
εἴκοσι μάλιστα καὶ ἑκατὸν, τοσοῦτοι μὲν τὸ πλῆθος καὶ

- | | | |
|-------------------------------------|---|-------------------|
| 2. ἐσκεδάσθησαν N.V. | 3. καὶ uncis inclusit Bekk. | 7. ἔτυχε G.L.O.P. |
| 8. καὶ πολλοὺς L.O. | τῇ] om. L.O. | 10. διέφθειραν V. |
| Fortasse leg. ἐσφερομένους. BEKKER. | 12. περιεπίπρασαν B.h. | 11. ἐσφερομένους] |
| σαν i. τε] δὲ L.O. | 13. τῷ στρατοπέδῳ Benedict. Poppo. Goell. Bekk. Do- | |
| briæus. Libri τῶν στρατοπέδων. | 15. κατέφυγον] om. g. | 16. τε] om. L.g. |
| 17. μὲν δὲ τὸ Q. | | |

1. τοῦ τοξάρχου] The archers here spoken of were probably a part of the allied force of Cephallenians and Messenians, as no Athenians are mentioned, except the three hundred Epibatae, or heavy-armed soldiers, who were landed from the ships. It is possible, however, that the mere rowers of the ships might sometimes, in cases of emergency, serve on shore as archers or light troops of other descriptions; as some archers are noticed as forming part of the force with which Demosthenes defended Pylus; IV. 9, 2. although he had no other fighting men than the crews of his three ships and of two Messenian ves-

sels that had accidentally put into the port.

3. καὶ ἐπὶ πολὺ] The conjunction καὶ, as being wholly superfluous, has been enclosed in brackets by Bekker. Krüger, on the other hand, in his notes on Dionysius, p. 274, defends it, and compares καὶ ἐπὶ πολὺ with the expressions καὶ μάλα, καὶ πάνυ, and others of a similar kind. And Poppo, who formerly thought the conjunction unnecessary, now assents to the opinion of Krüger. According to Krüger, καὶ ἐπὶ πολὺ would signify, "even for a long time;" i. e. "for as much as a considerable "time."

SICILY AND ITALY. A. C. 426. Olymp. 88. 3.

ἡλικία ἢ αὐτῇ οὔτοι βέλτιστοι δὴ ἄνδρες ἐν τῷ πολέμῳ
 4 τῷδε ἐκ τῆς Ἀθηναίων πόλεως διεφθάρησαν. ἀπέθανε δὲ καὶ
 5 ὁ ἕτερος στρατηγὸς Προκλῆς. τοὺς δὲ νεκροὺς ὑποσπόνδους
 ἀνελόμενοι παρὰ τῶν Αἰτωλῶν καὶ ἀναχωρήσαντες ἐς Ναύ-
 πακτον ὕστερον ἐς τὰς Ἀθήνας ταῖς ναυσὶν ἐκομίσθησαν. 5
 6 Δημοσθένης δὲ περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα ὑπε-
 λείφθη, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.

XCIX. Κατὰ δὲ τοὺς αὐτοὺς χρόνους καὶ οἱ περὶ Σικελίαν
 Ἀθηναῖοι πλεύσαντες ἐς τὴν Λοκρίδα ἐν ἀποβάσει τέ τινα
 SICILY and ITALY. τοὺς προσβοηθήσαντας Λοκρῶν ἐκράτησαν, 10
 Trifling operations of καὶ περιπόλιον αἰροῦσιν ὃ ἦν ἐπὶ τῷ Ἀλκι
 the Athenians on the ποταμῷ.
 coast of Locri.

C. Τοῦ δ' αὐτοῦ θέρους Αἰτωλοὶ προπέμψαντες πρότερον
 1 ἐς τε Κόρινθον καὶ ἐς Λακεδαίμονα πρέσβεις, Τόλοφόν τε
 WESTERN τὸν Ὀφιονέα καὶ Βοριάδην τὸν Εὐρυτᾶνα καὶ 15
 GREECE. Τίσανδρον τὸν Ἀπόδωτον, πείθουσιν ὥστε
 The Ἄετολιαι solicit τὴν Ὀφιοῦσαν καὶ τὴν Βοριάδα καὶ τὴν Εὐρυτανίαν
 the aid of a Pelopon- διὰ τὴν Ὀφιοῦσαν καὶ τὴν Βοριάδα καὶ τὴν Εὐρυτανίαν
 nesian army to reduce τὴν Ὀφιοῦσαν καὶ τὴν Βοριάδα καὶ τὴν Εὐρυτανίαν
 2 Naupactus. τὴν τῶν Ἀθηναίων ἐπαγωγὴν. καὶ ἐξέπεμψαν

1. αὐτοὶ V. οὔτοι δὴ βέλτιστοι G. omisso ἄνδρες, L.O.P.e. οὕτω δὴ βέλτι-
 στοὶ d.i. 3. ὁ ἕτερος] ἕτερος g. παροκλῆς L.O.P.d.e. 4. παρὰ] ὑπὸ L.
 6. τὰ] om. d. ὑπελήφθη V. 10. προσβοηθήσαντας I. 11. ἄλκι A.K.
 ἔλκι P. 14. ἐς ante Λακεδαίμονα om. K. τήλεφόν L.O.P.Q. τὴν λάφον d.
 17. στρατιὰν καὶ ἐπὶ d. ἐπὶ] ἐς τὴν O. ἐς τὴν ναύπακτον V.

1. Vide an legendum, καὶ ἡλικία αὕτη
 βέλτιστοι κ. τ. λ. ἡλικία ut supra c. 67,
 2. ἡλικίαν ἡμῶν διεφθαρμένην. Vid. Har-
 pocration. DOBREE.

βέλτιστοι δὴ ἄνδρες] This remark
 leads us to conclude that the Epibatæ
 on this occasion were not taken solely
 from the class of the Thetes, but that
 some young men of higher families had
 been induced to serve on this expedi-
 tion, partly attracted by the popular
 character of Demosthenes, and partly
 from the hope of plunder in the de-
 scent occasionally to be made on the
 enemy's coasts.

11. περιπόλιον] A guard fort or sta-

tion of the περίπαλοι [see c. 115, 7.]
 Compare IV. 67, 1. VI. 45, 2. VII. 48,
 5. Formerly the word was written with a
 capital letter, as if it were a proper name.

13. προπέμψαντες πρότερον] That is,
 "before the Athenian expedition against
 Ἄετολια had taken place." The en-
 mity between Ἄετολια and Naupactus
 had already been noticed, c. 94, 3. and
 one object of the expedition of Demo-
 sthenes was, to free the most faithful of
 the allies of Athens from the attacks of
 an enemy who was even at that very
 time applying to the Peloponnesians
 for their aid in order to effect its de-
 struction.

Λακεδαιμόνιοι περὶ τὸ φθινόπωρον τρισχιλίους ὀπλίτας τῶν
 ξυμμάχων. τούτων ἦσαν πεντακόσιοι ἐξ Ἡρακλείας τῆς ἐν Β
 Τραχίνι πόλεως τότε νεοκτίστου οὔσης· Σπαρτιάτης δ'
 ἦρχεν Εὐρύλοχος τῆς στρατιᾶς, καὶ ξυνηκολούθουν αὐτῷ
 5 Μακάριος καὶ Μενεδαῖος οἱ Σπαρτιάται. CI. ξυλληγέντος
 δὲ τοῦ στρατεύματος ἐς Δελφοὺς ἐπεκηρυ-
 κεύετο Εὐρύλοχος Λοκροῖς τοῖς Ὀζόλαις διὰ
 τούτων γὰρ ἡ ὁδὸς ἦν ἐς Ναύπακτον, καὶ ἅμα
 τῶν Ἀθηναίων ἐβούλετο ἀποστῆσαι αὐτούς.
 10 ξυνέπρασσον δὲ μάλιστα αὐτῷ τῶν Λοκρῶν Ἀμφισσῆς, διὰ
 τὸ τῶν Φωκέων ἔχθος δεδιότες· καὶ αὐτοὶ πρῶτον δόντες
 ὁμήρους καὶ τοὺς ἄλλους ἔπεισαν δοῦναι φοβουμένους τὸν
 ἐπιόντα στρατὸν, πρῶτον μὲν οὖν τοὺς ὁμόρους αὐτοῖς
 Μυονέας (ταύτη γὰρ δυσσεβολώτατος ἡ Λοκρὶς), ἔπειτα

1. οἱ λακεδαιμόνιοι K. 2. ἐξακόσιοι i. 3. τριχίην E. πόλεως om. G.
 5. μενέδαϊος B. μενέδατος A.C.E.F.G.I.Q.V.b.c.d.e.f.g.h.i. 8. τοῦτο P. ἦν
 ἡ ἐς c. 9. ἀποστῆναι g. 10. ἀμφισσῆς F.H.L.P. ἀμφισσῆς d.e.g.i. ἀμφι-
 πησσῆς O. 11. πρῶτον] om. N.V. 13. οὖν] γὰρ d.i. om. G.L.O.P.Q.c.
 τοῦς] om. d. αὐτῶν V. 14. δυσσεβολ. O.c.e. δυσσεβολ. G.d.

5. οἱ Σπαρτιάται] See the note on III. 25, 1. Does it not appear from IV. 38, 1. αὐτὸς τρίτος ἐφηρημένος ἄρχειν κατὰ νόμον, that there were commonly two officers appointed to succeed to the command one after the other, upon the death of their superior, whenever a Lacedæmonian army took the field. Thus three persons are mentioned as sent to superintend the new colony of Heraclea. III. 92, 8. and the same number occurs twice again, IV. 132, 3. V. 12, 1. in relation to the Spartan officers sent out to take the command in Chalcidice. If this be so, the expression of Σπαρτιάται might imply that Macarius and Menedæus were the other two Spartans who, together with Eurylochus, made up the number of Spartan citizens usually employed in foreign commands.

10. Ἀμφισσῆς] Ar. Ἀμφισσῆς, sed cum σσ plerique omnes utriusque linguae auctores. WASS.

14. Μυονέας] Their situation is described by Pausanias, X. 38, 4. ἄνω μὲν ὑπὲρ Ἀμφισσῆς πρὸς ἡπειρον Μυωνία, σταδίοις ἀνωτέρω τριάκοντα Ἀμφισσῆς—κείται δὲ πόλις ἐπὶ ὑψηλοῦ. The road from Amphissa to Naupactus first ascended the valley in which Amphissa itself stood; crossing the mountains at the head of this valley, and then descended by another valley to Naupactus. The Myonensians, or Myoneans, lived near the head of the first valley, or valley of Amphissa: so that an army marching from Amphissa to Naupactus must have passed through their country. The present road from Salona on the Crissæan gulf to Naupactus or Lepanto, follows nearly the same direction. See Sir W. Gell, Itinerary of Greece, p. 197. As for the tribes whose names immediately follow, it is not possible to ascertain their respective situations exactly: it is sufficient, as no military movements are

Ἰπνέας καὶ Μεσσαπίους καὶ Τριταιάς καὶ Χαλαίους καὶ
 3 Τολοφώνιους καὶ Ἡσσίους καὶ Οἰανθείας. οὗτοι καὶ ξυνε-
 4 στράτευον πάντες. Ὀλπαιοὶ δὲ ὁμήρους μὲν ἔδοσαν, ἡκο-
 λούθουν δὲ οὐ· καὶ Ὑαίοι οὐκ ἔδοσαν ὁμήρους πρὶν αὐτῶν
 εἶλον κώμην Πόλιν ὄνομα ἔχουσιν. CII. ἐπειδὴ δὲ παρε- 5
 σκεύαστο πάντα καὶ τοὺς ὁμήρους κατέθετο ἐς
 Κυτίνιον τὸ Δωρικὸν, ἐχώρει τῷ στρατῷ ἐπὶ
 τὴν Ναύπακτον διὰ τῶν Λοκρῶν, καὶ πορευό-
 6 μενος Οἰνεῶνα αἰρεῖ αὐτῶν καὶ Εὐπάλιον· οὐ
 γὰρ προσεχώρησαν. γενόμενοι δ' ἐν τῇ Ναυ- 10
 πακτίᾳ, καὶ οἱ Αἰτωλοὶ ἅμα ἤδη προσβεβοη-
 θηκότες, ἐδήουν τὴν γῆν καὶ τὸ προάστειον
 ἀτειχιστον ὃν εἶλον· ἐπὶ τε Μολύκριον ἐλ-
 θόντες τὴν Κορινθίων μὲν ἀποικίαν Ἀθηναίων
 3 δὲ ὑπήκουον αἰροῦσι. Δημοσθένης δὲ ὁ Ἀθηναῖος (ἔτι γὰρ 15
 ἐτύγγανεν ὦν μετὰ τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον)
 προαισθόμενος τοῦ στρατοῦ καὶ δέισας περὶ αὐτῆς, ἐλθὼν

1. μεσσαπίους K.L. Sic VII. 33, 3. μεσσαπίου L.O.K.h.k. τριτοίας C.G.I.L. O.P.d.i. χαλαίους A.B.C.E.F.G.H.K.L.N.O.P.V.d.e.f.g.i. Haack. Poppo. Goell. Bekk. Vulgo χαλλαίους. 2. κολοφώνιους L.O. τολοφονίους d.e. ἡσσίους G.I.L.O.P.Q.d.e. καὶ ξυνεστρ.] ξυνεστρ. δὲ G.L.O.P. ξυνεστρ. C.d.e.g. 3. ὀλπαιοὶ C.K.Q.V.f. 4. υἱαίοι K. οἰαίοι i. 5. εἶλον A.B.E.F. 6. κατέθετο] om. E. 7. κυτίνιον K.L.O. κιτίνιον e. 8. τὸν ναύπακτον d. τὸ ναύπακτον i. 9. οἰνεῶνα F. οἰῶνα I. οἰγεων d. αὐτὸν Q.g. et correctus C. 11. προβεβοηθηκότες O. βεβοηθηκότες L. προβεβοηκότες b. 12. προάστιον F.K. 13. μολύκριον A.B.E.F.H.K.V.c.f.g. Poppo. μολίκηρον d. i. Vulgo, Bekk. Goell. μολυκρειον. 15. δὲ] γὰρ i. 17. ἀν αὐτῇ? Bekk.

here described in detail, to know that they were the several tribes or states of the Ozolian Locrians.

9. Οἰνεῶνα αἰρεῖ αὐτῶν καὶ Εὐπάλιον] These towns must have been on or near the sea-coast, on the lower road to Naupactus, possibly in the direction of the present road from Salona to Lepanto, or Epactō, by Petrinitza. See Gell's Itiner. of Greece, p. 294. and Dodwell, Classical Tour, vol. I. p. 129. Ceneon is expressly said to have been on the sea-coast, c. 98, 2. and so Dr.

Cramer has rightly placed it in his map.

16. μετὰ τὰ ἐκ τῆς Αἰτωλίας] "After what had befallen him from Ætolia," or, "had happened on the side, or in the quarter, of Ætolia." Compare IV. 81, 2. τὸν—μετὰ τὰ ἐκ Σικελίας πόλεμον. and the note on I. 64, 1.

17. δέισας περὶ αὐτῆς] As Thucydides in expressions of this sort commonly uses the dative case, (I. 60, 1. 67, 1. 74, 5. 119, 2. IV. 123, 2.) Bekker proposes to read περὶ αὐτῇ in this place also. But

πέθει 'Ακαρνᾶνας, χαλεπῶς διὰ τὴν ἐκ τῆς Λευκάδος ἀνα-
 χώρησιν, βοηθήσαι Ναυπάκτῳ. καὶ πέμπουσι μετ' αὐτοῦ 4
 ἐπὶ τῶν νεῶν χιλίους ὀπλίτας, οἱ ἐσελθόντες περιποιήσαν
 τὸ χωρίον. δεινὸν γὰρ ἦν μὴ μεγάλου ὄντος τοῦ τείχους, 5
 ὁλίγων δὲ τῶν ἀμυνομένων, οὐκ ἀντίσχωσιν. Εὐρύλοχος δὲ 6
 καὶ οἱ μετ' αὐτοῦ ὡς ἦσθοντο τὴν στρατιὰν ἐσεληλυθυῖαν
 καὶ ἀδύνατον ὄν τὴν πόλιν βία ελεῖν, ἀνεχώρησαν, οὐκ ἐπὶ
 Πελοποννήσου, ἀλλ' ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην
 Καλυδῶνα καὶ Πλευρῶνα καὶ ἐς τὰ ταύτῃ χωρία καὶ ἐς
 10 Πρόσχιον τῆς Αἰτωλίας. οἱ γὰρ Ἀμπρακῶται ἐλθόντες 7
 πρὸς αὐτοὺς πείθουσιν ὥστε μετὰ σφῶν Ἀργεῖ τε τῷ
 Ἀμφιλοχικῷ καὶ Ἀμφιλοχίᾳ τῇ ἄλλῃ ἐπιχειρήσαι καὶ
 Ἀκαρνανίᾳ ἅμα, λέγοντες ὅτι ἦν τούτων κρατήσωσι, πᾶν
 τὸ ἡπειρωτικὸν Λακεδαιμονίοις ξύμμαχον καθεστήξει. καὶ ὁ 8
 15 μὲν Εὐρύλοχος πεισθεὶς καὶ τοὺς Αἰτωλοὺς ἀφείς ἡσύχαζε
 τῷ στρατῷ περὶ τοὺς χώρους τούτους, ἕως τοῖς Ἀμπρακίω-
 ταις ἐκστρατευσασμένοις περὶ τὸ Ἀργος δέοι βοηθεῖν. καὶ τὸ 9
 θέρος ἐτελεύτα.

2. αὐτοὺς ἐκ d. 3. ἐπὶ ἐκ B. ἐ E.F. ἐπελθόντες G. περιποιήσαν
 B.E.F.G.H.I.f.g.h. Poppo. Goell. Bekk. περιποιήσαντο χωρίον C. A. et vulgo
 περιποιήσαντο. 4. μὴ] om. K. μεγάλου μὲν ὄντος N.V. 5. ἀντίσχωσιν
 K. δέ] om. K. 9. καὶ ἐς τὰ] ἐς d. 10. πρόσχιον K. 11. μετ' αὐτῶν c.
 τε] om. d. 13. Ἀκαρνανίᾳ ἅμα λέγοντες κ. τ. λ. C. Ita Bekk. in ed. 1832.
 ὅτι] om. d.i. 14. ἡπειρωτικὸν vulgo, Bekk. Goell. nos cum Poppon. et Haack.
 hic quoque minuscula littera scripsimus. 15. εὐρύμαχος d.i. ἀφείς V.
 16. ἕως—βοηθεῖν] om. Q.

tive occurs VIII. 93, 3. ἐφοβείτο περὶ
 τοῦ παντὸς πολιτικοῦ. and in Xenoph.
 Cyrop. I. 4, 22. δείσας περὶ τε τοῦ υἱοῦ
 καὶ τοῦ Κύρου. See Poppo, on Thucyd.
 I. 67, 1.

8. ἐς τὴν Αἰολίδα] Poppo and Göller
 understand this as the ancient name of
 the town of Calydon. And Hesychius
 in Αἰολικὸν θέαμα (see Theocrit. Idyll.
 I. 56.) says, ἡ γὰρ Καλυδὼν Αἰολίς ἐκα-
 λεῖτο. On the other hand, Wasse,
 Palmer, and Kruse, interpret it as the

name of the country in which Calydon
 was situated: and Strabo mentions a
 tradition, "that the Æolians once in-
 vaded and occupied the country
 "round Pleuron, which had formerly
 "belonged to the Curetes." X. 3, 6.
 And this, I think, is the true meaning,
 that the district once called Æolis was
 now called by the names of the two
 principal towns in it, Calydon and
 Pleuron.

SICILY. A. C. 426. Olymp. 88. 2.

CIII. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ ἐπιγιγνομένου χειμῶνος ἐπελθόντες μετὰ τῶν Ἑλλήνων ξυμμάχων, καὶ ὅσοι Σικελῶν κατὰ κράτος ἀρχόμενοι ὑπὸ Συρακοσίων καὶ ξύμμαχοι ὄντες ἀποστάντες αὐτοῖς ἀπὸ Συρακοσίων ξυνεπολέμουν, ἐπ' 5 Ἰησσαν τὸ Σικελικὸν πόλισμα, οὗ τὴν ἀκρόπολιν Συρακόσιοι εἶχον, προσέβαλλον καὶ ὥς οὐκ ἐδύναντο ἐλεῖν, 2 ἀπήεσαν. ἐν δὲ τῇ ἀναχωρήσει ὑστέροις Ἀθηναίων τοῖς ξυμμάχοις ἀναχωροῦσιν ἐπιτίθενται οἱ ἐκ τοῦ τειχίσματος Συρακόσιοι, καὶ προσπεσόντες τρέπουσιν τε μέρος τι τοῦ 10 στρατοῦ καὶ ἀπέκτειναν οὐκ ὀλίγους. καὶ μετὰ τοῦτο ἀπὸ τῶν νεῶν ὁ Λάχης καὶ οἱ Ἀθηναῖοι ἐς τὴν Λοκρίδα ἀποβάσεις τινὰς ποιησάμενοι κατὰ τὸν Καικῖνον ποταμὸν, τοὺς προσβαθοῦντας Λοκρῶν μετὰ Προξένου τοῦ Καπάτωνος ὥς τριακοσίους μάχῃ ἐκράτησαν καὶ ὄπλα λαβόντες ἀπε- 15 χώρησαν.

CIV. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Δῆλον ἐκάθηραν Ἀθηναῖοι κατὰ χρησμόν δὴ τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισι-

2. Ἑλλήνων] ἄλλων L.

5. ἐπολέμουν K. ἐπ' Ἰησσαν F.H.g. Haack.

Poppo. Goell. Bekk. ut legendum conjecerant Cluverius et Bochartus. ἐπὶ νίσαν G.L.O.P.Q.d.e.i. A.B.E. et vulgo ἐπὶ νήσαν. Conf. VI. 94, 3. νίσαν correctus C. 7. προσέβαλλον A.B.E.F. pr. G. et vulgo. προσέβαλον K.Q.d.e.i. corr. G. Bekk. Goell. 8. ἀθηναίους K. 10. τρέπουσιν τε] om. g. τὸ μέρος d.i.

μέρος, omisso τι, L.O.P.e. 11. καὶ ante ἀπέκτειναν om. g. 13. καικῖνον A.B.E.F.G.H.g. Poppo. Goell. καῖκινον Bekk. καικηρὸν P.d. καικον e. καικυνον i. Vulgo καῖκινόν. τοῖς] om. e. 14. μετὰ τοῦ προξένου N.V. κατα- πάτωνος c.f. 17. οἱ ἀθηναῖοι K.Q. 18. αὐτὴν post γὰρ habet V.

6. Ἰησσαν τὸ Σικελικὸν πόλισμα] "The Sicel town, or chief strong hold;" i. e. "the strong hold of the Sicels just before spoken of." This place was situated on Ætna, and was afterwards called Ætna. Diodorus, XI. p. 281. The imperfect προσέβαλλον expresses, "proceeded, or began to attack the town." For the practice of the Syracusans occupying the citadels of the Sicel towns, compare VI. 88, 5.

17. Δῆλον ἐκάθηραν] In insula Delo Apollini sacra nec parere fas fuit, nec mortuum sepelire. Hinc (quod mortui

in ipsa sepulturæ essent mandati) illa Delī κάθαρσις, quam non semel Athenienses procurarunt. Vide Diodor. Sic. l. XII. et Strab. l. X. De ritu vero Atheniensium in urbe lustranda vide Meursii Attic. Lect. l. IV. c. 23. HUDS. Add. Spanhem. ad Callimach. Hymn. in Del. v. 1. et 277. DUCKER.

18. κατὰ χρησμόν δὴ τινα] Compare I. 24, 2. κατὰ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακληθείς. III. 10, 5. αὐτόνομοι δὴ ὄντες. VI. 54, 4. ὥς οὐ διὰ τοῦτο δὴ. VII. 81, 2. δῖχα δὴ ὄντας. I have collected all these places together,

DELOS. A. C. 438. Olymp. 88. 3.

DELOS.

Solemn purification of the island of Delos by the Athenians.

(Thucydides here takes occasion to mention the great festivals and 5 ciently held at Delos, and quotes two passages from Homer's hymn to Apollo.)

στρατος ὁ τύραννος πρότερον αὐτὴν, οὐχ ἅπα-
σαν ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς
νήσου· τότε δὲ πᾶσα ἐκαθάρθη τοιῷδε τρόπῳ.
θῆκαι ὅσαι ἦσαν τῶν τεθνεώτων ἐν Δήλῳ, 3
πάσας ἀνείλον, καὶ τὸ λοιπὸν προεῖπον μῆτε
ἐναποθνήσκειν ἐν τῇ νήσῳ μῆτε ἐντίκτειν, ἀλλ'
ἐς τὴν Ῥήνειαν διακομίζεσθαι. (ἀπέχει δὲ ἡ 4
Ῥήνεια τῆς Δήλου οὕτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων
τύραννος, ἰσχύσας τινὰ χρόνον ναυτικῶ καὶ τῶν τε ἄλλων
10 νήσων ἄρξας καὶ τὴν Ῥήνειαν ἐλὼν, ἀνέθηκε τῷ Ἀπόλλωνι
τῷ Δηλῷ ἀλύσει δῆσας πρὸς τὴν Δήλον.) καὶ τὴν πεντε- 5
τηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν ἐποίησαν οἱ Ἀθη-
ναῖοι, τὰ Δῆλια. ἦν δὲ ποτε καὶ τὸ πάλαι μεγάλη ξύνοδος 6

2. ἐφεωρᾶτο V.c.f. ἀφεωρᾶτο G.L.O.P.

6. ἐναποτίκτειν e.

8. τῆς Δήλου] om. f.

G.L.O.P. πεντατηριάν d.e.i. πεντετηριάν C.

3. δὲ c.

5. προεῖπον] om. d.i.

9. χρόνον B.

11. πεντατηριδα

to show how it is that δῆ, like δῆθεν, is sometimes used by writers to show that the statement or the reasons which they are recording are not what they really believe, but such as were given by the parties themselves. In VII. 81, 2. διὰ δὲ ὄντας, and in I. 24, 2. κατὰ δὲ τὸν παλαιὸν νόμον κατακληθείς, there is no such signification, but the conjunction merely serves to draw the attention and notice of the reader; "Being, you see, "divided." "Being invited, you are "to observe, according to the old law." But this expression is so readily susceptible of becoming ironical, like the English expression, "forsooth," that αὐτόνομοι δὲ ὄντες, III. 10, 5. "Being, "you see, independent," means, "Being, as they pretend, independent:" and in the present chapter, κατὰ χρησμὸν δὲ τινα means, "In compliance, "as they professed, with a certain "oracle." The god of Delos, Apollo, was particularly the god of the Dorians: his aid had been promised to the Peloponnesians at the beginning of the war; and in the plague which had visited Athens, he was thought to have redeemed his promise. It was there-

fore important to the Athenians to propitiate him; and the government would readily avail themselves of any oracular answer, whether real or invented for the occasion, which is the suspicion implied by δῆ, to perform an act of reverence to his birthplace.

2. ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς νήσου] Compare I. 8, 2. and Herodot. I. 64, 2, 3. ἐπ' ὅσον ἐποψίς τοῦ ἱεροῦ εἶχε.

13. τὰ Δῆλια] Vide Meursii Græciam Feriatam, p. 83. HUDS. Et Spanhem. ad Inscript. Hymn. Callimachi, in Delum. Περικτίονες νησιῶται, quorum conventum in Delum mox memorat Thucydides, sunt incolæ Cycladum, Ibid. ibid. ad v. 3. Θεωρεῖν hac significatione cum præpositione εἰς dicit etiam Lucian. Timon. pag. 152. ἀλλ' οὐδὲ ἐθεώρησα οὐδὲ ἐγὼ πώποτε εἰς Ὀλυμπίαν; quod est ex Aristoph. Vesp. 1183. Ἐγὼ δὲ θεθεώρηκα πώποτ' οὐδαμῷ, Πλὴν ἐς Πάρον. Ludos spectatum venire interpretatur H. Stephanus: ad sacra proficisci, interesse sacris, Reines. VI. Var. Lect. 6. p. 463. Sed quod est in Thucyd. VIII. 10, 1. καὶ οἱ Ἀθηναῖοι ἐθεώρουν ἐς αὐτὰ, nempe τὰ Ἱσθμια, de iis dicitur, pui publice θεωροὶ mittebantur, de qui-

ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ περικτιόνων νησιωτῶν
 ξύν τε γὰρ γυναιξὶ καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ
 Ἐφέσια Ἴωνες, καὶ ἀγὼν ἐποιεῖτο αὐτόθι καὶ γυμνικὸς καὶ
 μουσικὸς, χοροὺς τε ἀνῆγον αἱ πόλεις. δηλοῖ δὲ μάλιστα
 Ὅμηρος ὅτι τοιαῦτα ἦν ἐν τοῖς ἔπεσι τοῖσδε, ἃ ἔστιν ἐκ 5
 προοιμίου Ἀπόλλωνος·

ἄλλοτε Δήλῳ, Φοῖβε, μάλιστα γὰρ θυμὸν ἐτέρφθης,
 ἐνθα τοὶ ἐλκεχίτωνες Ἰάονες ἡγερέθονται
 σὺν σφοῖσιν τεκέεσσι γυναιξὶ τε σὴν ἐς ἀγυῖαν·
 ἐνθα σε πυγμαχίῃ καὶ ὀρχηστῷ καὶ ἀοιδῇ
 μνησάμενοι τέρπουσιν, ὅταν καθέσωσιν ἀγῶνα.

10

1. ἐς τὴν Δῆλον] om. d.i. περικτιόνων G.I.d.i. 3. Ἐφέσια] Vid.
 Locell. ad Xenophont. Ephes. p. 3. 7. 5. ταῦτα V. 6. τοῦ ἀπόλλωνος K.
 7. ἄλλοτε Haack. Poppo. Goell. ed. 2. ἀλλ' ὅτε A.B.C.E.F.G.H.K.L.N.O.P.
 Q.V.c.d.e.f.g.h.i. Bekk. Vulgo ἀλλὰ σύ. Φοῖβε] om. A.B. μάλιστα γὰρ
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 τέρπεται ἥτορ. cum ceteris libris consentit C. 8. Ἴωνες B.K. ἡγερέθοντο Q.
 9. αὐτοῖς σὺν τεκέεσσι γυναιξὶ τε αἰδοίησιν N. ceteri, ut edidi, nisi quod non-
 nulli σφίσιν vel σφίσι et τὴν et ἀγυῖαν. Vulgo αὐτοῖς σὺν παιδεσσι καὶ αἰδοίῃς
 ἀλόχοισιν. cum ceteris libris consentit C. ita Haack. Poppo. Goell. Bekk.
 10. σε] τε Q. πυγμαχίῃ τε καὶ Goell. Bekk. καὶ] τε καὶ I. κ' c.f.
 ὀρχηστῷ plerique omnes B.E.K.K. ὀρχηθμῷ N. Totum versum vulgo ita edunt ἔνθα
 σε πυγμαχίῃ τε καὶ ὀρχηθμῷ καὶ ἀοιδῇ. nobiscum Poppo. 11. τέρπουσιν d.
 καθέσωσιν B.C.E.F.G.H.P.V.d.e.f.g.h.i. et, incertis litteris κα, Α. καὶ θέσωσιν I.
 καθιστῶνται Q. vulgo στήσωνται. nobiscum Haack. Poppo. Goell. Bekk.

bus Spanhem. l. d. v. 314. quemadmo-
 dum apud Thucyd. V. 18, 1. θεωρεῖν κατὰ
 τὰ πατρία, est, ut ibi Schol. θεωροῦν
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5. ἐκ προοιμίου Ἀπόλλωνος] Προοίμιον
 pro Hymno, etiam alii dicunt. Vid.
 Menag. ad Laërt. VIII. 57. Sed de
 etymo aliter, ac plerique alii, qui ab
 οἶμη, id est φῆδῃ, derivant, sentit Schol.
 Ὁ Ἐσχυλ. ad v. 7. Sept. cont. Theb.
 Τὸ τοῦ προοιμίου ὄνομα, inquit, οὐκ
 ἄλλο, ἢ τὸν ἔπαινον δηλοῖ. πρὸ γὰρ τῶν
 οἰμῶν καὶ τῶν ὁδῶν οἱ παλαιοὶ τοὺς ἐπαί-
 νους ἤδον. ὥσπερ ἐστὶ καὶ τὸ ἐγκώμιον,
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 κώμας γὰρ ἐκάλουν τοὺς στενωπούς.
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quoque exstat, pro genuino foetu Ho-
 meri habuisse: tamen ex eo non con-
 fici potest, eum idem de omnibus aliis,
 qui sub Homeri nomine circumferun-
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DELOS. A. C. 426. Olymp. 88. 3.

ὅτι δὲ καὶ μουσικῆς ἀγὼν ἦν καὶ ἀγωνιούμενοι ἐφοίτων, ἐν 8
τοῖσδε αὖ δηλοῖ, ἃ ἔστιν ἐκ τοῦ αὐτοῦ προοιμίου· τὸν γὰρ
Δηλιακὸν χορὸν τῶν γυναικῶν ὑμνήσας ἐτελεύτα τοῦ ἐπαίνου
ἐς τὰδε τὰ ἔπη, ἐν οἷς καὶ ἑαυτοῦ ἐπεμνήσθη·

- 5 ἄλλ' ἄγεθ', ἰλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξύν,
χαίρετε δ' ὑμεῖς πᾶσαι. ἐμεῖο δὲ καὶ μετόπισθε
μνήσασθ', ὅππότε κέν τις ἐπιχθονίων ἀνθρώπων
ἐνθάδ' ἀνείρηται ταλαπείριος ἄλλος ἐπελθὼν
" ὦ κοῦραι, τίς δ' ὕμνιν ἀνὴρ ᾗδιτος αἰοιδῶν
10 " ἐνθάδε πωλεῖται, καὶ τέφ' τέρπεσθε μάλιστα ;"
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τοσαῦτα μὲν Ὀμηρος ἐτεκμηρίωσεν ὅτι ἦν καὶ τὸ πάλαι 9
μεγάλη ξύνοδος καὶ ἐορτὴ ἐν τῇ Δήλῳ· ὕστερον δὲ τοὺς μὲν
15 χοροὺς οἱ νησιῶται καὶ οἱ Ἀθηναῖοι μεθ' ἱερῶν ἔπεμπον, τὰ
δὲ περὶ τοὺς ἀγῶνας καὶ τὰ πλείστα κατελύθη ὑπὸ ξυμ-
φορῶν, ὥς εἰκὸς, πρὶν δὴ οἱ Ἀθηναῖοι τότε τὸν ἀγῶνα ἐποί-
ησαν καὶ ἱπποδρομίας, ὁ πρότερον οὐκ ἦν.

1. μουσικὸς e. 2. αὖ] οὖν c. 3. δ] δ E. 5. ἄγεθ' ἡλίκαι K. Q. ἄγε δὴ
λήκοι c. ἄγε δὴ ληγὼ b. 6. ἐμοῖο I. P. Q. V. c. d. e. 7. ὅποτε B. F. H. K. g.
8. ἀν εἴρηται C. K. ἀνείρηται B. h. ἀν ἦρται I. ἀταλαπείριος ἄλλος ἐπελθὼν I.
ταλαπείριος ἄλλος ἐπελθὼν C. et ceteri præter c. omittentem participium. vulgo
ξείνος ταλαπείριος ἐλθὼν. nobiscum Haack. Porpo. Goeller. Bekk. 9. ὑμῖν
B. C. E. F. H. I. K. P. V. c. f. g. h. i. ὕμνιν corr. F. ὕμνιν Q. ἀδῶν g. 11. ὑπο-
κρίνασθαι B. E. F. ἀποκρίνασθαι h. vulgo ὑποκρίνασθε. nobiscum Porpo. Goeller.
Bekk. εὐφήμως I. P. Q. V. c. d. e. f. i. Porpo. Goeller. Bekk. Vulgo ἀφήμως.
12. ἐν] ἐν K. παπαλοέσση b. πεπαλοέσση g. 15. καὶ ἀθηναῖοι Q. om. L.
16. καὶ τὰ πλείστα om. G. κατελύθη] κατελείφθη K. συμφορῶν Q. 17. οἱ
τότε V. τότε] om. Q. post ἀγῶνα ponit L. 18. δ] ὅπερ i. οὐκ ἦν]
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Homer, which have been revised by the grammarians of Alexandria. "Ἄλλοτε is, "otherwhiles, at other times."

15. μεθ' ἱερῶν ἔπεμπον] "Sent the choral bands of dancers with sacrifices." Ἱερεῖα would mean simply the animals killed in the sacrifices; ἱερά seems to include every thing required for the sacrifice, such perhaps as the tripod, (compare Herodot. IV.

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ταλαπείριος ἄλλος ἐπελθὼν C. et ceteri præter c. omittentem participium. vulgo
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κρίνασθαι B.E.F. ἀποκρίνασθαι h. vulgo ὑποκρίνασθε. nobiscum Poppo. Goeller.
Bekk. εὐφήμεως I.P.Q.V.c.d.e.f.i. Poppo. Goeller. Bekk. Vulgo ἀφήμεως.
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CV. Τοῦ δ' αὐτοῦ χειμῶνος Ἀμπρακιῶται, ὥσπερ ὑπο-
σχόμενοι Εὐρυλόχῳ τὴν στρατιὰν κατέσχον, ἐκστρατεύονται
ἐπὶ Ἄργος τὸ Ἀμφιλοχικὸν τρισχιλίους ὀπλί-
ταις, καὶ ἐσβαλόντες ἐς τὴν Ἀργεῖαν κατα-
λαμβάνουσιν Ὀλπας, τείχος ἐπὶ λόφου ἰσχυ-
ρὸν πρὸς τῇ θαλάσῃ, ὃ ποτε Ἀκαρνᾶνες τει-
χισάμενοι κοινῇ δικαστηρίῳ ἐχρῶντο· ἀπέχει
δὲ ἀπὸ τῆς Ἀργείων πόλεως ἐπιθαλασσίας
οὔσης πέντε καὶ εἴκοσι σταδίους μάλιστα. οἱ
δὲ Ἀκαρνᾶνες οἱ μὲν ἐς Ἄργος ξυμβοήθουν, 10
οἱ δὲ τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ ὃ
Κρῆναι καλεῖται, φυλάσσοντες τοὺς μετὰ Εὐρυλόχου Πελο-
ποννησίους μὴ λάθωσι πρὸς τοὺς Ἀμπρακιώτας διελθόντες,
ἐστρατοπεδεύσαντο· πέμπουσι δὲ καὶ ἐπὶ Δημοσθένην τὸν ἐς
τὴν Αἰτωλίαν Ἀθηναίων στρατηγήσαντα, ὅπως σφίσιν 15
ἡγεμῶν γίγνηται, καὶ ἐπὶ τὰς εἴκοσι ναῦς Ἀθηναίων αἱ
ἔτυχον περὶ Πελοπόννησον οὔσαι, ὧν ἦρχεν Ἀριστοτέλης τε

1. τοῦ—ὑποσχόμενοι] καὶ σχόμενοι c.
λόντες P. ἐσβάλλοντες c.
14. ἐστρατοπεδεύοντο d.
τῶν ἀθηναίων L.O.P.Q.d.

3. ἐπὶ τὸ ἄργος τὸ A.B.L.

5. ὀλπας K. et infra Q. ὀλπας B.

15. ἀθηναῖοι P. om. d.g.

4. ἐκβα-

7. ἐπέχει E.

16. ναῦς

7. κοινῇ δικαστηρίῳ] Describit ex hoc loco Stephan. v. Ὀλπαι. DUKER.

11. τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ ὃ Κρῆναι καλεῖται] This is the common order of the words in Greek, when a particular place is mentioned together with the country in which it is situated, and when the name of the place is added for the fuller information of the reader, but is subordinate in the writer's mind to the mention of the country. In these cases the name of the country always comes first, in the genitive case, dependent in grammatical construction on the name of the particular place or town that follows it; where in English we should keep the same order, and use the same preposition with both names; "In Amphilochia, in the place called Wella."

"chia, in the place called Wella." Compare Herodot. VI. 101, 1. κατέσχον τὰς νέας τῆς Ἐρετρικῆς χώρας κατὰ Ταμίνας. IV. 110, 3. ἀπικνεύονται τῆς λίμνης τῆς Μαίητιδος ἐπὶ Κρημνοῦς. The fuller expression occurs, IV. 151, 3. ἀπικέσθαι ἐς Λιβύην, καὶ Λιβύης ἐς Πλατείαν νῆσον. So Thucydides, I. 111, 1. ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. and 114, 4. τῆς Ἀττικῆς ἐς Ἐλευσίνα ἐσβαλόντες. II. 18, 1. 21, 1. 25, 4, &c. When the town is the principal subject, and the name of the country is added to describe its situation more exactly, the name of the town comes first, as I. 108, 1. ἐν Τανάγρα τῆς Βοιωτίας. II. 2, 1. ἐς Πλάταιαν τῆς Βοιωτίας. 25, 1. ἐς Μεθώνην τῆς Λακωνικῆς.

ὁ Τιμοκράτους καὶ Ἱεροφῶν ὁ Ἀντιμνήστου. ἀπέστειλαν δὲ 3
καὶ ἄγγελον οἱ περὶ τὰς Ὀλπας Ἀμπρακιῶται ἐς τὴν πόλιν
κελεύοντες σφίσι βοηθεῖν πανδημεῖ, δεδιότες μὴ οἱ μετ'
Εὐρυλόχου οὐ δύνωνται διελθεῖν τοὺς Ἀκαρνανᾶς καὶ σφίσιν
5 ἢ μονωθεῖσιν ἡ μάχη γένηται ἢ ἀναχωρεῖν βουλομένοις οὐκ
ἦ ἀσφαλές. CVI. οἱ μὲν οὖν μετ' Εὐρυλόχου Πελοπον-
νῆσιοι ὡς ἦσθοντο τοὺς ἐν Ὀλπαῖς Ἀμπρα-
κιώτας ἦκοντας, ἄραντες ἐκ τοῦ Προσχίου
ἐβόηθουν κατὰ τάχος, καὶ διαβάντες τὸν Ἀχε-
λῶν ἐχώρουν δι' Ἀκαρνανίας οὐσῆς ἐρήμου

The Peloponnesians
elude the vigilance of
the Acarnanians, and
effect a junction with
the Ambraciots at
10 Olpæ.

2. ἀμπρ. καὶ ἐς d. 3. μὴ οἱ] om. P. 4. οὐ] μὴ L.O.P.i. δυνῶνται B.
5. ἢ om. G. ἢ] ἦν Q. 6. ἦ] ἦν I. 7. ἐν ταῖς Ὀλπαῖς c.

7. τοὺς ἐν Ὀλπαῖς Ἀμπρακιώτας ἦκοντας] Literally, "When they found
"that the Ambraciots at Olpæ were
"arrived," i. e. "were arrived there, at
"Olpæ." Thucydides speaks of "the
"Ambraciots at Olpæ," because he
had mentioned their arrival there in
the preceding chapter; and he now
says, that the Peloponnesians were in-
formed of it. ἦκοντας, like οἰχομένους,
is rightly used in a past signification.
See the note on II. 65, 12. and compare
VI. 96, 1. ὡς ἐπύθοντο τοὺς ἱππέας ἦκον-
τας. Compare also for the preposition
ἐν, and the repetition of ἐς αὐτὰς after
ἦκοντας, IV. 14, 1. ταῖς δὲ λοιπαῖς ἐν τῇ
γῇ καταπεφευγυῖας ἐνέβαλλον, where ἐς
αὐτὴν must be understood after the par-
ticiples καταπεφευγυῖας.

8. ἄραντες ἐκ τοῦ Προσχίου κ. τ. λ.]
The route of the Peloponnesian army
was as follows. They set out from
Proschion, a town of Ætolia, not far
from Pleuron and Calydon, whither
they had retreated after their fruitless
attempt upon Naupactus. (ch. 102, 6.)
They then crossed the Achelous, the
boundary between Ætolia and Acar-
nania, (Strabo, X. 2, 1.) and march-
ing up the river, passed through the
country of the Stratians, but left the
town of Stratus itself at some little
distance on the right hand. From the
Stratian territory they passed into that
of the Phytians, or Phæteans, (Poly-

bios, IV. 63, 7.) who were also a
people of Acarnania, situated to the
north of Stratus; and from thence
through the extreme eastern frontier of
the Medeonians, or Medionians; (Po-
lybius, II. 2. Livy, XXXVI. 11.) for
the greater part of their country lay
further to the westward, reaching down
to the sea-coast. They then entered
the territory of Limnæa, the last place
in Acarnania: from whence, had they
followed a straight course, they would
have entered at once into the country
of Argos; (II. 80, 11.) but as their ob-
ject was not the town of Argos, but
Olpæ, which lay to the northward of it,
they turned to the right, and so entered
Agræa; and keeping the mountains
during the day, descended into the
country of Argos about nightfall; then
passing under cover of the darkness
between the town of Argos and the
Acarnanian army at Crenæ, or Wells,
they effected their junction in safety
with the Ambraciots at Olpæ. As no
actual survey has been yet taken of
this country, it is impossible to ascer-
tain the position of the obscure places
here mentioned. But we know from
Thucydides, that Argos Amphiloichi-
chum and Olpæ both stood close upon
the sea, at twenty-five stadia from one
another; and Crenæ, or Wells, would
seem by its name to have been a spot
just at the foot of the hills, where the

διὰ τὴν ἐς Ἀργος βοήθειαν, ἐν δεξιᾷ μὲν ἔχοντες τὴν Στρα-
τίων πόλιν καὶ τὴν φρουρὰν αὐτῶν, ἐν ἀριστερᾷ δὲ τὴν
ἄλλην Ἀκαρνανίαν. καὶ διελθόντες τὴν Στρατίων γῆν ἐχώ-

I. ἀργείους O.

springs are thrown out, just as Wells in Somersetshire is actually situated. Probably, then, Crenæ was some distance inland, east of Argos Amphilo-
chichum, just at the foot of the hills, and, as is evident, on the ordinary road from Acarnania to Ambracia. But this place being occupied by the Acarnanians, the Peloponnesians passed in the night between it and Argos, and so got into the road nearer the sea, which led direct from Argos to Olpæ. The deep ravine which divided the two armies before the battle, was probably the bed of a torrent running down into the sea, between the hills which here approach close upon the coast, like Shanklin chine, on the south-east coast of the Isle of Wight.

[A map of the gulf of Arta, by Lieut. Wolfe, R. N. accompanied by some observations, appeared in the Journal of the Geographical Society, vol. III. part I. p. 77. But as Lieut. Wolfe does not appear to have extended his survey beyond the immediate coasts of the gulf, it does not assist us in removing the obscurities in the narrative of Thucydides. We learn however that the hills on the east side of the gulf of Arta or Ambracia rise abruptly from the sea to the height of 450 or 500 feet. Their northern extremity overlooks the plains of Arta or Ambracia; and here are some polygonal walls enclosing an area of considerable extent. The ascent from the plains is steep and rugged, and here commences a series of military passes as far as Karavasara, (the most south-eastern point of the gulf,) commanding the high road from Albania to Greece, which leads over this ridge. It is evident that these hills were the scene of the actions described by Thucydides. Karavasara close by the supposed ruins of Argos Amphiloichicum, is eleven miles distant from the northern extremity of the range of hills, where they overlook the plain of Ambracia. The summit of the hill supposed to be

Argos is about 350 feet high; whence you see to the southward an inland lake of considerable size; but no river flows through the valley into the gulf; water at Karavasara being obtained from wells. To the eastward the hills rise abruptly to the height of about 1500 feet, and here are two peaks which Lieut. Wolfe calls Idomene. The country is still covered with oak forests; the lower hills are overgrown with a thick underwood of briers (Rhamnus Paliurus?) and myrtle amongst the masses of limestone rock. Close to the sea on a hill about two miles and a half north from Argos are some ruins which Lieut. Wolfe calls Olpæ. And about one mile north-east of these across the valley of Argatha are some extensive ruins, described as polygonal, to which he gives the name of Metropolis. But these names cannot be relied on; I have only wished to collect the facts mentioned by Lieut. Wolfe from his own observation as to the actual nature of the country. The limestone of this neighbourhood is I suppose full of caverns and underground streams, which burst out upon the surface with a plentiful gush of water at their very source. Crenæ or Wells would probably be a remarkable collection of these sources, such as occur frequently in the limestone of the central Apennines. The lake visible from the hill of Argos, which has no visible outlet into the gulf, is probably drained by some underground streams, which if they any where break out to the surface would undoubtedly rise with a very copious flow of water. An examination of the ground by one who was at once a scholar and a geographer would probably soon enable us to ascertain all the spots mentioned by Thucydides; and Greece is now so accessible that ere long this, with many other questions in ancient geography, will in all likelihood be set at rest.]

WESTERN GREECE. A.C. 426. Olymp. 88. 3.

ρουν διὰ τῆς Φυτίας καὶ αὖθις Μεδεῶνος παρ' ἔσχατα, ἔπειτα
διὰ Λιμναίας· καὶ ἐπέβησαν τῆς Ἀγραιῶν, οὐκέτι Ἀκαρ-
νανίας, φιλάς δὲ σφίσι. λαβόμενοι δὲ τοῦ Θυάμου ὄρους, ὃ 3
ἐστὶν ἀγροῖκον, ἐχώρουν δι' αὐτοῦ καὶ κατέβησαν ἐς τὴν
5 Ἀργείαν νυκτὸς ἤδη, καὶ διεξελθόντες μεταξὺ τῆς τε Ἀρ-
γείων πόλεως καὶ τῆς ἐπὶ Κρήναις Ἀκαρνάνων φυλακῆς
ἔλαθον καὶ προσέμιξαν τοῖς ἐν Ὀλπαῖς Ἀμπρακιώταις.
CVII. γενόμενοι δὲ ἄθροοι ἅμα τῇ ἡμέρᾳ καθίζουσιν ἐπὶ
τὴν Μητρόπολιν καλουμένην καὶ στρατόπεδον ἐποίησαντο.

10 The Acarnanians under Demosthenes, aided by a few Athenians, prepare to give battle to the Peloponnesians and Ambra-
ciot at Olpæ.
Ἀθηναῖοι δὲ ταῖς εἴκοσι ναυσὶν οὐ πολλῶν
ὕστερον παραγίγνονται ἐς τὸν Ἀμπρακικὸν
κόλπον βοηθοῦντες τοῖς Ἀργείοις, καὶ Δη-
μοσθένης Μεσσηνίων μὲν ἔχων διακοσίους
ὀπλίτας, ἐξήκοντα δὲ τοξότας Ἀθηναίων. καὶ 3
15 αἱ μὲν νῆες περὶ τὰς Ὀλπας τὸν λόφον ἐκ θαλάσσης ἐφώρ-
μουν· οἱ δὲ Ἀκαρνᾶνες καὶ Ἀμφιλόχων ὀλίγοι (οἱ γὰρ
πλείους ὑπὸ Ἀμπρακιωτῶν βία κατεείχοντο) ἐς τὸ Ἄργος
ἤδη ξυνεληλυθότες παρεσκευάζοντο ὥς μαχοῦμενοι τοῖς
ἐναντίοις, καὶ ἡγεμόνα τοῦ παντὸς ξυμμαχικοῦ αἰροῦνται
20 Δημοσθένη μετὰ τῶν σφετέρων στρατηγῶν. ὁ δὲ προσα- 4

1. παρέσχατα B.F. 2. οὐδέτι E.
Goell. Bekk. A.G. et ceteri ἄγροικον.
Porpo. 13. μὲν ἔχων μεσσηνίων e.
τῶν λόφων I.O.d.e.i. 17. ἀπὸ Q.
C.F.G.H.V.f.h.i. Porpo. Goell. Bekk.

4. ἀγροῖκον B.E.F.H.Q.V.g. Porpo.
12. κόλπον] om. B.E.F.H.N.V.g.h.
ὀπλίτας διακοσίους L.O.P. 15. παρὰ L.
18. μαχοῦμενοι P. 20. δημοσθένη A.B.
E. et vulgo δημοσθένην.

8. καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην] Olpis proxima, et earum fortassis adeo pars aliqua, Metropolis. PORPO. Prolegom. II. p. 142. Kruse thinks that when Thucydides speaks of Olpæ in the plural, he means to include the whole hill, one part of which was occupied by the Acarnanian fort, and another by Metropolis; and that by Olpe in the singular he means the fort only. Olpæ certainly appears to be the general name, and Metropolis to have been one particular part of the hill; but what it was, and why so called,

seems doubtful. Probably there was no town actually existing, but the hill may have been chosen as the scene of their national court by the Acarnanians, from some tradition representing it as the earliest settlement of their race; and one part of it in particular may have retained the name of the "mother city" of Acarnania, although it had served rather for the common sacrifices of the first tribe who settled in the neighbourhood, than had ever been regularly built and fortified as a town.

γαγὼν ἐγγὺς τῆς Ὀλπης ἐστρατοπεδεύσατο· χαράδρα δ' αὐτοὺς μεγάλη διείργε. καὶ ἡμέρας μὲν πέντε ἡσύχαζον, τῇ 6δ' ἕκτη ἐτάσσοντο ἀμφοτέροι ὥς ἐς μάχην. καὶ μῆζον γὰρ ἐγένετο καὶ περιέσχε τὸ τῶν Πελοποννησίων στρατόπεδον, ὃ Δημοσθένης δείσας μὴ κυκλωθῇ λοχίζει ἐς ὁδὸν τινα κοίλην καὶ λοχμῶδη ὀπλίτας καὶ ψιλοὺς ξυναμφοτέρους ἐς τετρακοσίους, ὅπως κατὰ τὸ ὑπερέχον τῶν ἐναντίων ἐν τῇ ξυνόδῳ αὐτῇ ἐξαναστάντες οὗτοι κατὰ νώτου γίνωνται. ἐπεὶ δὲ παρεσκευάστο ἀμφοτέροις, ἦσαν ἐς χεῖρας, Δημοσθένης μὲν τὸ δεξιὸν κέρας ἔχων μετὰ Μεσσηνίων καὶ Ἀθηναίων ὀλίγων· τὸ δὲ ἄλλο Ἀκαρνᾶνες ὥς ἕκαστοι τεταγμένοι ἐπέιχον, καὶ Ἀμφιλόχων οἱ παρόντες ἀκοντισταί· Πελοποννήσιοι δὲ καὶ Ἀμπρακιῶται ἀναμῖξ τεταγμένοι πλὴν Μαντινέων· οὗτοι δὲ ἐν τῷ εὐνύνμφ μᾶλλον, καὶ οὐ τὸ κέρας ἄκρον ἔχοντες, ἀθρόοι ἦσαν, ἀλλ' Εὐρύλοχος ἔσχατον εἶχε τὸ εὐώνυμον καὶ οἱ μετ' αὐτοῦ, κατὰ Μεσσηνίους καὶ Δημοσθένην. CVIII. ὥς δ' ἐν χερσὶν ἤδη ὄντες περιέσχον τῷ κέρα οἱ Πελοποννήσιοι καὶ ἐκυκλοῦντο τὸ δεξιὸν τῶν ἐναντίων, οἱ ἐκ τῆς ἐνέδρας Ἀκαρνᾶνες ἐπιγενόμενοι αὐτοῖς κατὰ νώτου προσπίπτουσιν τε καὶ τρέπουσιν, ὥστε μῆτε ἐς ἀλκὴν ὑπομεῖναι φοβηθέντας τε

Battle of Olpe: the Peloponnesians and Ambraciots are defeated.

1. τῆς Ὀλπης ἐγγὺς h. 4. ὃ δὲ δημοσθένης b. Porpo. (qui in ed. 1845. δὲ om.) Goell. 5. κυκλωθῇ] κωλυθῇ L.O.Q. 6. ἐς] ὡς e. om. d. 8. ἀναστάντες c.f νῶτον A.B.E.F.H.P.h. νώτου G. νώτων g. γίνονται V. ἐπειδὴ Q. 10. ἔχων] om. e. μετὰ τῶν μεσσηνίων Q. 13. μαντινέων e. 14. μᾶλλον om. V. 19. ἐπιγενόμενοι L.O.P. 20. τρέπουσι c. 21. μὴ L.O.P. ἐς] om. K. φοβηθέντες A.B.E.F.H.V.b.d.g.h.i.

5. ὁδὸν κοίλην καὶ λοχμῶδη] A deep lane with its banks overgrown with brushwood: a Devonshire lane.

8. κατὰ νώτου] Sic quoque cap. seq. §. 1. et IV. 33, 1. DUKER.

11. τὸ δὲ ἄλλο Ἀκαρνᾶνες—ἐπέιχον] Compare I. 48, 2. τὸ δὲ ἄλλο αὐτοὶ ἐπέιχον. The word ἐπέιχειν is constantly used to express "occupying a place in the line of battle." In Herodotus, IX. 31. we read ἐπέιχον (οἱ Πέρσαι) τοὺς Τεγεῖτας that is, "reached as far

"as the Tegeans; were stationed over-against them." So in this place τὸ ἄλλο Ἀκαρνᾶνες ἐπέιχον signifies, "The Acarnanians extended far enough to occupy all the rest of the line." Compare II. 77, 3. ὅσον ἐδύναντο—πλείστον ἐπισχεῖν. In what follows, I have placed a colon after ἀκοντισταί, as Porpo has done, because the nominatives Πελοποννήσιοι καὶ Ἀμπρακιῶται answer to Δημοσθένης μὲν, and come before the verb ἦσαν.

ἐς φυγὴν καὶ τὸ πλεόν τοῦ στρατεύματος καταστήσαι·
ἐπειδὴ γὰρ εἶδον τὸ κατ' Εὐρύλοχον καὶ ὁ κρᾶτιστον ἦν
διαφθειρόμενον, πολλῶ μᾶλλον ἐφοβοῦντο. καὶ οἱ Μεσσή-
νιοι ὄντες ταύτῃ μετὰ τοῦ Δημοσθένους τὸ πολὺ τοῦ ἔργου
ἐξῆλθον. οἱ δὲ Ἀμπρακιῶται καὶ οἱ κατὰ τὸ δεξιὸν κέρας
ἐνίκων τὸ καθ' ἑαυτοὺς καὶ πρὸς τὸ Ἄργος ἀπέδιωξαν· καὶ
γὰρ μαχιμώτατοι τῶν περὶ ἐκεῖνα τὰ χωρία τυγχάνουσιν
ὄντες. ἐπαναχωροῦντες δὲ ὡς ἐώρων τὸ πλεόν νενικημένον
καὶ οἱ ἄλλοι Ἀκαρνανες σφίσι προσέκειντο, χαλεπῶς διεσώ-
ζοντο ἐς τὰς Ὀλπας, καὶ πολλοὶ ἀπέθανον αὐτῶν, ἀτάκτως
καὶ οὐδενὶ κόσμῳ προσπίπτοντες πλὴν Μαντινέων· οὗτοι δὲ
μάλιστα ξυντεταγμένοι παντὸς τοῦ στρατοῦ ἀνεχώρησαν.
καὶ ἡ μὲν μάχη ἐτελεύτα ἕως ὅψε.

5

CIX. Μενεδαῖος δὲ τῇ ὑστεραίᾳ, Εὐρυλόχου τεθνεώτος
καὶ Μακαρίου αὐτὸς παρεληφὼς τὴν ἀρχὴν, καὶ ἀπορῶν
μεγάλῃς ἥσσης γεγεννημένης ὅτῳ τρόπῳ ἡ
μένων πολιορκήσεται ἔκ τε γῆς καὶ ἐκ θαλάσ-
σης ταῖς Ἀττικαῖς ναυσὶν ἀποκεκλημένος, ἡ
καὶ ἀναχωρῶν διασωθήσεται, προσφέρει λόγον
περὶ σπονδῶν καὶ ἀναχωρήσεως Δημοσθένει καὶ τοῖς Ἀκαρ-

I. στρατοῦ A.h. 4. τοῦ ante δημοσθένους om. K. 5. ἐξῆλθον A.B.F.H.
N.V.g.h. Poppo. Goell. Bekk. E.G. et vulgo ἐπεξῆλθον. 6. αὐτοὺς L.O.P.
10. ἀφυλάκτως A.B.h. 13. ἕως] ἐς C.H.K.L.O.P.c.d.f.i. Haack. Poppo. ἕως ἐς
F.Q.g. et corr. G. Conf. Lobeck. ad Phrynich. p. 47. 14. μενέδατος N.V. qui
et infra μενεδάτῳ. 15. μακαρίνου I. 17. καὶ θαλάσσης P.d.f.g.i. 18. καὶ
ταῖς L.O.P. ἀποκεκλημένος B.E.F.H.K.L.O.b.c.g.h. Poppo. Goell. Bekk. A.
quid habeat, non liquet. ἀποκεκλημένος C. vulgo ἀποκεκλεισμένος. 19. καὶ om. V.
λόγους N.O.

II. προσπίπτοντες] "Hurrying on;
"throwing themselves onward;" i. e.
"to reach their camp;" for, as Haack
observes, Thucydides is speaking of the
flight of the Peloponnesians.

13. ἐτελεύτα ἕως ὅψε] Compare I. 71,
5. μέχρι τοῦδε ὀρίσθω ἡμῶν ἡ βραδυτής.
Lobeck rightly explains it παρέτεινε ἕως
ὅψε, καὶ ὅψε ἐτελεύτα. Ad Phrynich.
p. 47.

19. λόγον] Hoc numero librorum

dari potest, ut hic præferatur λόγον·
alioqui non minus recte dicitur λόγους
προσφέρειν τινι, quam λόγον. Thucydides.
II. 70, 1. Οὕτω δὲ λόγους προσφέρουσι
περὶ ξυμβάσεως τοῖς στρατηγοῖς τῶν Ἀ-
θηναίων. Sic eis λόγον εἰπεῖν, Aristoph.
Equit. 803. et eis λόγους, Vesp. 470.
vid. Kuster. ad Equit. Διδόναι λόγον,
Lucian. Abdicat. 714. et λόγους. Idem
Revivisc. 394. DUKER.

2 νάνων στρατηγοῖς, καὶ περὶ νεκρῶν ἅμα ἀναιρέσεως. οἱ δὲ
 νεκροὺς μὲν ἀπέδοσαν καὶ τροπαῖον αὐτοὶ ἔστησαν καὶ τοὺς
 ἑαυτῶν τριακοσίους μάλιστα ἀποθανόντας ἀνείλonto· ἀνα-
 χώρησιν δὲ ἐκ μὲν τοῦ προφανοῦς οὐκ ἐσπέισαντο ἅπασι,
 κρύφα δὲ Δημοσθένει μετὰ τῶν ξυστρατηγῶν Ἀκαρνάνων 5
 σπένδονται Μαντινεῦσι καὶ Μενεδαῖφι καὶ τοῖς ἄλλοις ἄρ-
 χουσι τῶν Πελοποννησίων καὶ ὅσοι αὐτῶν ἦσαν ἀξιολογώ-
 τατοι ἀποχωρεῖν κατὰ τάχος, βουλόμενος ψιλῶσαι τοὺς
 Ἀμπρακιώτας τε καὶ τὸν μισθοφόρον ὄχλον τὸν ξενικόν,
 μάλιστα δὲ Λακεδαιμονίους καὶ Πελοποννησίους διαβαλεῖν 10
 ἐς τοὺς ἐκείνη χρήζων Ἑλληνας, ὡς καταπροδόντες τὸ
 3 ἑαυτῶν προὔργιαίτερον ἐποιήσαντο. καὶ οἱ μὲν τοὺς τε
 νεκροὺς ἀνείλonto καὶ διὰ τάχους ἔθαπτον, ὥσπερ ὑπῆρχε,
 καὶ τὴν ἀποχώρησιν κρύφα οἷς ἐδέδοτο ἐπεβούλευον· CX. τῷ
 δὲ Δημοσθένει καὶ τοῖς Ἀκαρνᾶσιν ἀγγέλ- 15
 λεται τοὺς Ἀμπρακιώτας τοὺς ἐκ τῆς πόλεως
 πανδημεὶ κατὰ τὴν πρώτην ἐκ τῶν Ὀλπῶν
 ἀγγελίαν ἐπιβοθεῖν διὰ τῶν Ἀμφιλόχων,
 βουλομένους τοῖς ἐν Ὀλπαῖς ξυμμίξαι, εἰδότας
 2 οὐδὲν τῶν γεγενημένων. καὶ πέμπει εὐθύς τοῦ στρατοῦ 20
 μέρος τι τὰς ὁδοὺς προλοχιούντας καὶ τὰ καρτερὰ προκατα-
 ληψομένους, καὶ τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοη-
 θεῖν ἐπ' αὐτούς. CXI. ἐν τούτῳ δ' οἱ Μαντινῆς καὶ οἱ
 4 ἑσπειστο, πρόφασιν ἐπὶ λαχανισμὸν καὶ φρυ-
 γάνων ξυλλογὴν ἐξελθόντες, ὑπαπήεσαν κατ' 25

Demosthenes prepares
 to cut off a body of
 Ambraciots, who, ig-
 norant of the late bat-
 tle, had set out from
 home to join their
 countrymen at Olpe.

The Peloponnesians,
 favoured by their se-
 cret agreement with

1. ἀναιρέσεως Q. 2. αὐτοὶ μὲν K. 3. ἀναχωρήσειν E. 5. ξυστρατηγῶν
 H.K. ξυστρατηγῶν vulgo et Bekk. ξυστρατηγῶν F. ξυστρατήγων Porpo. 6. σπέν-
 δεται e. 7. ἦσαν οἱ ἀξιολογώτατοι d. 8. ἀναχωρεῖν L.Q. βουλόμενος δὲ
 ψιλῶσαι d. 9. μισθοφόρον A.B.E.F.G.H.K.L.O.V.f.g.h. Haack. Porpo. Goell.
 Bekk. Vulgo μισθοφόρων. 10. διαβαλεῖν b. 12. τε om. V. 13. τάχος i.
 14. ὑπεβούλευον d. 15. ἀγάλλεται B. 17. πανδημεῖ om. d. 18. ἐπιβ.
 καὶ διὰ N.V.g. 19. τοὺς A.B.E.F.d.g.h. ξυμμίξαι Bekk. Porpo. συμμίξαι
 c.d.i. 21. προληψομένους d. καταληψομένους e. 22. παρεσκευάζοντο I.P.d.
 παρεσκευάστω N.V. παρεσκευάζοντο C. 24. ἐπέπειστο e.

13. ὥσπερ ὑπῆρχε] Ὡς ἦν αὐτοῖς δυνατὸν. ὡς ἐκ τῶν παρόντων δυνατὸν ἦν.
 SCHOLIAST.

WESTERN GREECE. A. C. 426. Olymp. 82. 2.

Demosthenes, abandon their allies, and effect their escape to Agræa, where Salyntinus, the king of the country, hospitably receives them.

ὀλίγους, ἅμα ξυλλέγοντες ἐφ' ἃ ἐξῆλθον δῆθεν·
 προκεχωρηκότες δὲ ἤδη ἀποθεν τῆς Ὀλπης
 θάσσον ἀπεχώρουν. οἱ δ' Ἀμπρακιῶται καὶ
 οἱ ἄλλοι, ὅσοι μὲν ἐτύγχανον οὕτως ἀθρόοι
 5 ξυνελθόντες, ὡς ἔγνωσαν ἀπιόντας, ὥρμησαν
 καὶ αὐτοὶ καὶ ἔθεον δρόμῳ, ἐπικαταλαβεῖν βουλόμενοι. οἱ δὲ 3
 Ἀκαρνᾶνες τὸ μὲν πρῶτον καὶ πάντας ἐνόμισαν ἀπιέναι
 ἀσπόνδους ὁμοίως, καὶ τοὺς Πελοποννησίους ἐπεδίωκον· καί
 τινες αὐτῶν τῶν στρατηγῶν κωλύοντας καὶ φάσκοντας
 10 ἐσπεῖσθαι αὐτοῖς ἡκόντισέ τις, νομίσας καταπροδίδοσθαι
 σφᾶς· ἔπειτα μέντοι τοὺς μὲν Μαντινέας καὶ τοὺς Πελο-
 ποννησίους ἀφίσταν, τοὺς δ' Ἀμπρακιώτας ἔκτεινον. καὶ ἦν 4
 πολλή ἔρις καὶ ἄγνοια εἴτε Ἀμπρακιώτης τίς ἐστιν εἴτε
 Πελοποννήσιος. καὶ ἐς διακοσίους μὲν τινες αὐτῶν ἀπέ- 5
 15 κτειναν· οἱ δ' ἄλλοι διέφυγον ἐς τὴν Ἀγραῖδα ὁμορον οὔσαν,
 καὶ Σαλύνθιος αὐτοὺς ὁ βασιλεὺς τῶν Ἀγραίων φίλος ὦν
 ὑπεδέξατο.

CXII. Οἱ δ' ἐκ τῆς πόλεως Ἀμπρακιῶται ἀφικνούνται
 ἐπ' Ἰδομένην. ἐστὸν δὲ δύο λόφῳ ἢ Ἰδομένη ὑψηλώ· τού- 2

2. ἀποθεν A.B. Goell. Bekk.	Vulgo, et Poppo. ἀποθεν.	5. ξυνεξελθόντες
C.Q. συνεξελθόντες c.	ἀπιόντες F.	8. ἀπεδίωκον P.c.d.f.i. καὶ ἐπεδί-
ωκον K.	9. τῶν αὐτῶν K.	11. μὲν] om. L.O.P.
K. ἢ τε Q.	ἢ c.f.	14. τινας] om. e.
O.d.g.	γραῖδα L.O.P.d.	ὁμορον αὐτῶν οὔσαν e.
18. ἀφικνούνται] om. b.		16. αὐτοὺς] om. i.

3. οἱ δ' Ἀμπρακιῶται καὶ οἱ ἄλλοι, κ. τ. λ.] "But the Ambraciots and the rest," (i. e. the mercenaries, who had been mentioned above, c. 109, 2.) "as many as happened to have in this manner accompanied them in any numbers, began on their part also to set off running, in hopes of overtaking the Peloponnesians," οὕτως, i. e. ἐπὶ λαχανισμὸν καὶ φρυγάνων ξυλλογῇ. And he says "as many as happened to have gone out with them in any numbers," ἀθρόοι, because single men, or parties of no more than two or three together, would think the experiment too hazardous.

10. ἡκόντισέ τις] "One or two men threw darts at them." Compare Herodot. III. 140, 5. ἀναβέβηκε δ' ἢ τις ἢ οὐδείς, "Not more than one or two, if any." And Xenophon. Anab. I. 8, 20. τοξευθῆναι τις ἐλέγετο.

18. ἀφικνούνται ἐπ' Ἰδομένην] The site of Idomene ought to be easy to ascertain; for two high points called by a common name, are probably seen together and formed a marked object like the two Langdale Pikes to all the surrounding country. They must be looked for, I think, somewhere among the hills which rise immediately on the east of the gulf, and can scarcely be in

Demoethenes cuts off the whole body of the Ambraciots who were on the march to join their countrymen.

τοιν τὸν μὲν μείζω νυκτὸς ἐπιγενομένης οἱ
προαποσταλέντες ὑπὸ τοῦ Δημοσθένους ἀπὸ
τοῦ στρατοπέδου ἔλαθόν τε καὶ ἔφθασαν προ-
καταλαβόντες, τὸν δ' ἐλάσσω ἔτυχον οἱ Ἀμ-
πρακιῶται προαναβάντες καὶ ἠύλισαντο. ὁ δὲ Δημοσθένης 5
δειπνήσας ἐχώρει καὶ τὸ ἄλλο στράτευμα ἀπὸ ἐσπέρας
εὐθὺς, αὐτὸς μὲν τὸ ἥμισυ ἔχων ἐπὶ τῆς ἐσβολῆς, τὸ δ' ἄλλο
4 διὰ τῶν Ἀμφιλοχικῶν ὁρῶν. καὶ ἅμα ὄρθρῳ ἐπιπίπτει τοῖς
Ἀμπρακιώταις ἔτι ἐν ταῖς εὐναῖς καὶ οὐ προησθημένοις τὰ
γεγενημένα, ἀλλὰ πολὺ μᾶλλον νομίσασι τοὺς ἑαυτῶν εἶναι· 10
καὶ γὰρ τοὺς Μεσσηνίους πρῶτους ἐπίτηδες ὁ Δημοσθένης
προὔταξε καὶ προσαγορεύειν ἐκέλευε, Δωρίδα τε γλῶσσαν

3. στρατοπέδον d.
9. προησθημένοις d.i.
ρεύειν L.

7. ἐπὶ] om. K.
10. προγεγενημένα c.
δωριάδα G.i.

8. ἐπίπτει E.Q. ἐμπίπτει L.O.P.d.
12. προὔταξε Bekk. προαγο-

the ridge to the eastward of Karavasera or Karavanserai, where Lieut. Wolfe places them: or at least if Idomene be there, Argos and Olpæ cannot certainly be where they are represented on his map. The ἐσβολή spoken of immediately afterwards is clearly the entrance into a mountain country from a plain; but what particular pass is meant cannot be determined till the whole geography of this neighbourhood is settled. In a map of the northern frontier of Greece by Col. Baker, in the Geographical Society's Journal, vol. VII. part I. executed from an actual survey made in order to fix the limits of the present kingdom of Greece between the years 1832 and 1835, and apparently very accurate, there is a plain or valley represented as coming down to the shore of the gulf just to the south of the ridge of Makrinoros, and dividing it from the ridge of Mount Kastri, and the hills behind Karavanserai. It may be that the ἐσβολή was the pass from this plain into the hills of Makrinoros, and that while Demoethenes marched straight upon the pass along the shore, the rest of the army moved by the hills farther inland, crossed the valley at a

higher point, and so came upon the hills of Makrinoros above the pass where the road from Ambracia descended from them to the plain. Or again, the ἐσβολή may be the entrance to the hills from the plain of Arta, at the spot called Palea Kulia by Lieut. Wolfe, where there is now an Hellenic ruin on the top of a wooded knoll about 500 feet above the sea, which is a conspicuous object from every part of the gulf. See Col. Baker's Memoir. Can this wooded knoll be one of the two summits which Thucydides calls Idomene?

12. προὔταξε καὶ—ἐκέλευε] Here again, as in I. 138, i. the imperfect is used where the sense seems to require the aorist. Compare Poppo, Prolegom. I. 155. 275. Matthiæ, Gr. Gr. §. 505. That these tenses are often varied in a narration is well known, the aorist simply stating the fact, the imperfect converting it, if I may so speak, into a picture, by representing it as still going on, and not yet become wholly past. Jelf. 401. 4. See the note on III. 22, 4. And this must be the clue to the use of the imperfect in the present instance, and in others of the same sort, in verbs of com-

WESTERN GREECE. A. C. 436. Olymp. 88. 2.

ιέντας καὶ τοῖς προφύλαξι πίστιν παρεχομένους, ἅμα δὲ καὶ οὐ καθορωμένους τῇ ὄψει νυκτὸς ἔτι οὐσσης. ὥς οὖν ἐπέπεσε 5 τῷ στρατεύματι αὐτῶν, τρέπουσι, καὶ τοὺς μὲν πολλοὺς αὐτοῦ διέφθειραν, οἱ δὲ λοιποὶ κατὰ τὰ ὄρη ες φυγὴν ὥρμησαν. προκατεिल्μμένων δὲ τῶν ὁδῶν, καὶ ἅμα τῶν 6 μὲν Ἀμφιλόχων ἐμπείρων ὄντων τῆς ἐαυτῶν γῆς καὶ ψιλῶν πρὸς ὀπλίτας, τῶν δὲ ἀπείρων καὶ ἀνεπιστημόνων ὅπη τράπωνται, ἐσπίπτοντες ἔς τε χαράδρας καὶ τὰς προλελοχισμένας ἐνέδρας διεφθείροντο. καὶ ἐς πᾶσαν ἰδέαν χωρὴν 7 10 σαιτες τῆς φυγῆς ἐτράποντό τινες καὶ ἐς τὴν θάλασσαν οὐ πολὺ ἀπέχουσιν, καὶ ὥς εἶδον τὰς Ἀττικὰς ναῦς παραπλεύσας ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ, προσένευσαν ἡγησάμενοι ἐν τῷ αὐτίκα φόβῳ κρείσσον εἶναι σφίσιν ὑπὸ τῶν ἐν ταῖς ναυσὶν, εἰ δεῖ, διαφθαρήναι ἢ ὑπὸ τῶν βαρβάρων καὶ 15 ἐχθίστων Ἀμφιλόχων. οἱ μὲν οὖν Ἀμπρακιῶται τοιοῦτῳ 8 τρόπῳ κακωθέντες ὀλίγοι ἀπὸ πολλῶν ἐσώθησαν ἐς τὴν

1. καὶ οὐ] οὐδὲ L.O. οὐ K. 5. καὶ προκατεिल्μμένων L.P. 7. ἀπείρων τε καὶ Q. 8. ὅπη A.B.C.E.F.G.H.I.K.N.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo ὅποι. 8. τε] τὰς N.V. om. K. 12. συντυχία d. 14. ταῖς om. G. εἰ δεῖ A.B.C.E.F.G.H.I.K.L.N.O.P.Q. et, qui post διαφθαρήναι habet, V.c.d.e.g. Haack. Poppo. Goell. Bekk. εἰ δὲ f. vulgo ἥδη. διαφθεῖραι g. 15. ἀμφιλοχίων Q.

manding, exhorting, speaking, &c. (see Poppo on I. 110, 2.) as ἔλεγε and not ἔλεξε is generally used to introduce the several speeches that are given at length. For Δωρίδα γλώσσαν ιέντας, compare Herodot. VI. 29, 2. Περισιδα γλώσσαν μετείς. and I. 57, 1. ἦν τινα δὲ γλώσσαν ιέσαν οἱ Πελασγοί. Immediately afterwards, πίστιν παρεχομένους does not, I think, signify, "giving them a pledge" or promise, which would be rather παρέχοντας, but, "making them feel confidence," i. e. in consequence of their Doric dialect. Compare IV. 86, 4. οἷς τὰ ἔργα—δόκῃσιν ἀναγκαίαν παρέχεται. and VII. 67, 1. ἐλπὶς—προθυμίαν παρέχεται.

2. νυκτὸς ἔτι οὐσσης] Paullo ante, ἅμα ὄρθρῳ ἐπιπίπτει τοῖς Ἀμπρακιώταις. Est ergo ὄρθρος, quum nondum cerni potest, et adhuc nox est, id est, tempus, quod

præcedit auroram, quo quis adhuc lucerna uti potest. Ita veteres; recentiores, ut auctor est Phrynichus, ὄρθρον dixerunt, quæ antiquis erat ἑως, αὐτορα. Et hanc significationem τοῦ ὄρθρος Thomas Magist. in ὄρθρῳ etiam e Thucyd. II. 3, 4. ostendit; φυλάξαντες ἔτι νύκτα, καὶ αὐτὸ τὸ περιόρθρον. DUKE. Compare also IV. 110, 2. νυκτὸς ἔτι καὶ περὶ ὄρθρον.

12. ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ] "Whilst the action was taking place." Compare I. 33, 1. ἡ ξυντυχία—τῆς ἡμετέρας χρείας.

14. ὑπὸ τῶν βαρβάρων—Ἀμφιλόχων] The Ambraciots affected to regard the Amphilochians as barbarians, because they were in reality a mixed race, mostly of Pelasgian extraction. See II. 68, 5.

πόλιν· Ἀκαρινᾶνες δὲ σκυλεύσαντες τοὺς νεκροὺς καὶ τρο-
παῖα στήσαντες ἀπεχώρησαν ἐς Ἀργος. CXLIII. καὶ αὐτοῖς

The news of this de-
feat is communicated
to the wreck of the Am-
braciots who fought
at Olpe, by the he-
raird whom they had
sent to the Athenian
camp, to ask leave to
bury their dead.

τῇ ὑστεραία ἦλθε κήρυξ ἀπὸ τῶν ἐς Ἀγραίους
καταφυγόντων ἐκ τῆς Ὀλπης Ἀμπρακιωτῶν
ἀναίρεσιν αἰτήσων τῶν νεκρῶν οὓς ἀπέκτειναν 5
ὕστερον τῆς πρώτης μάχης, ὅτε μετὰ τῶν
Μαντινέων καὶ τῶν ὑποσπόνδων ξυνεξήρσαν
ἄσπονδοι. ἰδὼν δ' ὁ κήρυξ τὰ ὄπλα τῶν ἀπὸ
τῆς πόλεως Ἀμπρακιωτῶν ἐθαύμαζε τὸ πλῆθος· οὐ γὰρ
3 ἦδει τὸ πάθος, ἀλλ' ᾤετο τῶν μετὰ σφῶν εἶναι. καὶ τις 10
αὐτὸν ἤρετο ὅ τι θαυμάζοι καὶ ὁπόσοι αὐτῶν τεθνῶσι, οἰό-
μενος αὖ ὁ ἐρωτῶν εἶναι τὸν κήρυκα ἀπὸ τῶν ἐν Ἰδομέναις.
4 ὁ δ' ἔφη διακοσίους μάλιστα. ὑπολαβὼν δ' ὁ ἐρωτῶν εἶπεν
“οὐκ οὐκ τὰ ὄπλα ταυτὶ φαίνεται, ἀλλὰ πλεόν ἢ χιλίων.”
6 αὐθις δὲ εἶπεν ἐκείνος “οὐκ ἄρα τῶν μεθ' ἡμῶν μαχομένων 15
7 “ἐστίν.” ὁ δ' ἀπεκρίνατο “εἴπερ γε ὑμεῖς ἐν Ἰδομένη χθὲς
8 “ἐμάχεσθε.” “ἀλλ' ἡμεῖς γε οὐδενὶ ἐμαχόμεθα χθὲς, ἀλλὰ
9 “πρώην ἐν τῇ ἀποχωρήσει.” “καὶ μὲν δὴ τούτοις γε ἡμεῖς
“χθὲς ἀπὸ τῆς πόλεως βοηθήσασι τῆς Ἀμπρακιωτῶν ἐμα-
10 “χόμεθα.” ὁ δὲ κήρυξ ὡς ἤκουσε καὶ ἔγνω ὅτι ἡ ἀπὸ τῆς 20
πόλεως βοήθεια διέφθαρται, ἀνοιμώξας καὶ ἐκπλαγείς τῷ
μεγέθει τῶν παρόντων κακῶν ἀπήλθεν εὐθὺς ἄπρακτος καὶ
11 οὐκέτι ἀπήγει τοὺς νεκροὺς. πάθος γὰρ τοῦτο μᾶ πόλει
Ἑλληνίδι ἐν ἴσαις ἡμέραις μέγιστον δὴ τῶν κατὰ τὸν
12 πόλεμον τόνδε ἐγένετο. καὶ ἀριθμὸν οὐκ ἔγραψα τῶν ἀπο- 25

1. ἐχθροὺς L.O.P. τὰ τρόπαια Q.c. τρόπαιον d. 2. ἀπεχώρησαν Q.
3. κήρυξ et sic ubique Bekk. 4. καταφυγόντων L.P. ἐκ A.B.C.E.F.G.H.
L.O.P.V.c.d.f.g.h.i. Haack. Porpo. Goell. Bekk. Vulgo ἀπό. 5. ὀλπης F.
7. ξυνήρσαν A. 11. αὐτὸν] αὐτῶν I.b.e. εἶρετο Q. θαυμάζει V.d.g.i.
12. αὖ] ἀν C.L.O.P.d.i. οὐκ K.c.h. τὸ κήρυγμα P. ἰδομένη L. 18. γε]
τε B. 20. τῆς] τοῖς K. 22. κακῶν] om. L.P. 23. πόλει] om. L.O.P.
24. δὴ] om. d.

14. οὐκ οὐκ τὰ ὄπλα ταυτὶ φαίνεται] “of, but of more than a thousand.”
“These arms here then are, you see, Ταυτὶ, “these here.”
“not the arms of the number you speak

θανόντων, διότι ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς
 πρὸς τὸ μέγεθος τῆς πόλεως. Ἀμπρακίαν μέντοι οἶδα ὅτι 13
 εἰ ἐβουλήθησαν Ἀκαρνᾶνες καὶ Ἀμφίλοχοι Ἀθηναίοις καὶ
 Δημοσθένει πειθόμενοι ἐξελεῖν, αὐτοβοεῖ ἂν εἶλον· νῦν δ'
 5 ἔδιδεσαν μὴ οἱ Ἀθηναῖοι ἔχοντες αὐτὴν χαλεπώτεροι σφίσι
 πάροικοι ὦσι. CXIV. μετὰ δὲ ταῦτα τρίτον μέρος νείμαντες
 τῶν σκύλων τοῖς Ἀθηναίοις τὰ ἄλλα κατὰ
 τὰς πόλεις διείλοντο. καὶ τὰ μὲν τῶν Ἀθη- 2
 ναίων πλέοντα ἐάλω, τὰ δὲ νῦν ἀνακείμενα ἐν
 τοῖς Ἀττικοῖς ἱεροῖς Δημοσθένει ἐξηρέθησαν
 τριακόσiai πανοπλῖαι, καὶ ἄγων αὐτὰς κατέ-
 πλευσε· καὶ ἐγένετο ἅμα αὐτῷ μετὰ τὴν τῆς Αἰτωλίας ξυμ-
 φορὰν ἀπὸ ταύτης τῆς πράξεως ἀδεεστέρα ἢ κάθοδος.
 ἀπῆλθον δὲ καὶ οἱ ἐν ταῖς εἴκοσι ναυσὶν Ἀθηναῖοι ἐς 3
 15 Ναύπακτον. Ἀκαρνᾶνες δὲ καὶ Ἀμφίλοχοι ἀπελθόντων 4
 Ἀθηναίων καὶ Δημοσθένους τοῖς ὡς Σαλύνθιον καὶ Ἀγραίους
 καταφυγοῦσιν Ἀμπρακιώταις καὶ Πελοποννησίοις ἀναχώ-
 ρησιν ἐσπέισαντο ἐξ Οἰνιαδῶν, οἵπερ καὶ μετανέστησαν

Demosthenes returns
 to Athens. The Aca-
 rnanians and Amphilo-
 chians conclude a
 peace and defensive
 alliance with the Am-
 brackots.

3. ἐβουλ. οἱ ἀκαρνᾶνες B.K. 4. πειθόμενοι om. G. ἐξελεῖν h. ἐπέλθειν E.
 6. τρίτον μέρος νείμαντες] om. K. 7. κατὰ] καὶ P. 9. πλέοντα Valla.
 11. τριακόσiai corr. G. αὐτὸς K. 12. ἅμα] om. K.V. τὴν τῆς αἰτωλίας
 A.B.F.G.H.N.V.g.h. Haack. Poppo. Goell. Bekk. τὴν ἐκ τῆς αἰτωλίας C.E.
 I.K.c.f. vulgo τὴν ἐν αἰτωλίᾳ. 16. ἀλύνθιον A.B.E.F.H.g. καὶ Ἀγραίους]
 om. I.O. 18. οἰνιδῶν d.i. οἰνιάδων plerique. οἵπερ—Σαλυνθίου Hermann.
 Goell. Bekk. probante Poppo. vulgo οἵπερ—Σαλύνθιον.

10. ἐξηρέθησαν] Thomas Mag. in
 ἐξέλε. ἐξέλε τῷ δέμῳ γέρας, καὶ ἐξῆρε.
 Θουκυδίδης. Δημοσθένει—πανοπλῖαι.
 Obvius est hic usus verbi ἐξαίρειν, pro
 δοῦναι τι ὡς ἐξαίρετον. Scholiastes
 parvus Homeri in Iliad. α'. 369. Ἐκ
 δ' ἔλον Ἀτρείδῃ Χρυσήϊδ' ὡς ἐξαίρετον,
 inquit, ἔλαβον, καὶ ἔδωκαν. Add. ibi
 Eustath. pag. 119. et in Iliad μ'. p. 907.
 Τὰ δὲ νῦν—ἱεροῖς citat Thomas in ἀνα-
 κείμενος. DUKER.

18. οἵπερ—Σαλυνθίου] This is Her-
 mann's conjecture, first mentioned by
 Poppo in his Observations Criticæ,

p. 117. and approved by him in his
 edition, and admitted into the text by
 Göller and Mr. Bloomfield. The old
 reading was οἵπερ—Σαλύνθιον καὶ Ἀ-
 γραίους. but all the best MSS. omit the
 words καὶ Ἀγραίους, and οἵπερ καὶ
 μετανέστησαν παρὰ Σαλύνθιον seems
 worse than a superfluous addition im-
 mediately after the words τοῖς ὡς Σα-
 λύνθιον καταφυγοῦσιν. According to
 the very slight alteration of Hermann,
 the sense is, "to which place," i. e. Cē-
 niadæ, "they also had removed from
 "Salynthius." It is probable that the

5 παρὰ Σαλυνθίου. καὶ ἐς τὸν ἔπειτα χρόνον σπονδὰς καὶ
 ξυμμαχίαν ἐποίησαντο ἑκατὸν ἔτη Ἀκαρνᾶνες καὶ Ἀμφί-
 10 λοχοὶ πρὸς Ἀμπρακιώτας ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρα-
 κιώτας μετὰ Ἀκαρνάνων στρατεύειν ἐπὶ Πελοποννησίους
 μήτε Ἀκαρνᾶνας μετὰ Ἀμπρακιωτῶν ἐπὶ Ἀθηναίους, βοη- 5
 θεῖν δὲ τῇ ἀλλήλων, καὶ ἀποδοῦναι Ἀμπρακιώτας ὅποσα ἡ
 χωρία ἡ ὁμήρους Ἀμφιλόχων ἔχουσιν, καὶ ἐπὶ Ἀνακτόριον
 6 μὴ βοηθεῖν πολέμιον ὃν Ἀκαρνᾶσιν. ταῦτα ξυνθέμενοι διέ-
 7 λυσαν τὸν πόλεμον. μετὰ δὲ ταῦτα Κορίνθιοι φυλακὴν
 ἐαυτῶν ἐς τὴν Ἀμπρακίαν ἀπέστειλαν, ἐς τριακοσίους ὀπλί- 10
 τας, καὶ Ξενοκλείδαν τὸν Εὐθυκλέους ἄρχοντα· οἱ κομ-
 8 ζόμενοι χαλεπῶς διὰ τῆς ἡπείρου ἀφίκοντο. τὰ μὲν κατ'
 Ἀμπρακίαν οὕτως ἐγένετο.

CXV. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ αὐτοῦ χειμῶνος
 15 ἔς τε τὴν Ἱμεραίαν ἀπόβασιν ἐποίησαντο ἐκ τῶν νεῶν μετὰ

SICILY.

The Athenians pre-
 2 pare to send a larger
 fleet to Sicily at the
 instigation of their al-
 lies in that island.

τῶν Σικελῶν ἄνωθεν ἐσβεβληκότων ἐς τὰ
 3 ἔσχατα τῆς Ἱμεραίης, καὶ ἐπὶ τὰς Αἰόλου
 νήσους ἔπλευσαν. ἀναχωρήσαντες δὲ ἐς Ῥή-
 4 γιον Πυθόδωρον τὸν Ἰσολόχου Ἀθηναίων

1. σαλύνθιον καὶ ἐς A.B.C.E.F.G.H.K.N.P.V.d.f.g.h.i. Haack. Porpo. vulgo
 σαλύνθιον καὶ ἀγραίους καὶ ἐς. Porpo in ed. 1843. Σαλυνθίον. καὶ ἐς. 5. βοηθεῖν
 τε δὲ K. 6. ἀμπρακιώτας g. 7. ὁμήρους Taur. et, si Bekker. rectè intelligo,
 A.B.E.F. Porpo. Goell. Bekk. G. et ceteri ὁμόρους. 8. ὃν] om. O.P. 9. ταῦτα
 δὲ N.V. 11. ξενοκλείδην g. τοῦ εὐθυκλ. Q. 12. Ἡπείρου littera majusculâ
 Bekk. ἀφίκετο b. 14. τῇ] om. g. 16. Σικελῶν] Libri omnes et Bekk.
 σικελιωτῶν. 17. ἡμεραίης Q. αἰόλους E.

Ambraciots had accompanied the Peloponnesians to Ceniadæ, because their immediate return to their own country was cut off by the Acarnanians, and still more by the Amphilochians, through whose territory they must have passed: and when arrived at Ceniadæ, the Peloponnesians had possibly no means of transport across to Peloponnesus, and the Ambraciots were divided from their home by the whole of Acarnania, as well as by Amphilochian Argos. The use of the aorist for the pluperfect

tense is paralleled by ἀς καταδύσειαν, I. 50, 1, rather than by the passage quoted by Porpo from I. 62, 2.

16. Σικελῶν] This correction, as certainly required by the sense of the passage as that of ὁμήρους for ὁμόρους, had escaped the notice of all the editors and translators of Thucydides before Mr. Bloomfield. He justly observes, "Who are the Siceliots? The Athenians had no other allies among those except the Leontines, and they inhabited the sea-coast; whereas the Siculi (or ori-

SICILY. A. C. 426. 5. Olymp. 88. 2.

στρατηγὸν καταλαμβάνουσιν ἐπὶ τὰς ναῦς διάδοχον ὃν ὁ
 Λάχης ἦρχεν. οἱ γὰρ ἐν Σικελίᾳ ξύμμαχοι πλεύσαντες³
 ἔπεισαν τοὺς Ἀθηναίους βοηθεῖν σφίσι πλείοσι ναυσί. τῆς⁴
 μὲν γὰρ γῆς αὐτῶν οἱ Συρακόσιοι ἐκράτουν, τῆς δὲ θαλάσσης
 ὀλίγαις ναυσὶν εἰργόμενοι παρεσκευάζοντο ναυτικὸν ξυνα-
 γείροντες ὥς οὐ περιοφόμενοι. καὶ ἐπλήρουν ναῦς τεσσαρά-⁵
 κοντα οἱ Ἀθηναῖοι ὥς ἀποστελοῦντες αὐτοῖς, ἅμα μὲν ἡγού-
 μενοι θάσσον τὸν ἐκεῖ πόλεμον καταλυθήσεσθαι, ἅμα δὲ
 βουλόμενοι μελέτην τοῦ ναυτικοῦ ποιεῖσθαι. τὸν μὲν οὖν ἕνα⁶
 10 τῶν στρατηγῶν ἀπέστειλαν Πυθόδωρον ὀλίγαις ναυσί·
 Σοφοκλέα δὲ τὸν Σωστρατίδου καὶ Εὐρυμέδοντα τὸν Θου-
 κλέους ἐπὶ τῶν πλειόνων νεῶν ἀποπέμψειν ἔμελλον. ὁ δὲ⁷
 Πυθόδωρος ἤδη ἔχων τὴν τοῦ Λάχης τῶν νεῶν ἀρχὴν
 ἔπλευσε τελευτῶντος τοῦ χειμῶνος ἐπὶ τὸ Λοκρῶν φρούριον,
 15 ὃ πρότερον Λάχης εἶλε· καὶ νικηθεὶς μάχῃ ὑπὸ τῶν Λοκρῶν
 ἀνεχώρησεν.

CXVI. Ἐρρῦή δὲ περὶ αὐτὸ τὸ ἔαρ τοῦτο ὁ ρύαξ τοῦ πυρὸς
 ἐκ τῆς Αἴτνης, ὥσπερ καὶ τὸ πρότερον, καὶ γῆν τινα ἔφθειρε

1. διάδον V. 2. ἐν τῇ σικελίᾳ L.O. συμμαχία G, omisso Σικελίᾳ. πλεύ-
 σαντες] Est qui πρεσβεύσαντες malit. Векк. 4. γὰρ] om. Q. 5. παρε-
 σκευάζοντο ναυτικὸν A.B.C.F.G.P.V. Poppo. Goell. Bekk. παρεσκεύαζον τὸ ναυ-
 τικὸν E.H.c.e.f.g. sed correctus H. παρεσκευάζοντο. Vulgo, et Haack. παρεσκευάζοντο
 τὸ ναυτικόν. ξυνεγείροντες P. 8. θάσσον post πόλεμον habet V.
 9. τοῦ ναυτικοῦ ποιεῖσθαι μελέτην K. οὖν] om. K. 14. ἐπλευσε]
 ἐπέμψεν Q. 15. εἶχε b.f. τῶν] om. L.P. 16. ἀνεχώρησεν C.F.L.O.P.
 marg. N.c.e.f.g. 18. τὸ] om. C.K.L.O.P.c.d.e.f.

"ginal inhabitants of the island, as
 "distinguished from the Siceliots, or
 "new settlers) inhabited the central
 "parts of the island, (see VI. 88, 4.)
 "(which will agree with what is just
 "afterwards said of making an inva-
 "sion from the upper country,) and
 "generally made common cause with
 "the Athenians." The same mistake
 of Σικελιωτῶν for Σικελῶν is to be found
 in every MS. except three, in VII. 57,
 11. where it has been, however, properly
 corrected by the recent editors.
 17. ὁ ρύαξ τοῦ πυρὸς] "The fire
 "stream," or "fire flood." The article
 is used, because "the fire flood" was a
 well known phenomenon peculiar to
 Ætna. So Appian, Civil Wars, V. 117.
 ἐμπεσεῖσθαι σφίσι καὶ τὸν ρύακα. and
 Strabo, VI. 2, 3.

SICILY. A. C. 425. Olymp. 88. 3.

A. C. 425.

Olymp. 88. 3.

Eruption of Mount

2 ^{Ætna.}

τῶν Καταναίων, οἱ ἐπὶ τῇ Αἴτνῃ τῷ ὄρει
οἰκοῦσιν, ὅπερ μέγιστόν ἐστιν ὄρος ἐν τῇ
Σικελίᾳ. λέγεται δὲ πεντηκοστῷ ἔτει ρυῆναι
τοῦτο μετὰ τὸ πρότερον ρεῦμα, τὸ δὲ ξύμπαν τρεῖς γεγενῆσθαι
3 τὸ ρεῦμα ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. ταῦτα ρέν 5
κατὰ τὸν χειμῶνα τοῦτον ἐγένετο, καὶ ἕκτον ἔτος τῷ πολέμῳ
ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

1. ἐπὶ τῇ αἴτνῃ A.B.E.F.G.H.Q.V.g. Poppo. Goell. Bekk. ὑπὸ τῷ ὄρει τῇ
αἴτνῃ G. BEKK. Vulgo, et Haack. ὑπὸ τῇ αἴτνῃ. 2. ὄρος ἐστὶν K. ἐν σικελίᾳ
L.O.Q. τῆς σικελίας e. 4. τρεῖς i. γενᾶσθαι d.i. 5. τὸ ρεῦμα] om. d.
μέν οὖν K. 6. ἔτος ἕκτον L. 7. ξυνέγραψεν C.c.g.h.i. Poppo. Goell. Bekk.
Vulgo, et Haack. ξυνέγραψε.

NOTE ON III. 84.

IN the first edition of this volume I defended the genuineness of this chapter; but I am now inclined to believe that it is spurious. It is not that my opinion of the matter of it differs from what I thought of it formerly: and in this respect I think that Göller's objections to it are quite unreasonable. But nine years additional acquaintance with the language of Thucydides and of the other Attic writers, makes me feel more strongly the great dissimilarity between it, and the style of this chapter. And I am also more and more convinced of the general soundness of the judgment of the Scholiasts in such matters; and when the Scholiast of the Augsburg MS. (F.) says of the 84th chapter, τὰ ὠβελισμένα οὐδενὶ τῶν ἐξηγητῶν ἔδοξε Θουκυδίδου εἶναι· ἀσαφὴ γὰρ καὶ τῷ τύπῳ τῆς ἐρμηνείας καὶ τοῖς διανοήμασι πολὺν ἐμφαίνοντα τὸν νεωτερισμόν, I think that an opinion so generally entertained by such practised judges is entitled to the greatest deference. There are many questions in which experience and knowledge are more than counterbalanced by some professional or party prejudice; and then it is rather a mark of folly to listen to them than of presumption to reject their testimony. But with the ancient Scholiasts and Grammarians there is no such deduction to be made from the value of their evidence: there was no conceivable motive to dispose them to question the genuineness of the whole or a part of any ancient composition, except the fair convictions of their critical tact, to which long practice had given a surprising power of discernment. Putting together therefore the positive opinion of all the ancient Scholiasts, with the manifest harshnesses, and, as I think, the affected and caricatured expression of the language of this chapter, and considering also that Dionysius after commenting upon and quoting at full length the 82nd and 83rd chapters takes no notice of the 84th, I cannot but believe that this whole passage was added originally as a note upon, or as a brief summary of the contents of the two preceding chapters, and that afterwards it found its way into the text. The writer was probably a Christian, and certainly was a man

who understood his subject; for the matter appears to me to be quite worthy of Thucydides, and had not the writer tried to imitate Thucydides' style, and in so doing merely produced a caricature of its defects, the language of the passage might possibly have been as good as its substance. And when we consider how many thousands of persons were in the habit of reading Thucydides at Constantinople between the fourth and seventh centuries, it would be too venturesome to assume that not one of them could have read him to such good purpose, as to have been able to write this imitation of him.

APPENDIX I.

Thucyd. I. 13, 1, *Τυρραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν προσόδων μειζόνων γεγομένων· πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέραςι πατρικαὶ βασιλείαι.*

THE change described in these words is so important, and bears so much on the right understanding of the history, not only of Greece, but of all other nations, that I have thought it deserving of a fuller consideration than it could receive in a note. Of the natural periods or divisions in the history of nations. Its importance consists in this, that it is a natural period in history, marking the transition of every country from what I may call a state of childhood to manhood. Now states, like individuals, go through certain changes in a certain order, and are subject at different stages of their course to certain peculiar disorders. But they differ from individuals in this, that though the order of the periods is regular, their duration is not so; and their features are more liable to be mistaken, as they can only be distinguished by the presence of their characteristic phenomena. One state may have existed a thousand years, and its history may be full of striking events, and yet it may be still in its childhood: another may not be a century old, and its history may contain nothing remarkable to a careless reader, and yet it may be verging to old age. The knowledge of these periods furnishes us with a clue to the study of history, which the continuous succession of events related in chronological order seems particularly to require. For instance, in our own history we are apt to take certain artificial divisions, such as the accession of the different lines of kings, or an event like the restoration, which is rather a subdivision of one particular period, than the beginning or termination of a period in itself. And in this manner we get no distinct notions of the beginning, middle, and end of the history of a people, and often appeal to examples which are nothing to the purpose, because they are taken from a different stage of a nation's existence from that to which they are applied.

I take then the words which I have quoted at the beginning of this essay, and shall proceed to notice the critical period described in them, the period, namely, when wealth begins to possess the ascendancy formerly enjoyed by nobility; and the contending parties in the state assume the form of rich and poor, the few and the many, instead of the old distinction of nobles and commons, of a conquering race and a conquered.

This ascendancy, enjoyed in the earliest state of society by noble birth, has been traced in various countries, and its phenomena most successfully investigated by Giovanni Battista Vico¹, in his *Principi di Scienza nuova*; a work disfigured indeed by some strange extravagancies, but in its substance so profound and so striking, that the little celebrity which it has obtained out of Italy is one of the most remarkable facts in literary history. Vico's work was published in 1725, yet I scarcely remember ever to have seen it noticed by any subsequent writers who have touched upon the same subject even down to our own times.

This subject ably treated by Giov. Battista Vico, in his *Principi di Scienza nuova*. The heroic monarchies in Greece were instances of the ascendancy of nobility.

The statement of Thucydides with respect to Greece contains, it may be seen, no mention of any period of aristocratical government; but describes the transition as taking place from limited hereditary monarchies to tyrannies: it may appear therefore to a superficial observer that nobility enjoyed no such ascendancy as I have imagined, and that the very first case to which I apply my theorem disproves its truth. But the old Homeric monarchies were in fact an instance of power depending on blood, and therefore of the ascendancy of nobility. They were like the feudal monarchies of modern Europe, essentially aristocracies, in which the separation of all the chiefs or nobles from the inferior people was far more strongly marked than the elevation of the king above his nobles. Nay, if we consider Greece as a whole, and remember the small space included within the limits of the several kingdoms in the heroic ages, the kings, as they are called, resemble the feudal vassals of France and Germany, each supreme over a dominion as extensive as the Greek kingdoms, and forming together a body widely separated from the commons, and whose members were felt to belong to the same class, and to be on a level with each other in purity of blood, however great might have been the differences between them in power and connections. It was virtually then the ascendancy of nobility, when all power and distinction were confined to the class of nobles, whether there

¹ I mention Vico particularly, because his work is not generally known. My obligations to the great writers of Germany, to Niebuhr, Müller, Wachsmuth, &c. it is almost unnecessary to mention, as, since

the publication of their works, it would imply strange presumption or strange ignorance to write upon ancient history without having studied them.

was one individual elevated above the rest of his class with still higher power and distinction, or whether all the members of it exercised the sovereignty jointly or alternately. So in other countries the same state of

It existed generally in other countries, though under subordinate varieties of form. society has varied more or less in its subordinate relations, and yet, if carefully examined, will be found every

where to retain its essential character, and to mark the first period, or youth, of political existence. Some of these varieties it may not be unimportant to notice, and to trace the causes which have led to them. The simplest and probably the earliest form was that in which the

1st form—where the offices of priest and chief were united in the same persons. offices of chief and priest were united in the same persons, as in the heroic times in Greece, and in the

well known instance of Melchisedek, king of Salem, at a far more remote period. This is the first transition from domestic or patriarchal to something like civil society; and if the several sons of a patriarch established themselves in separate habitations, they would each become the chiefs and priests of their immediate followers. But in the course of a few generations, if the united body of these little societies happened to settle in another country, and the dangers of their new situation forced them to choose some one chief for their common leader, yet still the other chiefs would remain as widely distinguished as before from the mass of the people, and would still retain their sacred and sovereign character, although its exercise was limited to their own particular tribe, and somewhat obscured by the greater elevation of the king of the whole nation. Nay, even when the posterity of these original nobles was so multiplied that many of them were necessarily excluded from an active share in the government, still they did not lose the distinction of their birth; they were naturally eligible to public offices, to priesthoods, and to commands in war, if they did not actually enjoy them; and their equality was maintained by their right of meeting in a general assembly, to control, if need were, those of their body to whom the executive authority had been delegated, and by being exempt from any judicial sentence of the greater chiefs, or kings, unless the free voices of their own equals, or peers, had first declared them guilty. This first form of aristocracy, in which civil and military command were united with the office of priest, existed, besides the instances already noticed, in Rome and in Etruria; in the former, along with the habitual appointment of a king; in the latter, the purely aristocratic form generally prevailed, and a king, or chief of the whole nation, was only chosen in seasons of peculiar difficulty.

Another and later form of the ancient aristocracies was that in which the offices of priest and chief were distinct from one another, as in India,

2d form—where the offices of priest and chief were distinct. in Persia, in Egypt, in ancient Gaul, and in the feudal kingdoms of modern Europe. The origin of this sepa-

ration of powers, was probably various. In some instances it may have

Its various origin.

1st, From the conquest of a ruder people.

been produced by the invasion of a ruder people, who while they took to themselves the possession of the land and the civil and military government, yet learned to respect the superior knowledge of the old inhabitants, and left to their chiefs the dignity and influence of the priesthood, while they deprived them of their actual power as rulers and leaders in war. This was the case in the foundation of the modern feudal kingdoms: the Gaulish or Roman clergy ²preserved and increased their rank and influence under the Frank invaders, while the property of the soil, the sceptre, and the sword were transferred almost entirely to the conquerors. Thus also the Median magi continued to enjoy their religious preeminence and immunities under the Persian kings, while all other classes of the Median nation were shorn of their supremacy, and held an inferior rank under the Persians. In

2d, From the low character of the religion and the barbarism of the people.

other cases the separation of the two powers arose from the character of the national religion. In a rude people, religion, unless supported by the art of its ministers, holds but a low place in public estimation: he who was chief and priest would value himself upon the former character much more than upon the latter: his priestly duties would be in time devolved upon persons of an ³inferior class, to spare himself the trouble of performing them; or, if retained, would be used as mere engines of state craft for the maintenance of his own civil superiority. Thus among the ancient Scythians we read of no priests at all; that is, the chiefs either performed the sacrifices themselves, or devolved them, as a menial duty, upon their servants: among the Anglo-Saxons there were priests, but as they formed no order in the state, as they were not allowed to carry arms, or to ride but on a mare, it should seem that they were only an inferior class, the mere ministers at the sacrifices, on whom the chiefs had thrown the performance of a duty which they disdained to execute themselves. The existence of prophets among both the Scythians and Saxons, as of certain prophetic families among the ancient Greeks, must not be mistaken for a priesthood. The priestly and prophetic character were not necessarily connected with one another; and the latter was not like the former held to be communicable only by descent. Besides, that impatience to penetrate into futurity, which has in every age and country encouraged pretensions to prophecy, is quite distinct from those feelings of reverence and devotion which are the salt of religion even in its worst corruptions. Prophets or fortune-tellers

² See Hallam, *Middle Ages*, vol. I. p. 146. ed. 8vo. Thierry, *Conquête de l'Angleterre par les Normands*, tome I. p. 32, &c.

³ As in the story of the Potitii at Rome,

whose family was supposed to have become extinct as a punishment for their profaneness in devolving their hereditary priesthood upon public slaves. Livy, I. 7.

might exist among a people too brutish to have any conceptions of religion, as they have peculiarly marked the lowest tribes of negroes, and the degraded race of the gypsies. In these instances, then, the separation of the offices of priest and chief would arise from the rudeness of the people, and the want of any external or internal recommendations in the religion itself. But the more common form of separation arose from the very opposite cause. In proportion as religion was valued; as the character of the religion, and the great its ceremonies were more imposing; as the necessity of veneration paid to it.

fixing the period of its festivals led to the study of astronomy; and as men's minds, thus saved from sinking into barbarism, retained the traditions of older times, and preserved in their devotions something more worthy of Him who is the true object of all worship; so would the priest-chiefs of the people esteem their priesthood above their civil and military authority, and would especially prefer their peaceful and sacred duties to the exercises and combats of arms. Hence, whilst they ministered at the temples of the gods, presided at festivals, and perhaps awarded punishments and settled differences between man and man, as the representatives of the gods, they appointed persons less distinguished and less sacred to lead out the people to battle, and sometimes would fix upon some warlike stranger, whose adventures in arms had spread his renown, and who, living by his sword, was ready to offer his services to any who could hold out a worthy recompense. Military command thus conferred was sure to become ere long political sovereignty; but the king thus raised could not venture to invade the old privileges, or diminish the ancient dignity of the priestly order; the priests still remained the highest class in the state, and the military leaders and soldiers, who received for their services grants of land from the sovereign, on the tenure of joining his standard whenever he should summon them, and who thus became the founders of a new nobility, inseparably connected with territorial property, held notwithstanding only the second rank. Still, however, so general was the aristocratical spirit in early times, the territorial nobility adopted the feelings and institutions of the earlier priest-nobles in their

⁴ It appears that one of the principal reasons which made the Israelites change their earlier government into a monarchy, was a wish that the leader of their armies should be the first man in the state, and not, as had been hitherto the case, subordinate to the religious authorities. For although Samuel was not a priest, yet still in his government the religious character predominated over the civil and military, as was naturally the case where the religion was so pure and elevated in its principles as amongst the Israelites.

⁵ As in India, Egypt, Gaul, and Attica. The military caste in Egypt held their lands from the sovereign. (Compare Herodot. II. 168. and Genesis xlvii. 20—22.) In Attica the Eupatridæ and Geomori corresponded to the priests and military class of Egypt; whereas in the colonies which were founded when society was more advanced, and when the distinctions of blood had yielded to those of property, the Geomori, or military landowners, formed the first and most aristocratical class. Compare Herodot. VII. 155, 2. Thucyd. VIII. 21.

earnestness to preserve their blood pure from any mixture with the classes below them ; intermarriages were forbidden, and the mass of the community were as carefully excluded by the military nobles from all civil and military power, as they were by the priesthood from all religious authority, and from the knowledge of which the priestly order were then the sole possessors.

A third form of aristocracy, later perhaps than either of the two already noticed, retained some of their features, while in other points it resembled the most recent form of all, the aristocracy of colonies.

2d form. Aristocracy of conquest ; where the conquerors become noble in relation to the conquered.

The third form then I may call by way of distinction the aristocracy of conquest. An invading people occupies the country of a people of a different race : the old inhabitants either seek a refuge elsewhere, or are reduced to a state of vassalage ; nor does even their religion survive the common wreck. The conquerors introduce their own institutions, differing in their internal relations according to the circumstances of their previous condition, but establishing always one and the same relation between them and their subjects, the relation of nobility and commonalty. Inferior leaders, or even common soldiers of distinguished bravery, in the conquering army, acquired lands, and became territorial nobles with respect to the conquered people ; while, on the other hand, the common interest and common dangers of the invaders drew them all more closely together, and diminished or destroyed those distinctions of rank which might have existed between them in their former country. A nobility of race succeeds to that of family ; and is guarded from corruption by the same restrictions upon intermarriage with persons not noble, that is to say, not of the conquering people. It will be observed that in all these cases the ascendancy of blood is still the prevailing principle, insomuch that even when partially interrupted, in one case by the admission of a military leader and his followers to share the sovereignty of the priest-nobles, and in the other by the circumstances of the conquest naturally impairing all artificial distinctions between the conquerors themselves, still it soon recovered its force, and proved only to have formed for itself a new channel, in which it continued to flow with even an increase of strength and rapidity. In fact, nobility having taken property not so much into its alliance as into its service, strengthening itself with the real power of wealth, yet making noble descent a necessary qualification, without which political power was unattainable, established itself on a firmer basis, and opposed a barrier to the advance of popular principles

⁶ This was the case with the Dorians in Peloponnesus after the conquest, as also with the Normans in England. "Les valets de l'homme d'armes Normand, son écuyer, son porte-lance, furent gentils-

"hommes ; ils furent des hommes nobles " et considérables auprès du Saxon autrefois riche, autrefois noble lui-même, maintenant courbé sous l'épée de l'étranger," &c. Thierry, tome I. p. 343.

which long delayed their triumph, and rendered it in the end incomplete.

The ascendancy thus enjoyed by noble blood was not merely the fruit of the natural respect which men feel for the sons, and even for the descendants, of those who have been illustrious in their generation. Two other powerful causes contributed to it; the one, a real superiority of military prowess or wisdom, such as at this day distinguishes the European from the Hottentots or the natives of New South Wales, and which has ever accompanied certain races of mankind as compared with others; the other may be found in the doctrines of a false religion, which, having first made to itself gods of men, taught, as a consequence of this doctrine, that the posterity of the men thus deified were themselves of a higher order than the bulk of mankind, and were more valued and loved by the god who in his mortal state had been their progenitor. Of these two causes, the one was wholly founded on falsehood; the other rested on what was true once, but it was a truth not eternal and necessary, but temporary and contingent; a truth the term of whose existence it became those who profited by it to do their best to abridge. Differences of race have not yet been proved indestructible, and the probability is that they might be removed or infinitely lessened, if the members of the superior race shewed half as much eagerness in elevating and enlightening the inferior, as they have generally done in degrading them. But the guilt of all aristocracies has consisted not so much in their original acquisition of power, as in their perseverance in retaining it: so that what was innocent or even reasonable at the beginning, has become in later times atrocious injustice; as if a parent in his dotage should claim the same authority over his son in the vigour of manhood, which formerly in the maturity of his own faculties he had exercised naturally and profitably over the infancy of his child.

The principle then of the ascendancy of noble blood necessarily marks the infancy of mankind; and wherever it has long continued to exist, it marks a state of infancy unnaturally prolonged by the selfish policy or criminal neglect of those who ought rather to have gradually trained it up to the independence of manhood. I now proceed to examine the course of circumstances by which this aristocratical dominion has been overthrown; by what untoward causes the critical periods of this overthrow have in many instances only led to a worse and more hopeless disorder; and how, in other cases, the purposes of God for the progress of the human race have been better answered, and the moral and political constitution, when recovered from the shock of its crisis, has gone on healthfully towards the full perfection of its being. For this purpose then it will be necessary to trace the origin

The ascendancy of blood was sometimes just and natural in its origin, but was continued after it had ceased to be so.

How this ascendancy has been overthrown. Of the origin of the Commons.

and progress of the estate of the Commons, noticing particularly those causes which influenced its condition, and which served in some cases to ensure and complete its victory, or in others impeded its natural growth, and have kept it in a state of perpetual insignificance.

The earliest form of the existence of the commons appears to be that in which they were no other than the slaves of the chiefs or nobles. This
 1st form—where the commons were the slaves of the nobles. the form appears in the numerous households of the heads of the pastoral tribes, almost before any thing deserving the name of a state was to be met with. At a much later period it prevailed in ⁷Parthia, and has been one of the characteristics of the Slavonic nations in modern Europe. It naturally marks the infancy of society when the inferior occupations of life and all common trades were followed exclusively by slaves or by ⁸foreigners; and by the former probably somewhat earlier than by the latter. The chiefs of a tribe, whether they were one or many, fixed their dwelling on the tops of isolated hills, or where a high table land terminated abruptly in precipitous cliffs: here they made their followers construct walls for their defence, and within this fortified precinct they lived with their families and their personal attendants, and here also they made a place of worship for the gods of their fathers. Below, at the foot of the hill, rose the dwellings of the rest of their dependents, the keepers of their flocks and herds, or the cultivators of their lands, who for their own security were glad to live under the protection of the castle of their chief. If several of these little tribes united to form one people, they would sometimes occupy a spot where several eminences were to be found, near to each other, yet distinct; and each of these would form a separate *κώμη*, or village, appropriated to a separate tribe, while all together composed the city of the united people. ⁹Sparta was an instance of a city thus formed out of a cluster of distinct villages; and, according to some opinions, Rome was another. But in general the original city consisted properly of one fortified enclosure, on commanding ground, which contained the habitations of the chiefs and their immediate dependents, with the temples of their hereditary gods; while the dwellings of the rest of their dependents were built ¹⁰without the walls, either at the

⁷ Justin. XLI. 2.

⁸ Παρ' ἐνίοις ἦν δοῦλον τὸ βάρβαρον ἢ ξενικόν. Aristotle, Politics, III. 5, 3.

⁹ See Thucyd. I. 10, 2. and the note.

¹⁰ This on a larger scale seems to have been the plan of some of the great eastern capitals. What was properly called the city of Ecbatana consisted of seven concentric fortified enclosures, the external circle being about the size of Athens; but all these were only the residence of the king, and apparently of the higher castes, the magi and principal warriors: the mass

of the population lived without the walls. See Herodot. I. 98. 99, 1. So in Babylon, the great external walls enclosed a district rather than a city, but within these were two smaller fortified enclosures, the tower of Belus, and the royal quarter or precinct of the court, which, as far as we can judge from the existing remains of it, extended along the Euphrates for about two miles. (See Mr. Rich's Memoir, in which the Mujelibé seems to answer to the *βασιλεία* of Herodotus, I. 181, 2.)

foot of the hill, or scattered over the surrounding country. And these men, not living in the town but round about it, not citizens but dependents, were the original *πεπλοικοι* of Grecian History. Their numbers in process of time increased, and their own condition improved. Their numbers increased by the number of strangers, who, in a rude and unsettled state of society, were constantly driven from their homes to seek a refuge elsewhere; the slaves or followers of another chief, who hoped to find an easier service; adventurers attracted by the military fame of the tribe to which they desired to join themselves; and men with blood on their hands, flying from the vengeance of the family of him whom they had slain. Persons of the last class, as being often of noble blood in their own tribe or country, were received as citizens ¹¹ in their new home: but fugitives of the other two descriptions swelled the number of the *πεπλοικοι*, or commons. Sometimes also a whole people expelled from their own country, or led by some other cause to seek a new abode, solicited an asylum amongst the inhabitants of another city. They were admitted to dwell with them, (*οἰκίσται ἐγένοντο*), like the Israelites in Egypt, and the Pelasgians in ¹²Attica; and had a distinct quarter assigned for their residence: but neither were these considered as citizens, and either continued a distinct race, and were subjected to the dominion of the citizens till they were either driven or became enabled to emigrate once more: or if they blended with the old inhabitants of the land, it was with the commons, not with the citizens; and they swelled the mass of that already mixed population which was grown up around the city of the chiefs, and which made it now a citadel in the midst of a city, rather than the principal part of the city itself. Meantime, while the numbers of the commons thus increased, their condition improved also. In the middle ages the emancipation of the serfs of the nobility was largely effected by the influence of Christianity; nor was the church slow in urging in this instance a full compliance with the spirit of the gospel. But the gospel addresses itself in vain in our days to the proprietors of slaves; and this difference neither arises from any moral superiority in the noble over the planter, nor altogether from the diminished zeal of the church. It springs out of the different relation in which the slaves stood to their masters. The dependents of a feudal noble were the instruments of his pride and power rather than of his wealth; their numbers swelled his state, their swords maintained his quarrels; but if they were changed from serfs to tenants, their services in these respects would be nearly the same; so that it was no extraordinary sacrifice of selfishness to emancipate them. Thus also the followers

¹¹ See the story of Phoenix, Homer, *Iliad*, IX. 479, &c. and of Epeigeus, *Iliad*, XVI. 570. Compare also the famous story of Atys and Adrastus in Herodotus, I. 34, &c.

¹² Compare Herodotus, II. 51, 2. VI. 137. Thucyd. II. 17, 1. note.

of the nobles of a much more remote period were employed in war or agriculture much more than in household offices. Slaves of this latter description were extremely few; ¹³ they were bred up with the children of the family, and little distinction was made in the treatment of the one and the other. Meantime the agricultural vassals were suffered to make the most of their own industry, and portions of land ¹⁴ were sometimes granted them by their lords, in which they acquired in a few generations a sort of property: while those who lived nearer to the towns acquired wealth by following various branches of trade or handicraft employments. In this manner they grew comparatively rich and powerful; and when a change of circumstances took place, and the chiefs began to feel that wealth was an important means of power, it was too late then to reduce their vassals to the condition of our colonial slaves, and to make a profit of their labour, when they were on the point of asserting their complete equality with their lords.

But before this change was effected, all but the chiefs, that is, all who were not of noble blood, whether they were born dependents on the nobles, The commons were not originally considered as citizens. or whether they were strangers who had been induced to settle amongst them, were alike comprised under the denomination of "commons," *δημος*, and were not considered members of the state, or *πολίταις*. The widely different feeling which existed towards them, and towards the citizens or members of the state, is best shown by the different language in which Homer makes Ulysses address them. (*Iliad*, book II.) They could neither command in war or in peace; they could not minister at the altars of the gods; nor were their voices admitted in the decision of state affairs. They were, in short, in the heroic times, what the slaves and resident foreigners were in the historic age, that is, inhabitants of the country, but not citizens. They could not possess land, nor intermarry with the citizen nobility of the commonwealth: and if they were free from personal slavery, yet both politically and in private life they were liable to constant oppression; for the "limited prerogatives" of the kings of ancient Greece are to be understood only with respect to their nobles; over the commons both the kings and nobles were absolute. Still, as we have seen, if they could acquire any property, either in war or by commerce, it remained fully their own: they thus obtained consideration, and learned to feel their own power and rights; and were already sufficiently important to be courted as auxiliaries in the civil contests of the aristocracy, before they were strong enough to assert their claims in their own name, and enter as principals into the quarrel in their own cause.

¹³ Herodot. VI. 137, 4. VIII. 137, 3. Juvenal, XIV. 168.

¹⁴ Festus in "Patres."

The outline here given, as far as relates to the ancient world, can be made out only from a careful comparison of various scattered passages in

ancient authors; nor perhaps can every portion of it be supported by direct testimony, although in the main I have no doubt that all who have studied ancient history

attentively will admit its correctness. But for the analogous period of society in modern times we have evidence full and direct; and a slight sketch of the Constitution of Augsburg¹⁵ will at once illustrate and confirm what I have given as a picture of the origin of the commons generally under similar circumstances. On the conquest of Swabia by the Franks, a certain number of persons, free by birth, (*Ingenui*), and enjoying in consequence of their birth the privileges of an aristocracy, such as the exclusive right of serving in war, of administering justice, and of discharging the offices of religion, settled with their dependents in the town of Augsburg. In process of time there grew up around them a large population, chiefly formed out of the class of freedmen, that is, of the vassals or dependents of the free citizens who had been emancipated by their lords; and this population was settled not within the precincts of the city, but outside the walls in suburbs surrounded by a palisade, whence they were denominated "Pfalburger," or "citizens of the palisade," the Greek *περίουροι*, to distinguish them from the genuine citizens who lived within the walls. But the free or noble inhabitants of the inner town were alone called simply "citizens," (*burger*;) a "decree of the citizens of "Augsburg" was synonymous with a "decree of the great council of the inhabitants of free blood," and by no means comprehended the Pfalburger, although these last formed the most numerous part of the population. The "citizens" of Augsburg, although living in a town, and not on their lands in the country, were yet in all respects accounted the equals of the *Milites Agrarii*, or country nobility, throughout Germany; they used all the distinctions of nobility, banners and armorial bearings, and they intermarried with the nobles, as belonging to the same class in society. They had their two *Stadt-Pfleger*, or burgomasters, their ordinary council of twelve citizens, annually chosen by the council of the preceding year; and their great council, (the *Comitia Curiata* of the early Roman constitution,) composed of the whole body of citizens. But about the beginning of the 14th century the commons found themselves sufficiently advanced in wealth and power to lay claim to their share of the rights of citizenship. They seem first to have been admitted into the great council, as the plebeians at Rome voted in the *comitia* before they were admitted into the

¹⁵ The whole of this account of the constitution of Augsburg is taken from Paul von Stetten's "*Geschichte der adelichen*

"*Geschlechter in Augsburg.*" ("History of the Noble Families of Augsburg.") Augsburg. 1762.

senate, or eligible to the consulship: then the ordinary council was increased from twelve to four and twenty, the additional members being apparently chosen from the commons; but the twelve patrician counsellors still formed a separate tribunal, to which cases were brought in the last resort, although on other occasions they formed one body with the counsellors of the commons. Still faithfully representing the same course of events which had marked the downfall of the old aristocracies of Greece and Rome, Augsburg had her noble family of popular principles, whose members, whether from ambition or true patriotism, asserted the rights of the commons, and exposed themselves to the persecutions of their own body; and Sibot Stolzhiirsch and his kinsmen acted the part of Clisthenes and the Alcmaeonidae at Athens, of the Valerii and Manlius Capitolinus at Rome. Finally, in the year 1368, the companies of trades, or, in other words, the commons of Augsburg, succeeded without a struggle in gaining for themselves not only an equality of rights with the nobles, but an absolute ascendancy; and in the first moment of their triumph they proposed to destroy the political existence of the nobility altogether, and to oblige every citizen under the old constitution to become a commoner and a member of some ¹⁶one of the companies. They listened however to the entreaties of the nobles, and allowed them to remain a separate order; they gave them also their share in the government, ordering that fifteen nobles should be chosen into the common council of the companies, and that one of these should be always burgomaster along with the burgomaster of the commons.

This story of the gradual emancipation of the commons of Augsburg is particularly deserving of attention, because it exhibits a rare instance of

The value of this example, in shewing the natural tendency of society when not obstructed by disturbing causes.

society advancing in its natural course without the interference of any disturbing causes; and the example therefore is well fitted to show what are to be considered as the general laws of a nation's progress, if left to itself, and what are merely accidental and forcible interruptions of them. For instance, the subsequent revolution in Augsburg in 1548, by which the aristocracy regained almost all their former ascendancy, was not produced by any internal and natural causes, but by foreign violence; the emperor Charles the Fifth, in his hatred of all free and just government, forcibly dispossessing the commons of their power. But even where the disturbing cause is certain in its interference, as in mechanics the resistance of the air always prevents a body from obeying the natural laws of motion, still the

¹⁶ This was done from time to time at Florence as a reward of the liberal principles of particular nobles; for the nobility being disqualified from holding public offices, could only be rendered eligible to them by

being made commoners. On the other hand, unpopular commoners were sometimes ennobled, in order to disfranchise them. See Hallam, *Middle Ages*, chap. III. part ii. p. 435.

general principles of the science are universally held to be essential to the attainment of a true knowledge of it. Much more does this hold good in political science, where disturbing causes need not of necessity come into action, and what is true in principle may sometimes, as at Augsburg up to the year 1548, be no less true in practice.

The history of Augsburg down to the overthrow of its liberty by Charles the Fifth, shows the manner in which the aristocracy of blood is naturally overthrown by the ordinary progress of a people in wealth and civilization; it shows too with how little difficulty and danger this change may be effected, where no disturbing causes exist, and where the effort of the political constitution is neither hurried forwards, nor violently checked, external circumstances combining also to favour it.

Spring is ever a critical period, and the fairest promise of blossom on the healthiest tree may be cut off by one of the sudden frosts or storms so incident to that changeful season. In the political spring also there are peculiar dangers internal and external, which in too large a proportion of instances have never allowed the blossom to ripen. These may be stated principally as three; 1st, The union of property, under peculiar local circumstances, with nobility; 2nd, The increasing influence of wealth leading to absolute monarchy instead of a free government; 3rd, An unfavourable state of foreign relations. I proceed to speak of these in their order.

1st, The union of property, under peculiar local circumstances, with nobility. This is a check upon the growth of liberty which peculiarly belongs to what I have called aristocracies of conquest: for in these cases the first settlement of the conquering people renders the distribution of property fearfully unequal, and the hostile relation long maintained between the conquerors and the conquered leads to fruitless insurrections, and subsequent confiscations, or to laws directly restraining the acquisition of property by the conquered people. But where the distinction between nobles and commons is not founded on conquest, the emancipation of the latter is checked by the local circumstances of the country, or the moral and physical constitution of the race of its inhabitants. Distance from the sea, the want of great rivers, the existence of large forests or deserts, the interposition of numerous chains of mountains or impracticable hills, any thing, in short, that impedes communication, and thus shuts out foreign commerce, necessarily tends to prevent the creation of any wealth but that arising from land, and the land is already monopolized by the aristocracy. Now where the land, as in Judæa, is divided in the beginning amidst the whole people, the absence of foreign commerce,

although incompatible with any high advancement in knowledge and general cultivation of mind, is not incompatible with a large amount of national virtue and happiness: but an agricultural country in the hands of an aristocracy is a state at once of physical, intellectual, and moral degradation, and which tends to exclude all opportunities of amendment. Again, the moral and physical constitution of different races of mankind produces results worth noticing. The lively and social temper of the Greeks and Italians led them to desire frequent intercourse with one another, and could scarcely exist without the excitement of the theatre and the forum. Thus the chiefs resided in the towns, even while their main property was derived from the country; and they were far more accessible to the influence or power of the commons than if, like the territorial nobility of Germany, they had resided on their estates in castles, which were so many strongholds of their dominion. On the other hand, the strong passion for field sports which distinguished the Teutonic nations, and their little aptitude for social and intellectual enjoyments, made them in general abandon the towns to their vassals, and continue to keep themselves and their immediate dependents out of the reach of the humanizing influences of general society, as well as of the direct force of popular power. Under these circumstances, then, property is united with nobility in keeping down the progress of the nation; either because the commons are prevented from acquiring commercial wealth, by which alone they can hope to balance the territorial wealth of the aristocracy; or because the nobles find in the very situation of their property an advantageous military position, enabling them to escape the influence of the commons before an actual collision takes place, and to enter into the contest when it does come with superior means of resistance.

2nd. But the most fatal danger which threatens the political constitution, arises out of the very crisis of its state of transition from the
2nd danger; that the change from aristocracy should end in chical despotism rather than in a free government. ascendency of blood to that of property, when monarchical despotism is the result instead of general liberty. Sometimes this despotism has been itself only transient, and after having been the instrument of good in plucking up by the roots the old aristocracy, has yielded in its turn to a free and liberal government; but in other cases it has realized the fable of the horse and the stag, and has established a worse and more enduring tyranny over the people than that which it supplanted. Of the first class were the despotisms noticed by Thucydides as springing up almost every where on the first overthrow of the old aristocratical monarchies: of the second, the history of modern Europe affords but too many examples. But in both, the evil arose from the imperfect distribution of wealth, commerce

was confined to a few hands, and produced a rate of profit proportionably large; and the increased attention paid to agriculture added to the wealth of a few only, because the land was engrossed by only a small portion of the community. In Greece a man who could purchase the services of a small body of mercenary soldiers, seized the citadel, and made himself tyrant. In modern Europe a king who was rich enough to substitute a small standing army for the feudal array of an earlier period, became at once independent of the support of his nobles, and powerful enough to crush them if they offered any opposition to his plans. In the famous revolution of 1660 in Denmark, the commons surrendered their liberties to the crown in order to purchase thus dearly the subversion of the aristocracy. And wherever a king has existed in modern Europe, the overthrow of the aristocracy has generally been effected by his means. Happy the people who have not suffered their liberties to be merely transferred from one spoiler to another, but have asserted their right to share in the victory of the crown. But in modern Europe, the size of the kingdoms, and the much more strongly monarchical spirit of the people, allowed the kings to consolidate their work; while in ancient Greece the tyrant of a single town was far more readily overthrown. It has been an aggravation to the evil in modern times, that the king, after he had once established his power, seemed to make common cause with the aristocracy against the people, and lent his support to maintain them in their many exemptions and prerogatives. At the same time, the means by which he has maintained his own despotism, a mercenary standing army, has rendered finance a most important subject of attention, and has marked that second stage in society, in which money rather than birth confers the ascendancy.

3rd. But if we look a little further we shall trace this unfavourable aspect of the great crisis in the progress of society to one cause above all

3d danger, arising out of foreign wars, and the union of two or more nations under one sovereign. others, to an unfavourable state of foreign relations, or, in other words, to foreign wars. Well has Thucydides,

with his accustomed wisdom, denounced war as the great aggravation of the factions of Greece; it was this which hardened their hearts, and blinded their reason, till they were ready for the perpetration of any folly and any crime. And to the exemption from this curse, which Great Britain enjoyed during the latter half of the sixteenth and the beginning of the seventeenth century, the favourable termination of our political crisis is mainly to be attributed. In no country had it commenced with symptoms more alarming: the aristocracy were exhausted by the wars of the Roses; the clergy changed from an independent estate of the realm to the veriest slaves of the king's pleasure; the commons were daily advancing, it is true, in wealth and intelligence, but their

strength was not yet matured, and was wholly incompetent to resist a vigorous military despotism. But providentially was it ordered that the prudence and parsimony of Elizabeth, and the unwarlike temper of her successor, saved us from engaging deeply in the great continental wars. Most thankful should we be that their foreign policy was not more vigorous, their commanders not more wisely selected, their military operations not more fortunate. Leicester and Buckingham by their incapacity were far more useful to their country under the circumstances of that time than if they had possessed the genius of Marlborough or Wellington. Had the military spirit of the nation been more ably directed, had there been formed in the wars of Holland or the Palatinate such a band of disciplined soldiers as those whose unrivalled exploits ¹⁷in Flanders in 1658 were the admiration of their French allies, and the terror of Spain, the triumph of the crown in the civil war of 1642 must have been speedy and decisive, and before even the talents of Cromwell could have organized the parliament's armies, their total defeat, and the utter extinction of the national liberties would have been inevitably consummated.

What England thus happily escaped, delayed for nearly two centuries the deliverance of France. The long contest with Spain and Austria produced effects infinitely more disastrous than the defeats of Pavia and St. Quentin. For these ample atonement was made at Rocroi and Fribourg; but what could remedy the prevalence of a military spirit, created by so many years of warfare; the distraction of the public mind from all schemes of internal improvement; and the absolute power acquired and secured by the crown? And within our own memory, when nature, recovered from her long check, made a second and happier effort to attain to maturity, the curse of war again interposed to mar the work, and the aggressions of the imperial armies provoked a reaction, by the consequences of which the deliverance achieved by the Constituent Assembly was again for a time placed in jeopardy.

Nor, while noticing the evils arising to the political constitution from an unfavourable state of its foreign relations, must we forget that abuse of the principle of hereditary succession which has placed the crowns of remote and uncongenial nations on the head of the same individual. This accumulation of dominion has been often regarded with jealousy by foreign nations, as threatening their own independence; but its dangers are still greater to the people ¹⁸thus unnaturally subjected to the same

¹⁷ There is a most entertaining account of the exploits of this invincible army in one of the volumes of the Harleian Miscellany, written by major-general Morgan,

who was its actual commander, although Lockhart was nominally the general.

¹⁸ What is here said applies, be it remembered, to the period when the com-

master. In this ill-omened union, each member of it is to the other like the dead corpse fastened by the tyrant of old to the living man: the strength and resources of each are employed in crushing the other's independence. So Charles the Fifth trampled upon the liberties of the Netherlands with the help of his Spanish soldiers, and upon Italy with the military force both of Spain and Germany.

Such are the dangers besetting that critical period of a nation's existence, when it is emerging from the dominion of its old aristocracy.

If these dangers are surmounted, and the change takes place happily, the new state of things is very different from the old; If it escapes these, either originally or finally, it enters upon its state of manhood, and is exposed to a somewhat different succession of struggles. The contest then is

between property and numbers, and wherever it has come to a crisis, I know not that it has in any instance terminated favourably. Such was the state of Greece in the time of Thucydides; of Rome during the last century of the commonwealth; and such has been the state of England since the revolution of 1688. Comparisons drawn from the preceding period are inapplicable to this; while, on the other hand, as the phenomena of the second period arise out of causes connected with the earlier state of things, they cannot be clearly understood unless that former state be fully known to us. Thus to argue that the Romans were less bloody than the Greeks from a comparison between the factions of the Peloponnesian war and the struggles of the Roman commons against the Patricians, is to compare the two nations under very different circumstances; it is instituting a parallel between the intensity of our passions in manhood and in childhood. The bloody factions of Corcyra and Megara are analogous to the civil wars of Marius and Sylla, of Cæsar and Pompey, of Brutus and Cassius against the triumvirs: the harmless contests between the commons and patricians can only be compared to those which prevailed in Greece before the Persian invasion, when the party of the coast at Athens was disputing the exclusive ascendancy so long enjoyed by the eupatridæ or party of the plain. And the true conclusion is, that the second contest, between property and numbers, is far more inevitably accompanied by atrocious crimes than

mons are in the natural course of things ripe for political emancipation, and are strong enough to excite the jealousy of the aristocracy. But at an earlier period, while they are still entirely subservient to the nobility, the union of several crowns in the person of one sovereign, has been advantageous to the general liberty, because his great foreign power and resources have led the nobles to conciliate the regard of the commons for their own defence against the king; and a happy union of interests and

feelings has been thus produced, whose effects in after-times are most beneficial. Such was the case in England, owing to the extensive continental dominion of the first Plantagenet monarchs: the Anglo-Norman barons became English in feeling, and favoured the liberties of the commons, because they were afraid of being ejected from their possessions by the Poitevins and other continental subjects of Henry the Third, as their ancestors had dispossessed the Anglo-Saxons.

that earlier quarrel in which property and numbers were united against property and birth.

The causes of this difference are worth noticing. The distinction between the nobility and the commons was originally a real one; that is, it was grounded upon a real superiority either physical or moral. But every successive generation tended to make it more and more imaginary; till, at the moment of the final struggle between the two orders, it had no real existence at all. The commons were then become as well qualified as the nobles, both physically and morally, to conduct the affairs of peace and war; and thus the exclusive ascendancy of the nobility being become unnatural and absurd, now that it existed along with a real equality of the two parties in merit and in wealth, was resigned for very shame, and was in fact but the sacrifice of a shadow. Whereas in the contest between property and numbers, the course of things is exactly the opposite. The final struggle here only takes place when the real differences between the contending parties have reached the widest point of separation; when the intermediate gradations of society are absorbed in one or other of the two extremes, and the state is divided only between the two irreconcilable opposites of luxury and beggary. This is no contest between men really equal, to do away with a fictitious distinction: it is a struggle between utter contraries; between parties who have absolutely no point in common, no knowledge of each other's feelings, no sympathy in each other's pursuits; and who are contending for a prize which one cannot gain without a proportional loss to the other. And in confirmation of this view of the subject, wherever difference of blood and race is so strong as even after the lapse of ages to constitute a real distinction, as in the case of white men and negroes, there the perfect amalgamation of the political body becomes exceedingly difficult, if not utterly hopeless; and the daily increasing negro population of the United States, a population excluded by a feeling of natural diversity from an enjoyment of the rights of citizenship, is perhaps one¹⁹ of the most alarming points in the future prospects of that great and growing people.

¹⁹ "The hostility existing between the free blacks and the whites in the United States is even more inveterate than that of slaves towards their masters; and in some of the states, Virginia especially, it has been thought necessary to enact laws, by which all manumitted slaves are compelled to quit the commonwealth." *Ward's Mexico*, vol. I. p. 38. In Mexico, on the contrary, where there is scarcely any thing of a pure negro population, so much more strongly distinguished than the native American race from the physical

character of Europeans, the different castes have blended freely together, and the common feeling of hatred to the old Spaniards of Europe has drawn together all the natives of Mexico, whether of Spanish or of Indian extraction; and has even led the former, descended as they are from the first conquerors of Mexico, to identify themselves with the aborigines, and to speak of the atrocities of their own ancestors as committed by Spain against their countrymen. *Ib.* p. 34.

On the other hand, the position of parties in the later contest must be traced to causes connected with that one which preceded it. The enormous inequality of property at Rome, against which the Agrarian laws were particularly directed, arose out of the exclusive claim to the rights of citizenship formerly asserted by the patricians. They who were not citizens, could have no title to a share of the national lands: and in early times none were citizens except the patricians. The principle that the land of the state should be equally²⁰ divided amongst all the citizens in the original settlement of the country, and that an admission of new citizens implied that they should share for the future in all public land not yet divided, was generally recognized by the nations of antiquity. But the Roman patricians, whilst they allowed the first part of this principle, objected to the second; and refused to admit the commons to any division of the unappropriated public land. So again in modern times, how much of the actual situation of our aristocracy of property is derived from our old aristocracy of conquest: the enormous landed estates of many of our nobility,—the great political influence conferred by land above all other kinds of property,—the law of primogeniture and the law of entails. Above all, the existence of an order of nobility communicated by descent, with separate powers, and peculiar privileges, gives to the aristocracy of modern Europe much more of the character of the older aristocracy of blood than was retained after the corresponding revolution in Greece and Rome. In fact, if hereditary monarchy was to be retained, public liberty could scarcely have been achieved or preserved without a coexistent hereditary aristocracy.

The view that has been here taken of the progress of society offers an explanation of many points, which without it have been sometimes misunderstood. It shows how the popular party of an earlier period becomes the antipopular party of a later; because the tendency of society is to become more and more liberal, and as the ascendancy of wealth is a more popular principle than the ascendancy of nobility, so it is less popular than the ascendancy of numbers. Thus the *comitia centuriata* of Servius Tullius, which in the

This view of the periods of society tends to explain many seeming inconsistencies in history;

²⁰ This appears from what we know of the first settlement of particular nations in the territory which they afterwards occupied; as, for instance, of the Israelites in Canaan, and the Dorians in Peloponnesus. It appears also from the practice observed in the planting of colonies, both among the Greeks and Romans, where equal shares of land were distributed to the several colonists. Hence when a number of new citizens were admitted, there was generally a demand for a re-division of the land, on

the principle that it was a common stock, which ought to be equally shared among all the citizens. The philosophers also, in their proposed models of a commonwealth, proceed on the same notion: certain portions of the land are to be set apart for religious purposes, and the rest to be divided in lots amongst the citizens. See Plutarch, *Lycurgus* 8. Thucyd. V. 4, 2. Dionysius Halicarn. II. 6, 7. Herodot. IV. 159, 2. Aristot. *Politic.* VI. 4. 8, 9. VII. 10, 9, 11.

times of Marius and Caesar would have been an institution entirely aristocratical, were in their first creation a most liberal and popular measure, by admitting wealth to that supremacy which had before been monopolized by noble birth. Thus the house of commons, which was the popular part of our constitution so long as the struggle was between the nation and the crown, has been regarded since the accession of George the Third as a body predominantly aristocratical, because the parties in the state have resolved themselves into the advocates of property on one side, and of general intelligence and numbers on the other.

We may learn also a more sensible division of history than that which is commonly adopted of ancient and modern. We shall see that there is and to furnish us with more philosophical divisions of it ; in fact an ancient and a modern period in the history of

every people: the ancient differing, and the modern in many essential points agreeing with that in which we now live. Thus the largest portion of that history which we commonly call ancient is practically modern, as it describes society in a stage analogous to that in which it now is; while, on the other hand, much of what is called modern history is practically ancient, as it relates to a state of things which has passed away. Thucydides and Xenophon, the orators of Athens, and the philosophers, speak a wisdom more applicable to us politically than the wisdom of even our own countrymen who lived in the middle ages; and their position, both intellectual and political, more nearly resembled our and to draw from it conclusions really applicable to our own state of society. own. We may learn also by the experience of other societies in an analogous state to ours, that having

happily overlied the critical season of the transition from youth to manhood, what we should now most dread are accidents, or constitutional disease produced by external violence: that is, that the great enemy of society in its present stage is war: if this calamity be avoided, the progress of improvement is sure; but attempts to advance the cause of freedom by the sword are incalculably perilous. War is a state of such fatal intoxication, that it makes men careless of improving, and sometimes even of repairing their internal institutions; and thus the course of national happiness may be cut short, not only by foreign conquest, but by a state of war poisoning the blood, destroying the healthy tone of the system, and setting up a feverish excitement, till the disorder terminates in despotism.

Extending our view still more widely, and observing that in some parts of the world society seems never to have reached its natural manhood, It teaches us also that there are causes beyond human control affecting the progress of society, such as, but has either gone on in protracted infancy, or has received a shock at the moment of its transition, which has condemned it to a long living death; that either the old aristocracies have still existed, or have only been exchanged for despotism in its worst, and, humanly speaking, most

hopeless form ; we shall draw near with reverence to those higher causes, which proceeding directly from the inscrutable will of our Maker, seem designed to humble the presumption of fancying ourselves the arbiters of

1st, constitutional differences of national character, and, our own destiny. It is vain to deny that differences of national character apparently constitutional, and belonging

to distinct families of the human race, have immensely influenced the greatness and happiness of each : it is equally clear, that the physical geography of the several parts of the earth has advanced or prevented the moral and intellectual progress of their respective inhabitants. The

2d, the physical geography of different parts of the earth. boundless and unmanageable mass of earth presented by the continents of Asia and Africa has caused those parts

of the world, which started the earliest in the race of civilization, to remain almost at the point from whence they set out ; while Europe and America, penetrated by so many seas, and communicating with them by so many rivers, have been subdued to the uses of civilization, and have ministered with an ever-growing power to their children's greatness. Well indeed might the policy of the old priest nobles of Egypt and India endeavour to divert their people from becoming familiar with the sea, and represent the occupation of a seaman as incompatible with the purity of the highest castes. The sea deserved to be hated by the old aristocracies, inasmuch as it has been the mightiest instrument in the civilization of mankind. In the depth of winter, when the sky is covered with clouds, and the land presents one cold, blank, and lifeless surface of snow, how refreshing is it to the spirits to walk upon the shore, and to enjoy the eternal freshness and liveliness of ocean. Even so in the deepest winter of the human race, when the earth was but one chilling expanse of inactivity, life was stirring in the waters. There began that spirit whose genial influence has now reached to the land, has broken the chains of winter, and covered the face of the earth with beauty.

But these distinctions between race and race, like those between individuals, involve a duty which men have been unhappily very unwilling

Yet these causes, though not altogether to be removed, may be mitigated by human efforts, and it is the bounden duty of those nations which possess the greatest advantages, to do most for the elevation of others to their own level. to practise. They who are most favoured by nature owe their best assistance to those whose lot is most unpromising ; they who have advanced the furthest in civilization, are bound to enlighten others whose progress has been less rapid. But here that feeling of pride and selfishness interposes, which, under the name of patriotism, has so long tried to pass itself off for a virtue.

As men in proportion to their moral advancement learn to enlarge the circle of their regards ; as an exclusive affection for our relations, our clan, or our country, is a sure mark of an unimproved mind, so is that narrow and unchristian feeling to be condemned, which regards with

jealousy the progress of foreign nations, and cares for no portion of the human race but that to which itself belongs. The detestable encouragement so long given to national enmities, the low gratification felt by every people in extolling themselves above their neighbours, should not be overlooked amongst the causes which have mainly obstructed the improvement of mankind. Exclusive patriotism should be cast off, together with the exclusive ascendancy of birth, as belonging to the follies and selfishness of our uncultivated nature. Yet, strange to say, the former at least is sometimes upheld by men who not only call themselves Christians, but are apt to use the charge of irreligion as the readiest weapon against those who differ from them. So little have they learned of the spirit of that revelation, which taught emphatically the abolition of an exclusively national religion and a local worship, that so men, being all born of the same blood, might make their sympathies coextensive with their bond of universal brotherhood.

APPENDIX II.

Thucyd. I. 87, 2. *On the constitution of Sparta.*

IN the preceding essay I spoke of one class of aristocracies which might be called aristocracies of conquest; in which the whole conquering people stood towards the conquered in the relation of nobles to commons, whatever might be their subordinate differences of rank among one another. Of these aristocracies, Sparta affords one of the most memorable examples; and it is principally in this sense that its constitution and principles were so completely antipopular; although even in the relations of the conquering people amongst themselves, the constitution was far less popular than that of Athens.

An outline of the Dorian conquest of Peloponnesus, the origin of the Spartan aristocracy, has been already given in a note on Thucyd. I. 12, 3. and the condition of the conquered people, or *περίουχοι*, has been briefly described at I. 101, 2. I shall not here enter into the various disputed questions of the early Spartan history. What these are, and how far it is possible to determine them, may be best learnt from Mr. Thirlwall's History of Greece, to which I refer my readers. It is enough to say that for some time before the beginning of the Peloponnesian war, the distinction between the conquering people, the Dorian Spartans, and their conquered subjects, the Achaian Perioeci, was marked in the broadest manner. Personally free, the Achaians, like the Roman commons in the earliest times, were excluded from all political power, nor could they hope that their descendants might enjoy what was denied to themselves; as all intermarriage between them and the Spartans was prohibited. Thus the Spartans having established so great a difference between themselves and their subjects, and intending that it should be perpetual, were obliged to perpetuate also that real superiority in arms, which had enabled them originally to create it. The Dorians in Sparta were like an army of occupation in a conquered country: their very existence depended upon their military skill, their courage, and discipline. Hence the character of the Spartan institutions was chiefly military, more suited to a beleaguered

garrison than to men united for mutual benefit in civil society. Security was their great aim, since the unjust ascendancy which they exercised made their condition one of perpetual danger. Thus so great a stress was laid upon the due performance of all military exercises, that any 1 Spartan who neglected them, and shrunk from the incessant toil and severity of the national discipline, was expelled from the ranks of the conquerors' army, as if his indolence or effeminacy rendered him unfit to belong to a caste who must preserve their possessions and honours by their swords. On the other hand, it was a common practice for the 2 Spartans to bring up some of the Helots in their own families, training them in the same exercises as their own children; and these Helots were considered personally free, and if they further distinguished themselves, were rewarded in some instances with the full rights of citizenship. Having been brought up from their childhood amongst the race of the conquerors, these men, like the Turkish janizaries, might be safely trusted to strengthen the ascendancy of their former masters; while the bulk of the Achaian *νεπλουκοι*, as well as the Helots, living by themselves, and not sharing in the ordinary exercises of the Dorians, remained distinct from them in feeling, and inferior to them in military prowess, because their attention to the occupations of common life prevented them from devoting so much time to acquiring perfect familiarity with the use of arms.

The Dorian conquerors of Laconia were therefore a 3 nation of nobles; and in their feelings as well as their rank resembled the nobles of the middle ages. Relieved from all attention to agriculture by the services of their Helots or villains, taught to regard trade as disgraceful, and literature as unmanly; passing their time in manly and martial exercises, like the hunting and the tournaments of a later period, regarding all the members of their own body as substantially equal, in spite of subordinate differences, and all who were not of their own body as only born to render them obedience—the nobles of Sparta differed in one point alone from those of modern Europe, in their admirable organization and discipline. Their institutions united the high enthusiastic spirit of chivalry with that perfect self-command, that entire obedience to their officers, and thoroughly systematized union of action, in which the chivalry of modern Europe was happily deficient. Had the nobles of Burgundy and Austria been trained in the school of Lycurgus, the most truly glorious victories recorded in history would never have been won, and Morat and Sempach would be names as hateful to the lovers of liberty and justice as Ithome and Ira.

1 Xenophon. de Repub. Lacedæm. X. 7.

2 Athenæus, VI. 102. Harpocration, in *μύθοις*.

3 This view of the relative situation of

the Dorians and the Achaian *νεπλουκοι* is given at full length by Isocrates, *Panathenæic*. p. 270. See also Wachsmuth, *Hellenische Alterthumskunde*, vol. I. p. 217.

To this one object of maintaining the ascendancy of their race, all the internal institutions of Sparta were, generally speaking, subservient. Hence the strict obedience required of the young towards the old, of the private citizen towards the magistrate. Hence the great council of the whole body of nobles, the public assembly of Sparta, discussed only such questions as the ⁴council of elders submitted to it, and had no power of amending any measure proposed, but only of simply accepting or rejecting it. Hence also no private citizen—I might better say, private soldier—was allowed to speak in the assembly. The two kings and the ephoralty seem alone to belong to other causes. The first was grounded on religious feelings as old as the Dorian conquest itself: the kings of Sparta reigned by divine right, ⁵because in the solemn compact made between the Heraclidæ and the Dorians, when they commenced their enterprise, the dignity of king was to remain for ever in the posterity of Hercules. Whether the origin of the two royal families of Sparta be correctly given in the common tradition, may be a matter of uncertainty; but it seems clear, that, quite independently of any political expediency, a strong sense of religious respect and duty perpetuated the hereditary monarchy of the Heraclidæ, and that, however much the Dorians might limit its powers, they considered themselves bound by the oaths of their forefathers to maintain its existence.

The ephoralty, on the other hand, seems to have arisen from political causes, but from causes wholly internal, and not referring to the general object of the Spartan institutions, the ascendancy of the Dorian nobles over the Achaian commons. The object of the ephoralty was to give the body of the nobles their due share in the government, as opposed to the kings and the council of elders. Considering therefore the Dorian Spartans as a people by themselves, the ephoralty was a popular institution; but considering them as a nobility opposed to the Laconian or Achaian commons, it was only a more efficient engine of tyranny, inasmuch as its power was less shackled than that of any other magistracy. To compare therefore the ephori with the Roman tribunes is to forget or to mistake the relations of the two offices: to make the parallel a just one, the ephori should have been *πρόσωποι*, chosen in order to protect the Achaian commons from the tyranny of the Dorian patricians, and empowered to negative all the measures of the kings, the council of elders, and the great council, or Comitia Curiata, of the body of the nobility. In its aspect towards the mass of the people, in the atrocious measures by which it sometimes maintained the existing order of things, in the control which it exercised over every department of the state, and in its direction of the foreign relations of the commonwealth, the ephoralty resembled far

⁴ Plutarch, *Lycurgus*, 6.

⁵ Isocrates, *Archidamus*, p. 120.

more closely the famous Council of Ten, which was so long the reproach and the support of the aristocracy of Venice.

Such was the general character of the ephoralty : but it may not be superfluous to enter a little more particularly into the origin and gradual increase of a power so famous, and so important to the welfare of Sparta, whether for good or for evil. Its origin belongs, in all probability, to a very remote period. Herodotus classes it amongst the institutions of Lycurgus, probably with no more truth than the introduction of trial by jury, and the division of the kingdom into counties, are regularly ascribed to Alfred ; the fame of these great restorers of their country procuring for them the credit of originating whatever laws or practices of a more ancient date they retained in their regenerated constitutions. But the five ephori were probably coeval with the first settlement of the Dorians in Sparta, and were merely the municipal magistrates of the five local divisions of Sparta, Messoa, Pitane, Limnæ, Cynosura, and the πόλις, which especially bore the name of Sparta ; magistrates who decided ⁶civil causes amongst their fellow-citizens, whilst the criminal jurisdiction was vested in the council of the elders. In this capacity they were acknowledged by Lycurgus, and probably they enjoyed, even according to his regulations, considerable powers in superintending the exercises and the general behaviour of their respective districts. But in the eighth century before the Christian æra, in the reigns of Theopompus and Polydorus, and during the first Messenian war, or immediately after its close, the power of the ephori received a great extension. Mr. Thirlwall conjectures that this period witnessed the origin of that class of Spartans called ὑπομεινόμενοι, or inferiors ; of whom we know scarcely any thing more than that they were distinguished from the ὅμοιοι, or equals ; and, as their name implies, must have enjoyed a lower and imperfect franchise. It is supposed that they were either Achæians admitted to a certain share of the privileges of the Spartans owing to the pressure of the times, or the offspring of marriages tolerated under the same pressure of necessity between Spartan women and Achæians, or even Helots. These new citizens became members of the great assembly of the Spartan people ; but there was a small one more frequently convened for the dispatch of ordinary business, from which they were excluded ; neither could they elect the members of the council of elders. They had a voice, however, in the election of the ephori ; and that magistracy acquired a greater influence by becoming the representative of a more numerous body than before, and in the case of the inferiors their sole representative. In this capacity the ephori claimed and exercised

⁶ Aristotle, Politics, III. 1, 10. Compare also the account given by Dionysius of the civil jurisdiction exercised in Rome by per-

sons chosen out of the commons, while the criminal jurisdiction remained still in the hands of the patricians. IV. 14. 25.

a full control over every department of state; not, probably, that the ⁷conduct of military operations was directly vested in them, but that in these, as well as all other matters, the kings could not act without their sanction, because their conduct was liable to be questioned, their acts to be repealed, and themselves subjected to punishment, if the ephori, in the plenitude of their controlling power, considered that what had been done was injurious to the interests of Sparta. And the precise means by which they were legally enabled to exercise this control, consisted apparently in their power of ⁸impeaching and arresting all magistrates, even to the kings themselves; and bringing them to trial before themselves and the council of the elders, if the offence were capital; or of fining them summarily, and suspending them from their command, by their own sole authority.

No qualification of wealth or ⁹age was required to make a man eligible to the office of ephor; nor was the candidate obliged to go through such a scrutiny of his personal merits, and of his due observance of the national discipline, as that to which the elders were subjected previously to their appointment. On the contrary, it was notorious that the ephori in their own persons were ¹⁰remarkable for their neglect of the strict institutions of Lycurgus; and in this respect they showed themselves a truly popular magistracy, as that interference with the freedom of private life, which characterized the whole Spartan system, was as alien to the spirit of democracy as it was congenial to that of aristocracy. Yet, with the natural tendency of all popular authorities when invested with excessive powers, the ephoralty, although opposed to the usurpations of birth and race, favoured those of property; and in the last days of Spartan independence, the ephori offered the greatest resistance to the attempts of Agis, when he endeavoured to restore the principle of the old constitution, that all the citizens of the state should have an equal share of the common territory. And thus becoming, like the salt which had lost its savour, a popular magistracy trampling upon popular principles, their overthrow by a military tyranny was the natural consequence; and when Cleomenes murdered them on their very seats of justice, their fall was unregretted and unrevenged.

While the conquering army of the Dorians thus retained after the lapse of ages so much of its original character; still living as in a state of warfare; still feeling itself surrounded by enemies; unable to sheathe the

⁷ Compare Herodotus, VI. 56, 1. Thucydides, V. 60, 1, 2.

⁸ Thucyd. I. 131. Xenoph. Hellenic. V. 4, 24. Rep. Lacedæm. VIII. 4. Pausanias, III. 5, 3.

⁹ Ὅσους οἱ τυχεύοντες. πολλὰ καὶ ἐμπύπτου-
σιν ἀνθρώποι σφόδρα πένητες εἰς τὸ ἀρχαῖον.
Aristotle, Politics, II. 9, 23, 19.

¹⁰ Ἡ δόξα τῶν ἐφόρων—ἀνεμῶν ἴαν
ἐστίν. Ibid. §. 24.

sword, or to relax the strictness of military discipline; the conquered people of the Achaïans presents a picture of a very different nature. They continued to occupy the greater part of the coast of Laconia, down to the times of the Roman emperors; and they exclusively carried on whatever trade existed under the Spartan dominion. Amongst their towns are enumerated ¹¹Gytheum, which was the port of Sparta and the usual station of the Lacedæmonian fleet, Teuthrone, Las, Zarax, Epidaurus Limera, and Prasia, or Brasia; they possessed also the island of Cythera, the place where the Lacedæmonian merchant-vessels usually put in, on their homeward voyage from Egypt and the north coast of Africa. They served as heavy-armed soldiers in the Lacedæmonian army, and were invested sometimes ¹²with the supreme command in naval expeditions, where there were no Dorian Spartans employed. But, as we have seen, they enjoyed no share in the legislative or executive government; and, if we may judge from the single instance of ¹³Cythera, as well as from the probability of the case, even the ordinary administration of justice was committed exclusively to Dorian officers, who were sent from Sparta to govern the Achaïan *νεπλουκοι*, with an authority like that of the ¹⁴Roman proconsuls in the provinces. Still, so great is the influence of local attachment and neighbourhood, that the Achaïans, after the lapse of two or three centuries, looked upon their conquerors as their countrymen, so far as regarded their wars with foreign nations, and prided themselves on the invincible courage of their Dorian masters; just as we are accustomed to appropriate to ourselves the military fame of Richard Cœur de Lion and Edward the First, although those princes, in language and feeling, as well as in blood, belonged rather to the Norman conquerors of England than to the English nation over which they ruled.

This illustration brings me to the last division of my subject, in which I proposed to point out those states of modern Europe whose circumstances and character most resemble those of Sparta. The Norman conquest of England was indeed a complete parallel to the Dorian conquest of Laconia. The high military prowess of the invaders; their moderate

¹¹ Pausanias, III. 21.

¹² Thucydides, VIII. 22, 1.

¹³ Thucydides, IV. 53, 2.

¹⁴ Isocrates says that the ephori might put any number of the *νεπλουκοι* to death without trial. Panathenaic. p. 271. The statements of an Athenian orator, when studiously disparaging the institutions of Sparta, are certainly liable to great suspicion: yet it is remarkable, that when Phrynichus, one of the oligarchical conspirators who overthrew the democracy at Athens in the twenty-first year of the

Peloponnesian war, is contrasting the different effects of a democracy and oligarchy upon their subject states, he accuses oligarchies of this particular kind of enormity, the putting their subjects to death without trial. Thucydides, VIII. 48, 5. That the government of the Spartans over the *νεπλουκοι* must have been exceedingly tyrannical, is plain from the strong anti-Spartan feeling ascribed to the *νεπλουκοι* in the account of the conspiracy of Cinadon. Xenoph. Hellen. III. 3, 6.

use of their victory in the first instance, and the severity which they exercised afterwards; the broad distinctions of race and language which so long separated the conquerors and conquered; and the exclusive possession of all offices of power and dignity enjoyed by the former—are all points in which our own domestic history is but a repetition of the story of Sparta. The Normans, however low their origin in their own country, were all nobles as far as regarded the conquered Saxons: while the Saxons, deprived of their lands, and carefully excluded from all the high ecclesiastical dignities, were a people of *νεπίστοτοι*, or commons, personally free, indeed, but politically slaves. Even the very feuds in the family of the chiefs of the conquest were repeated over again; and the quarrels of Robert and William and Henry of Normandy, and their several attempts to conciliate the affections of the conquered English, in order to procure their aid against each other, are but a renewal of the factions of Eurysthenes and Procles, and of their admitting the conquered Achæians to the rights of citizenship, as a means of strengthening their own influence. Happily there arose no Norman Lycurgus to organize the conquerors into a body that should remain for ever distinct, and should retain all the vigour and superior prowess to which it had been originally indebted for its victory. Happily too the factions between the Norman chiefs, between the king on one side, and his great barons on the other, were widened by the great accession of foreign dominion acquired by the Plantagenet sovereigns; as they became more entirely foreigners, the barons became more entirely English, and began to sympathize with men born and bred in the same island with themselves, although differing in race and language, rather than with the king, who surrounded himself with Normans, Gascons, and Poitevins, and wished to lavish on them the wealth of England. Above all, the intermarriage of one race with another, so alien to the superstitions of antiquity, and the surest means of obliterating the bloody characters of conquest, was suffered to take its natural course in England; because the ancient notions of the pollution of mixing with a foreign race, and confusing the purity of a family and national religion by admitting strangers to participate in its rites, had been long since destroyed by the beneficent influence of the doctrines of Christianity. We must be familiar with the almost universal feeling of the ancient world on this point, and with the manifold evils which it occasioned, before we can sufficiently appreciate our immense debt to the gospel, even considering it only as it has affected the temporal and social interests of mankind.¹⁵

¹⁵ I have largely availed myself of a review of this essay, as originally published, written by Mr. Lewis, which appeared in the fourth Number of the Philological Museum. It is quite true, as Mr. Lewis has observed, that the Spartan constitution,

even without reference to the *periœci*, was aristocratical rather than democratical. But he truly observes also, that Sparta *was* an oligarchy by reason of its subject classes; "in order to maintain its power over these, "it was necessary that the government "should be military; and in order that "the government should be military, it was "necessary that it should be oligarchical." I do not think that this differs substantially from the view given in this essay as originally published; although I had perhaps laid too great a stress on the powers exercised in theory by the general assembly. Yet as Mr. Lewis allows that "*legally* "the Spartan government was a democracy; but in spirit, in the practical "effect of its institutions, it was an oligarchy;" p. 59. and as he acknowledges also that the ancient writers have called it by different names, and have dwelt often on its democratical character as being no less marked than its aristocratical, so it

does not appear to me inaccurate to say, that its purely oligarchical character is seen in its relation to its Achaian subjects; for towards them it was a mere oligarchy; whereas in itself, although oligarchical as compared with Athens, yet it was not without such a mixture of democracy as entitled it to the name of a mixed government.

With regard to the statements which I had made as to the particulars of the early Spartan history, I am quite willing to allow that I overrated the credibility of the accounts given by Ephorus, and generally of the stories or traditions of the ante-historical period of Greece. I therefore have omitted all that part of the essay, wishing to leave the full examination of such points to those who, like Mr. Thirlwall, have studied them more expressly and with a fuller knowledge, and to confine myself rather to that historical period with which the work of Thucydides is immediately concerned.

APPENDIX III.

On the Oars of the ancient Triremes.

FOR the annexed remarks on the oars of the ancient triremes, I am indebted to the kindness of Dr. Bishop of Oxford.

“ The following observations, if just, may perhaps throw a glimmering of light on a passage in Thucydides, of which the explanations hitherto given appear to me somewhat obscure : the passage I allude to is in book II. 93, 2. *ἰδόμεναι δὲ λαβόντα τῶν ναυτῶν ἑκάστων τὴν κώπην, καὶ τὸ ὑπηρέσιον, καὶ τὸν τροπωτήρα κ. τ. λ.* Dr. Arnold's note runs thus : ‘ The *τροπωτήρ* was the thong which fastened the oar to the rowlock or pin, a method still in use amongst the boatmen on the Mediterranean, and which they profess to find more convenient than our way of letting the oar play between two pins, and so requiring no thong to fasten it.’

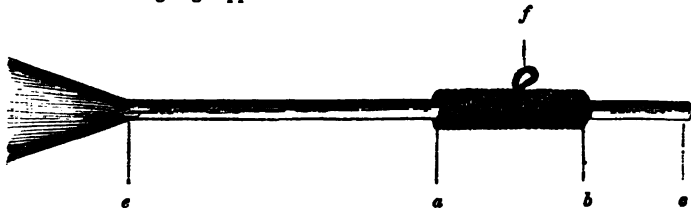
“ Now there are but two parts *essential* to a rowlock, the rest of the oar, and the fulcrum ; and accordingly, in boats of very rude construction, we may sometimes see a *single* peg (without a thong) fitted to the gunwale, for this purpose : in this case, the peg, or thole, is of course (in the act of rowing) situated behind the oar : for the advantage, however, of backing water, (without the rower being obliged to displace his oar,) a second peg, in front of the oar, is commonly added ; and the presence of this front-peg enables the rower, by fastening a thong to it, to dispense with the original hind-peg, and the distended thong then becomes the *immediate* fulcrum of the oar : (this corresponds with what I have seen and used abroad :) so that the thong and hind-peg are, if I may so say, convertible, each being a *complete substitute for the other*. Now it must be observed, that the use of pegs at all is only a consequence of the rowlocks being constructed on the *upper* edge, or gunwale, of the boat, which being a smooth surface, offering of itself no prominence to serve as a fulcrum, it is necessary to supply the deficiency by a thole ; but if the rowlock, instead of being on the gunwale, were bored through the side of the vessel, then the aperture itself would give the two essentials of a rowlock—the rest and the fulcrum : so that in all cases where the rowlock

is cut out of a solid, tholes, and consequently thongs *used as their substitutes*, would not only be unnecessary, but *even detrimental*; for if we suppose them to be efficient, they must be so placed as that the distance between the tholes would be *less* than the diameter of the aperture, and consequently a smaller aperture would have done; so that the use of them would imply the disadvantage of opening unnecessarily the vessel's side to the sea. It might, however, be urged, that in such cases the fulcrum might be adjusted so as to be within or without-board, (and not in the aperture itself,) which could readily be accomplished by attaching a thong to a transverse peg going right through the vessel's side. But the effects on either supposition would be detrimental: by bringing the fulcrum within-board, it would be placed nearer to the moving power, causing thereby a loss of force, besides involving the necessity of enlarging the diameter of the aperture, to give a sweep to the oar, since every part of it but that which touches the fulcrum must describe a greater or less arc of a circle: by throwing the fulcrum without-board, though power would be gained, yet there would remain the same necessity of enlarging the aperture, and that too *in proportion* to the power thus gained, besides many other insurmountable obstacles, which need not be enumerated. To avoid disadvantage, therefore, the fulcrum ought to be neither within nor without-board; that is, it ought to be in the aperture *itself*; and when here, it has been shewn that a thole, or thong used as its substitute, would not only be unnecessary, but detrimental: whence it appears, that in portlocks (i. e. rowlocks cut through the solid) the use of a thong as a fulcrum, WHEREVER SITUATED, must be accompanied either with a loss of power, or with an unnecessarily enlarged aperture, or with both. Now, as the mechanical principles, if they deserve the name, which have been involved in this inquiry, are of so obvious a nature, that the merest clown could instinctively apply them, I think it is fair to assume, that where there is skill enough to build a vessel, there would at least be judgment enough to apply the principles; and if so, it would amount (I should conceive) to a moral proof that the thong could not have been used as a fulcrum to the oar, at least in the two *lower* row-ports of a trireme; and indeed, on referring to the plate of a trireme, I see that the argument is equally applicable to the upper row-port.

“ Having now arrived, whether justly or not, at this conclusion, I should like to hazard a few conjectures as to the probable use of the *ῥοωρίπ*. And the best way of conducting this inquiry, so as to free it from merely gratuitous suppositions, is to consider what would be the probable form of an oar intended to be used in a circumscribed aperture, (i. e. a portlock oar;) and, comparing this with our own gunwale or rowlock oars, to trace what deficiency would be implied in the former, which might be compen-

sated for by a thong. There are then two points to be particularly remarked in gunwale oars of good construction ; 1st, that the loom, or part within-board, is very much thicker than the neck, or part adjacent to the blade. Now, as it is a law in mechanics, that the strength of a machine is to be measured by that of its *weakest* part, the increased size of the loom cannot add to the strength of the oar, as a whole, but is, in fact, supplied merely as a dead weight to balance (or nearly so) the greater length of oar without-board, providing thus against a waste of physical power. And 2dly, that at the bottom of the loom there is a projection, called a nut, to prevent the loom from slipping over the thole. Now, granting the importance of making the apertures in a vessel's side as small as possible, it may, I think, be inferred, that a portlock oar would differ in both these respects from a gunwale oar, because each of these conditions would require a larger diameter than would otherwise be necessary in the aperture through which the oar must be passed ; in short, that the portlock oar would, from the blade upwards, be an uninterrupted cylinder. Now if a thong or rope (for *τροπήρ* implies only flexibility, and not that the substance was necessarily leather) were to be tightly wound round the loom of a portlock oar, (AFTER it had been passed through the aperture into its position for rowing,) being of such a length, as that its weight should compensate for the shortness of the loom ; and so adjusted, as that the first coil should be placed where the nut (in a gunwale oar) would have been, and the last, or rather highest coil, just below the lower hand of the rower, so as to leave a handle—we should then have the advantages of a gunwale oar superadded to the simplicity of a portlock oar¹ : and such a coil of rope, answering these two purposes, I have somewhere seen used, probably on the Guadalquiver, though there unnecessarily, as the oars were of the gunwale kind, in application, if not in construction. Moreover, such a *moveable* coil would give to the portlock oar the same advantage as a shifting nut to the gunwale oar, the want of which is always felt when a set of oars is transferred to a boat differing in width from that for which they were made ;

¹ The annexed wood-cut represents a portlock oar with its *τροπήρ* attached, illustrative of the foregoing supposition.



a, b. The coils of the tropeter.

b, c. The handle.

a. The lower coil, serving as a nut.

f. Loose coil, making a loop.

a, c. Loom of the oar.

e. The neck of the oar.

and unless we suppose that all triremes were constructed of precisely the same dimensions, it would seem that, in such a case as that recorded by Thucydides in the passage in question, (where the oars of one fleet were transferred to another,) the means of varying the position of the quasi-nut would be wanted: but this would be effected by varying the position of the lower coil; and as we well know that every workman prefers, and uses best the *identical* implement which he has been accustomed to handle, there would be the additional advantage in a shifting nut (or its representative) of enabling each rower to attach himself to his oar, considering it as inseparable from himself, which would yet be equally available in every vessel. And such a view might perhaps be borne out by the expression, *ἘΚΑΣΤΟΝ λαβόντα ΤΗΝ κόπην*, though still more so by the circumstances of the case; for it is hardly probable that a body of men going on a *secret* expedition, would, even at night, have *unnecessarily* encumbered themselves with oars, the very tell-tales, if accidentally discovered, of some naval exploit. Now the *necessity* for this could arise only from the conviction that they should not find the vessels at Nisæa ready equipped with them, nor the arsenal able to furnish them, or from the recognised feeling of man and oar being inseparable. But why should they suspect these vessels to be oarless? they were not new, and as such, incomplete, perhaps, in their appointments; on the contrary, they were scarcely seaworthy: if then the vessels had ever left port, what had become of the oars which rowed them back to port? I can find no other solution but that of the rower and his oar being inseparable, and that the latter had accompanied the destination of the former.

"Now, when it is considered that the whole effect of a trireme in attack was referable ultimately to the physical force of the rowers, it must have been the greatest desideratum to husband this force to the utmost, and to give it an efficient direction; I cannot therefore believe that such simple processes, as those of substituting a dead weight for physical force in order to create a balance, and of adjusting a quasi-nut to prevent the misapplication of strength, would have been overlooked, especially as the want of them would have been felt in every stroke of the oar; I should therefore conceive it probable that the tropoter effected these objects, in some way or other, either by itself acting as the weight and nut, or by strapping on the requisite weight to the loom. And such an arrangement would incidentally secure two other advantages, the prevention of the oar from slipping through the portlock, if inadvertently dropped from the hand, and the means of providing a loop², by leaving one of the coils purposely loose, for suspension to a peg, (the *σκαλμός*, which seems to

² See plate *f*.

have been employed for this purpose,) thereby giving a parallelism to the oars, and preventing collision when the command, analogous to our 'Stand at ease,' was in operation: so that, combining all that has been said, I should be disposed to infer that the tropoter was used, certainly not as a fulcrum, but probably for the triple purpose of a counterpoise, a nut, and a loop. It appears indeed, from Athenæus, book V. 37. that lead was in one instance used for the counterbalance; but his description applies only to the *longest* oars of a vessel of most unusual dimensions, and indeed the fact of his mentioning it at all would seem to imply that it was not the *ordinary* mode of effecting a counterpoise.

"A part of the foregoing argument, where the importance of husbanding the physical force of the rowers was insisted on, might be applied to shew the probability of the *impérison* being a seat-cover, and not, as Mitford has supposed, a sort of port-valve to shut out the sea from the portlocks. Not that I conceive the ease of the rower was at all consulted by this seeming luxury, for it may be a question whether the healthy skin, when once inured to a given kind of friction, derives any advantage from the interposition of a soft substance; certainly those who ride most use hard saddles, and those who work most use bare hands, the latter perhaps from necessity, yet with impunity; the former from choice: but be this as it may, I conceive that the primary purpose of the seat-cover was to prevent the sliding which would assuredly take place on the bare bench, become polished, as it would be, by constant use. For every atom of this sliding motion, something would of course be deducted from the propelling force of the rower, and the greater the exertion the greater would be the sliding tendency; so that at the moment of attack, when every muscle would be strained, and every accession of impetus important, this *negative* force would just reach its maximum. And when we consider (and I know it from experience) that the waste of power in *each* rower would be far from trifling, and that the effect on the vessel would be this multiplied by the number of oars, occurring too at such a crisis, it is not, I think, giving the ancients credit for too much sagacity, to suppose that they had seat-covers for the express purpose of obviating this evil: indeed the boats on our river would fully confirm this view, for seat-covers there are in abundance, and hard almost as the bench itself; but presenting externally a coarse sort of clinging carpetting, to prevent, as it effectually does, the sliding tendency. Some boats have, and some have not this addition; but in the *RACING*-boats, where the *greatest power* is wanted, they are deemed so essential, as to be *fitted* to the benches, and thus become a constituent part of the equipment. Some years back, after the discontinuance of cruppers to saddles, it being found that in taking leaps the saddle would, spite of the girth, slip forward, a patent cloth was devised, of bristly plush

with reflexed hairs, as a preventive; this saddle-cloth, though certainly no cushion, was, I conceive, analogically the *ὑπηρίσιον* of the rider.

“ With regard to Mitford's conjecture, it ought, I think, to carry no weight at all with it; for, granting him that the *ὑπηρίσιον* was not a seat-cover, the utmost that he has shewn is, that it *might* be a port-valve, without a single reason to prove that it *was* so: but it would not be difficult to find the most cogent reasons against the supposition. When we consider the purpose that the port-valve was to answer, one can hardly doubt that the form of it must have been a sort of lax diaphragm covering the orifice of the portlock, with a hole in the centre embracing the oar. Such a form would enable the oar to play, and yet keep the sea out, *on the supposition that it was closely secured to the margin of the portlock*: but if we consider the nicety with which one substance must be adjusted to another, in order to render the interstice tolerably water-tight, is it likely that this process would be repeated with every transfer of the oar, when it (the oar) could so easily be slipped in and out through the central hole of the port valve; in short, is it not infinitely more probable that the port-valve was a fixture to the portlock, than an appendage to the oar? and the more so, as this very contrivance for keeping out the sea, would also, by ‘reeving taught’ the central hole, keep out the heavy driving rains (book II. 77.) from a part which it was highly important, if lined with metal, to secure from rust; if with wood, or leather, from decay.”

Note on Sir William Gell's Map.

FOR the accompanying Map I am indebted to the kindness of Sir W. Gell, who was good enough to copy it for me from his own unpublished Map of Greece; and favoured me at the same time with some further details upon points on which I had solicited his valuable assistance. The Map is printed faithfully from Sir W. Gell's own drawing; and gives to any one who has been accustomed to observe a country geographically a most lively impression of the district which it delineates. To apply it to the illustration of the escape of the Plataeans, Thucyd. III. 24. there will be seen a road a little to the eastward of Plataea running up into Cithæron: this is a rugged path, which Sir W. Gell imagines would fall into the main road from Thebes to Eleusis at the spot marked A. "The place A," says Sir W. Gell, "is a remarkable pointed and woody insulated rock, which I took to be the heads of the oak when I passed it." It is just at the top of the pass, and from hence a very steep road descends to the plain of the Asopus, on the regular way towards Thebes. Supposing that the road to Plataea left the road to Thebes at this spot, and went straight over the side of Cithæron, till it descended in the direction of the present road marked on the Map as running up from Plataea into the mountains, the towns of Hysiae and Erythræ stood a little way off it on the right hand coming from Attica, on the edge of Cithæron; (Pausanias, IX. 2, 1, 2.) possibly where a modern village is marked on the Map, and a church about a mile and a half to the eastward of it. The Plataeans, then, instead of following the direct road to Athens, by the mountains to the oak heads, (or pikes, in the language of Cumberland and Westmoreland,) followed first the road to Thebes, which ran exactly in the opposite direction; then, at the end of about three quarters of a mile turning off to their right, they made for Hysiae and Erythræ, and so joined the direct road from Plataea at the top of the pass, at the spot marked A.

On considering further the situation of Œnoe and Eleutheræ, and comparing again the different passages in which these places are mentioned, I am inclined to think that Blachi is certainly not Œnoe; but perhaps Eleutheræ rather than Œnoe should be placed at Gyfto Castro, for the ruins there, as described by Mr. Dodwell, seem too large for those of a mere border fortress; and Œnoe may stand more nearly at the place where Sir W. Gell has marked Eleutheræ. It would then have been at once on the borders of Bœotia, and on the direct road from Megara and Corinth to the Thriasian plain and Decelea; so that Archidamus, II. 18, 1—4. would naturally have besieged it on his march into Attica, and the Corinthians on their way home from Decelea must have passed immediately under its walls, and so might well have been cut off by a sally of its garrison. (VIII. 98, 2.)

*Copy of a Paper on the position of Minoa, &c.
by Mr. Spratt, of H.M.S. Beacon.*

THE fortress Minoa of the Megareans, which Thucydides¹ speaks of as an island, and Strabo² as a promontory or peninsula, appears to agree with a rocky hill surmounted by a ruined fortress, and standing on the margin of the sea south of Megara, at the distance of little more than a geographic mile; thus agreeing with the distance given by Thucydides,³ who calls it about eight stadia.

That this hill was once a peninsula, appears evident from the dry beds of two rivers which pass close to its base; one on each side. The eastern bed winds round the back of the hill, leaving only a narrow neck of elevated ground between it and the one on the west side: it is therefore clear, that when these two rivers had communication with the sea, the intermediate neck of land, with this hill, would have been a peninsula or promontory.

These two river-beds were once the only outlets of the mountain streams which issue from the valleys on the north side of mount Geraneia; for the ancient course of the eastern bed, although now ploughed over and cultivated, can be traced through the plain to the northward, as far as its junction with that river whose torrents at present flow in an easterly direction towards the shallow bay of Tikho, crossing the site of the long walls which connected Megara with Nisæa and Minoa, and losing themselves in the swamps bordering that bay. Although vestiges of the walls are not found in the bed of the river, yet, on examining the ground near it, the evidence is convincing that its present course does cross their site, as at a short distance from it, on the Megarean side, their foundations may be traced in a direction transverse to the course of the river, and towards the castellated hill before mentioned.

The dry water course on the western side of this isolated hill can be traced to within two or three hundred yards of the eastern one, and as it has no communication with any other mountain stream, it may not be unreasonable to suppose that formerly the river split there into two branches or mouths. This hill would then have been an island, as Thucydides calls Minoa; and if it was so in his time, it is not more than probable that the subsequent deposit of earth brought down by this stream, during the four succeeding centuries which elapsed between

¹ Thucyd. Book III. 51, 1.

² Strabo IX.

³ Thucyd. Book IV. 66, 4.

his time and that of Strabo, should have joined it to the main by a neck of land or isthmus. To accomplish this, no very great deposit was requisite, as the historian says "the bridge of communication between Minoa" and Nisæa was over a swamp, or morass." But to identify this hill still more clearly with the site of Minoa, it is necessary to discover near it the ruins of the town of Nisæa, which, it appears from Thucydides, was situated at the harbour formed by the island Minoa.

That any considerable remains of the many important edifices mentioned by Thucydides should now be found, cannot be expected, where there is such extensive evidence of the changes undergone in the neighbourhood from the action of the rivulets when swollen by the mountain floods in the rainy season. Indeed, from the level form and small elevation above the sea of the whole plain, it is very probable that the greater part of it is an alluvial deposit. Yet that a town, besides the fortress on the hill, was here, is evident from the many vestiges that are seen on its eastern side, between the sea and a low rock which stands in the plain a short distance to the northward. Among these remains are four small heaps of ruins with massive foundations. In one of which there are three small broken shafts of columns erect, and wanting apparently only the fourth to complete the original number. Probably they were monuments or temples⁴; and two Greek churches which are now in ruins, but standing on two ancient foundations, will not be unfavourable to the supposition. Another church, Agios Nicolaos, which is perfect, also occupies the site of an ancient building, but it stands nearer to the sea.

The wall built by Nicias⁵, the Athenian general, in order to prevent ingress or egress to or from Minoa by the bridge, was hastily thrown up, and it is therefore natural to suppose that it was not a work in which durability was studied; and, consequently, its entire disappearance does not weaken the conjecture that the above-mentioned ruins were those of Nisæa. On the other hand, the bridge of communication may well be supposed to have been of greater strength, and therefore likely to have some part still remaining. Now, between the base of the hill on its north side, and the opposite bank of the dry bed of a former river, there are three platforms of heavy buildings; one of which lies immediately at the foot of the hill, another on the edge of the opposite bank, and the third is nearly central; and as the course of that former river-bed clearly and indisputably passes between them, it is more than probable that the bridge of communication may be recognised in these ruins; the general appearance of which in nowise militates against this supposition.

The extent and number of the ancient remains in this plain are, however, too great to be considered as all belonging to Minoa; and the for-

⁴ Thucyd. Book IV. 118, 3.

⁵ Thucyd. Book III. 51, 3.

treased hill is equally inconsistent with the idea of the whole being Nisæa, for no mention is made of its having an acropolis; though such a conspicuous and important strong hold as this hill could not have remained unnoticed. A division, therefore, of these ruins, appears the only means of determining the site of either Minoa or Nisæa; and, in the first place, it may be assumed as almost conclusive evidence that the fortified hill was Minoa, and that the ruins in the plain are those of Nisæa, when we state that distinct remains of an ancient mole are to be seen extending from the south-eastern end of this hill, and curving to the eastward⁶, so as to have formed a harbour between the hill and those ruins; for Strabo expressly says that the port of Nisæa was formed by the island or promontory of Minoa.

The fortress on the hill, which I shall now call Minoa, was originally built of courses of quadrangular blocks of limestone quarried from the hill on which it stands; but the greater part of the present ruins are of a more recent date, exhibiting no regularity in either the size or shape of the materials, and intermixed with travertine, and with a soft shelly sandstone often found in the Morea and in Attica. A high tower of the same style of building projects from the north wall, and being similar to those commonly erected by the Venetians, it may help to indicate that the repairs of the fortress were made at the time when the country was in their possession.

Although there exists so much evidence in favour of the sites of Minoa and Nisæa being here, a few remarks on the adjacent coast may be satisfactory. At the distance of nearly half a mile to the eastward of these ruins, there is a small rocky peninsula, and further off two islands, the inner one of which affords shelter to a few of the small class of coasters. It has therefore been supposed, as this is a port of the Megareans of the present day, and formed by an island, that this island was Minoa.

That any encroachment, either of the land or sea, could have taken place, so as to alter the general features of the island or peninsula, is disproved by their rocky shores; for they both, as well as the ridge of hills from which the latter extends, are entirely of a limestone formation, which in its nature is extremely hard. No conjectured uplifting of the land, or fretting away of the coast, can therefore plausibly account for any difference in the locality of this place from the descriptions of Thucydides or Strabo. Now the inner island is distant from the promontory about two hundred yards, with seven fathoms water between them; they could not therefore have been connected by a bridge: nor was the peninsula ever an island, as its isthmus is of equal height with the extremity. Consequently, as both differ so materially from the descriptions of Minoa,

⁶ Strabo IX.

in two points so necessary to determine its position, and as both are destitute of any remains of either a fortress or habitations, it must be sought for elsewhere.

The long range of hills that terminate in the promontory of Tikho, and from the western end of which the little peninsula juts out, from its proximity to the ruins (supposing the whole of them to be Nisæa), might be assumed to be Minoa, because it also may have been at one time an island. But Pausanias⁷, who alone speaks of the relative magnitude of Minoa, calls it a *small* island; whereas this range of hills is three miles in length, and could never have been less as an island; for its lowest part, near the head of the bay of Tikho, is twenty-five feet above the level of the sea. The size of this ridge, therefore, as an island, is a strong objection to the supposition.

As the places described, both before and after Minoa and Nisæa, are found in succession in Strabo's description, it may perhaps be some guide towards fixing their situations to consider them in that order. First, Crommyon is described, then the Skironides rocks, next Minoa, afterwards Nisæa, the five islands follow, and Salamis after them. The promontory of Minoa in that case should be found between the Skironides rocks and Nisæa. This, then, will also be a good argument against the supposition of the long range of hills having been Minoa, for Nisæa would then have been a few stadia nearer to the Skironides than to it; and had Nisæa been so situated, it appears likely that it would have been mentioned before Minoa. Besides, as no ruins remain on any part of the range to denote its ever possessing a fortress, the supposition has little to support it. There are, indeed, on each extremity, some portions of a modern wall of loose stones, perhaps for defensive works, and also a very perfect wall across the hill, from the bay of Tikho to the coast on the opposite side, but this was built by the Megareans during the late war. In short, there are no ruins of antiquity.

There is yet some difficulty in accounting for the five islands, which Strabo says are passed in sailing from Nisæa towards Attica, before arriving at Salamis. The probability is that he included the islet which lies close off the S.W. extremity of Salamis; but if that should not be admissible, and we are hereby driven to suppose the abovementioned long range of hills to have been an island when he wrote, then there is at once an end of the hypothesis that those hills were Minoa; for Minoa, *he says*, was a promontory.

⁷ Paus. Attic. XLIV.

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